FRONTISPIECE.

Stothard del. Heath sculp.

Britannia *instructing* Asia, Africa, Europe *and* America, *in the Science of Geography.*

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THE
Geographical Magazine;
OR,
A NEW, COPIOUS, COMPLEAT, AND UNIVERSAL
SYSTEM OF GEOGRAPHY.

CONTAINING
An accurate and entertaining Account and Deſcription of the ſeveral Continents, Iſlands, Peninſulas, Iſthmuſes, Capes, Promontories, Lakes, Rivers, Seas, Oceans, Gulphs, and Bays,
OF
Aſia, Africa, Europe, and America;
DIVIDED INTO
EMPIRES, KINGDOMS, STATES, AND COLONIES.
WITH THE
Climate, Situation, Extent and Boundaries of each; and their ſeveral Provinces, Diſtricts, Capitals, Cities, Univerſities, Towns, and Villages.
ALSO,
The various Forms of Government, Laws, Religions, Revenues, and Naval and Military Powers, of the different Countries; with all the Caſtles, Fortifications, Sea Ports, Harbours, Docks, Arſenals, Aqueducts, Roads, Public Edifices, Palaces, Churches, Moſques, Temples, Ruins, Antiquities, Natural and Artificial Curioſities, Mountains, Volcanoes, Mines, Metals, Minerals, Foſſils, Gums, Trees, Plants, Fruits, Flowers, Herbs, and other Vegetable Productions.
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AND
Pleaſing and Intereſting Deſcriptions of the infinite Variety of Birds, Beaſts, Fiſhes, Amphibious Animals, Reptiles, and Inſects.
LIKEWISE,
An exact Account of the Coins, Weights and Meaſures, of the various Countries; with Tables reducing them to the Value and Standard of Great Britain; a Geographical Index, containing the Names of Places, alphabetically arranged; a Biographical Liſt of learned, eminent, and ingenious Men, of every Age and Country; and a Chronological Table of remarkable Events from the Creation of the World.
WITH
A Conciſe History of each Country, from the earlieſt Periods; comprehending an intereſting and entertaining Compendium
OF
Ancient and Modern Universal History.
To which are prefixed
An Introductory Treatise on the Sciences of GEOGRAPHY AND ASTRONOMY; and their Relation to each other:
With the Figures, Motions, and Distances of the Planets, agreeable to the Newtonian Syſtem, and the Obſervations, Diſcoveries, and Improvements, of Dr. Halley, Mr. Ferguson, and others.
AND
A New and Familiar Guide to the Uſe of the Celeſtial and Terreſtrial Globes.

By WILLIAM FREDERICK MARTYN, Esq.
Aſſiſted by the Voluntary Communications of ſeveral Gentlemen of Diſtinction reſident in the different Countries.

VOL. I.

LONDON:
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MDCCLXXXII.

TO THE

KING.

SIR,

WHEN an humble Individual preſumes to offer the Fruits of his Labours to the Throne, they ought to be in ſome Meaſure worthy the Royal Acceptance: and if general Utility can ſtamp a Value on the Work which now ſolicits your MAJESTY's Patronage, it has at leaſt that Claim to Protection.

If, in Compliance with the uſual Mode of Dedicators, I wiſhed to ſelect the moſt diſtinguiſhed Character of the Age, and to pour forth the heart-felt Tribute of Gratitude and Praiſe, your MAJESTY's public and private Life would render the Performance of this pleaſing Duty unneceſſary; who, in diſcharging

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the Functions of the exalted Station in which Providence has placed your MAJESTY, and in cultivating Virtues of a milder and more domeſtic Nature, ſtand unrivalled in the Liſt of Princes.

The following Work is with peculiar Propriety laid at your MAJESTY's Feet: not only as your MAJESTY has ſo eminently diſtinguiſhed yourſelf as the great Patron of Arts, Science, and Literature; but as that Spirit of Diſcovery, which has added ſo conſiderably to the Extent of the known World, has derived it's Exiſtence and Progreſs from your MAJESTY's Munificence and Royal Attention.

That your MAJESTY may enjoy all the Bleſſings which the KING of KINGS can beſtow, and that you may long reign, as well in the Hearts as over the Perſons of a free and happy People, is the fervent Prayer of,

Your MAJESTY's moſt dutiful

and devoted

Subject and Servant,

NEWINGTON,
Jan. 1, 1782.

W. F. MARTYN.

PREFACE.

THE extended influence of knowledge, and the enlightened ideas of the preſent race of mankind, have taught each individual to conſider himſelf as a citizen of the world: no longer confined to the ſame narrow and limited ſphere of action which bounded the attempts of thoſe who firſt ventured to open an intercourſe and eſtabliſh a communication with countries which, becauſe they were remote, were held to be inacceſſible, and whoſe inhabitants were deemed ſavages becauſe their manners differed from thoſe of regions leſs removed from our immediate view; behold the natives of Great Britain ſpreading themſelves over the face of the whole globe, and equally fearleſs of dangers, and undiſmayed by difficulties, traverſing the torrid Deſarts of Arabia, and climbing the frozen heights of Norway, baſking in the mild ſun-ſhine of Otaheité, or ſhivering upon the inhoſpitable ſhores of New Holland.

But whilſt the diſcoveries and improvements of navigation, the progreſs of commerce, and the ſpirit of enterprize, have opened paths through the trackleſs ocean, and roads through the once impervious foreſt and impenetrable mountain; whilſt the gratifications of luxury and taſte are ſought on the banks of the Ganges, and the articles, which habit has numbered among the neceſſaries or conveniencies of life, are conveyed to us from almoſt every climate in the four quarters of the known and habitable world; a laudable curioſity is excited among thoſe whoſe avocations confine them for life to the ſpots on which they were born, or whoſe peregrinations are too limited to obtain a competent ſatisfaction from perſonal viſitation; and whilſt they admire the produce of each country, and receive profit or pleaſure from the participation of it, they are anxious to be acquainted with the perſons of the inhabitants, their laws, manners, cuſtoms, religions, and political hiſtories, and to trace the bounds, limits, extents, climates, ſoils, and vegetable and animal wonders, of realms differing ſo widely from their own.

To gratify this curioſity, travellers of all ages have been accuſtomed to communicate accounts of their voyages and emigrations, accompanied with deſcriptions of perſons and things, and their own obſervations, remarks, and animadverſions; and as moſt of thoſe who thus recorded their travels and adventures, had ſomething unſeen, or ſome country unexplored to regret, a foundation was laid for future diſcoveries; and though the mine was open, the vein did not appear to be exhauſted, but offered a fund of riches, to crown the labours and reward the toils of him who ſhould undertake the completion of the unfiniſhed taſk.

But the life of man being unequal to the time neceſſarily required for ſurveying, even once, the univerſal extent and various diviſions of the "*great globe which we inherit*," and the diſcoveries of it's different parts having been made at very diſtant periods, by an infinite number of different voyagers and travellers, and thoſe too of various countries, and their accounts having been conſequently delivered in a variety of languages, thoſe having again been tranſlated into the languages of other countries, and ea[illegible]petition of the ſame voyage and journey having added new matter to the foregoing, and occaſioned new publications; the Geography of the world is comprized in a number of volumes, infinitely beyond the reach of a private reader; nor would a whole life, devoted to this employment, be ſufficient to collect from ancient and modern writers a competent knowledge of this uſeful and engaging ſcience.

But to remedy this evil, to bring the acquirement of geographical knowledge within a reaſonable compaſs, and to render a ſtudy ſo pleaſing and intereſting compatible with the ordinary engagements of life, men of letters, in different ages of the world, have collected together the accounts of Travels, Voyages, and Diſcoveries, which have appeared in the languages with which they were individually converſant, and accounts of later diſcoveries having been by degrees added, general Syſtems of Geography have been of courſe formed, at different periods, and in different countries, as ſcience, literature, commerce, and more extenſive intercourſe, have prevailed.

Hence it will appear, that however theſe Syſtems may have gradually improved on each other, yet whilſt avarice, activity, or the reſtleſs ſpirit of man, explores new climes, and extends the bounds of the diſcovered world, the lateſt muſt ſtill be defective: and in an age ſo diſtinguiſhed as the preſent for enterprizes of this kind, a wide field has been opened for very important improvements in the ſcience of Geography.

In the *celeſtial hemiſphere* diſcoveries have been more rapidly made, and the efforts of a ſingle genius have, in the ſhort compaſs of a few years, with the moſt aſtoniſhing preciſion, aſcertained the motions, and determined the viciſſitudes of thoſe orbs of light, whoſe numbers, magnitude, and diſtance, had baffled for centuries, the eye of Science, the mind of Philoſophy, and the joint and united labours of the learned and ingenious.

In the combination of that knowledge which reſults from an acquaintance with the terreſtrial and celeſtial worlds, improvement and entertainment are happily blended; and whilſt we are tempted by curioſity to wander through the ſeveral nations of the earth, and to ſcale the vaulted canopy of heaven, we are inſenſibly led to inveſtigate the natural, civil, and political hiſtory of the lower world, to comprehend the planetary ſyſtem, and to trace the wiſdom of the Omnipotent, in the leſs groſs and perceptible operations of heat, cold, air, light, and colour.

It is impoſſible to point out all the particular advantages of geographical knowledge; they are, indeed, univerſal, extending to every rank, condition, ſituation, and profeſſion: and in one reſpect, the ſcience of

Geography may be ſaid to excel all others, as it is equally intereſting to the moſt exalted underſtanding, and attainable by the plaineſt capacity.

In the preſent undertaking we have endeavoured to excel, not in abſtruſe diſquiſitions of the origin of nations, or the etymology of names, but in plain and accurate deſcription, faithful repreſentation, and new, rich, and entertaining matter: we have not admitted tales, apparently fabulous, becauſe they have embelliſhed the works of other Geographers; nor have we ſuppreſſed circumſtances of probable truth, becauſe they are wonderful or extraordinary, or becauſe they are not familiarly reconcileable to common ideas. DAMPIER rejected with contempt reports of the exiſtence of *ſavages who feaſted on human fleſh*, which modern voyagers have confirmed beyond diſpute: and the learned and ingenious Dr. MEAD filled nineteen pages on the nature, effect, and cure of the bite of the *tarantula*; whilſt Dr. CIRILLO, whoſe life has been ſpent in thoſe countries which are ſuppoſed to produce this inſect, confidently aſſerts, that the ſpider which bears that name, has never been known to bite man or beaſt, and that all the ſtories which have been told of the wonderful effects of it's poiſon, are the tricks of jugglers, impoſtors, and common cheats.

It would be equally unjuſt to condemn theſe adventurous Navigators, or ingenious Phyſicians, becauſe they had not received the ſame information, or differed in the degree of credit due to it, and to reject the accounts of either, becauſe they appear wonderful and extraordinary: groſs fables are diſgraceful to the hiſtorian, but where circumſtances are doubtful, or ſomewhat more than a bare poſſibility of their exiſtence appears, we ſhall think ourſelves juſtified in ſtating the facts to our readers, together with the reaſons on which a diverſity of opinion is ſupported; as we conceive it to be always more ſafe, as well as more candid, to admit than reject, facts which have ever been received by learned or judicious writers.

Nor have we refuſed to admit into the work now before us, ſuch hints, accounts, or improvements, as may be gathered from the occaſional and ſcattered volumes of Tours, Journeys, or Voyages. He who will fill his hive, muſt gather honey from every flower; and deſpicable indeed is that weed which yields not a particle of ſweetneſs or fragrance. From every book that has been publiſhed on the ſubject of Geography we may hope to glean ſome information, and we have not been ſparing of our labour in ſelecting whatever may be uſeful or pleaſing.

With the like view, we have exerted our utmoſt private intereſt with our friends in every quarter of the world; and by their kind and liberal aſſiſtance (for which we beg leave to return our moſt reſpectful and grateful acknowledgments) we have been enabled to offer to our readers a vaſt variety of entertaining and uſeful matter, which has never yet appeared in any work of this kind. The beſt local deſcriptions of countries are obtained from thoſe who are reſident on the ſpots they repreſent; and accounts of natural productions, and artificial curioſities, can only be depended on, when they are procured from the unqueſtionable authority of accurate inſpection.

The information which we have derived from this ſource is of the moſt pleaſing nature, comprehending ſuch communications as are highly intereſting, concerning the manners, cuſtoms, dreſſes, and religious belief and ceremonials, of the inhabitants of countries at preſent but little known; together with faithful accounts of the great variety of birds, animals, inſects, reptiles, plants, trees, and fruits, which modern diſcoveries have added to the catalogues of Naturaliſts, and the deſcriptions contained in former works of Geography.

To the ſame end, we have viſited the nobleſt Collections of natural and artificial Curioſities, which have been made in Great Britain and other countries of Europe; and have compared the deſcriptions which we have found in other authors, and thoſe with which our own correſpondents have furniſhed us, with the actual ſpecimens preſerved in thoſe invaluable repoſitories; by which means we have been enabled to correct many errors and ſupply many deficiencies in former publications, and to gratify our readers with a variety of curious particulars, which have never reached the knowledge, or have eſcaped the notice of other writers.

That no means may be wanting for the attainment of geographical knowledge, the maps have been moſt ably and accurately laid down and contain every modern addition and improvement; and when we conduct our readers through thoſe immenſe regions of land and ocean, with which modern Navigators, and particularly thoſe from Great Britain, have increaſed the magnitude of the known world, they will be enabled to trace with exactneſs the courſes of thoſe indefatigable adventurers, and to admire that reſiſtleſs ſpirit of enterprize which conducted them to lands hitherto unexplored, and iſlands unviſited before.

The Plates which adorn this work have been moſtly engraved from Drawings taken on the ſeveral ſpots which they repreſent: the ingenious Artiſts who have executed theſe Deſigns will receive their reward in the approbation of a diſcerning and liberal public.

Nor do the Proprietors of this work doubt but they ſhall receive their ſhare of approbation, for the very diſintereſted propoſition of furniſhing their readers, *gratis*, with a Pair of Globes, celeſtial and terreſtrial, elegantly finiſhed by the moſt eminent artiſts in this branch, and containing (what can only be met with in Globes of an enormous price) all the modern improvements; and thereby enabling them to purſue the ſtudy of Geography with peculiar advantage and delight, and to combine with this knowledge ſuch ideas of Aſtronomy, as may ſerve to explain the various changes of the ſeaſons, and the effects of the greater and leſſer luminaries of heaven.

And ſtill more effectually to ſecure to the purchaſers of this work the advantages of ſuch an acquiſition, a Treatiſe on the Uſe of the

Globes is prefixed to it; containing ſuch plain and eaſy rules, and ſuch clear and accurate demonſtrations, that no difficulty will remain in the application of them to thoſe purpoſes of geographical and aſtronomical information, for which they are peculiarly calculated: ſo that thoſe who have hitherto been deprived of the pleaſures which reſult from the purſuit of theſe ſtudies, either by the want of education in theſe particular branches of literature, or of proper inſtruments to aſſiſt their progreſs in them, will now be effectually ſupplied with inſtructions to avail themſelves of the valuable Preſent put into their hands, and will have an opportunity of enriching their minds with the choiceſt treaſures of theſe pleaſing and comprehenſive ſciences.

Contrary to the uſual courſe of Geographers, we begin our Syſtem with that quarter of the world which has uſually held the ſecond place in deſcriptive accounts; but when we reflect that the earlieſt hiſtories of the world commence in *Aſia*, and have been progreſſively extended to Africa, Europe, and laſt of all to America, we apprehend this to be the natural order in which they ſhould be taken by an accurate Geographer: from Aſia the earlieſt accounts of countries are derived, in Aſia originated thoſe events in which the race of man is chiefly intereſted, and from Aſia an intercourſe with the other quarters of the world has gradually taken place. And though this diviſion of the Globe has long ceaſed to be the favoured reſidence of arts, ſciences, arms, and freedom, yet it is ſtill rich enough in curious and valuable productions, and eminent enough in extent, population, and political conſequence, to reward the toils of the Traveller, the ſtudies of the Naturaliſt, and the minuteſt attention of the Geographer. Though Aſia no more ſends forth conquerors to awe the world, it is ſtill the ſeat of eaſe, elegance, and luxury; nor are the pomp of Darius, and the ſplendor of Cleopatra, unrivalled in ſome of the courts of Perſia, China, and Indoſtan.

For the eaſe of our readers, we have divided the quarters of the world into Continents and Iſlands, allotting a Book to each, and a Chapter to each Empire, Kingdom, State, or diſtinct Government. Where a State is partly inſular, and partly continental, we have given our deſcription of it according to the ſituation of the Capital.

And if a work, deduced from the very beſt ancient and modern authorities, improved in many inſtances by actual viſitation of a variety of different countries, and in moſt others by private communications from Reſidents of learning, judgment, and fidelity; enriched with accurate and valuable Maps; ornamented with Engravings of ſuperior excellence; and accompanied with ſuch a Preſent as has never yet been beſtowed with any publication; can be entitled to the denomination of *A Compleat and Univerſal Syſtem of Geography*, we flatter ourſelves the diſtinguiſhed title will be deſervedly conferred on that which we now offer to the public.

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INTRODUCTION.

SECT. I.

THE ORIGIN AND PROGRESS OF ASTRONOMY.

THE ſtudy of the ſcience of Aſtronomy, which is intimately connected with that of Geography, has a peculiar tendency to enlarge the moſt exalted ideas of the human mind, fill it with the juſteſt conceptions of Omnipotent Power and Omniſcient Wiſdom, unfetter the ſoul from narrow prejudices and grovelling notions, and raiſe it to the contemplation of 'HIM *by whom the Heavens are and were created.*'

A ſtudy ſo ſublime in itſelf, and ſo beneficial in it's effects to the mind of man, deſerves every attention, and claims the higheſt admiration. By this divine ſcience we are enabled to range the whole univerſe of matter, circle the ſun's perennial wheel, explore the lucid brightneſs of the ſtars, purſue the devious comet through fields of æther, and trace the laws which bind the ſpheres to perform their revolutions, and diſcharge their functions, with beauteous order, and perfect harmony. Theſe contemplations are worthy of a rational creature, and have in all ages engaged the minds of the moſt intelligent and enlightened men in every nation: but, during the early ages of the world, the reſearches of mankind ſeldom reached farther than merely to name the ſtars, arrange them into conſtellations, and mark the periodical returns of ſeaſons. The ſhepherds of Egypt and Babylon were the firſt who paid particular attention to the fixed ſtars; remarking, either for amuſement, or with a view to direct their courſes acroſs the beautiful and extenſive plains where they fed their flocks, the ſituations of theſe celeſtial bodies: as they in general poſſeſſed lively imaginations, and were fond of aſſimilating the forms which attracted their attention in the heavens, to natural objects around them, they divided the ſtars into different companies or conſtellations, which they named after ſuch terreſtrial objects as they ſeemed moſt to reſemble. Theſe appellations of the ancients have ever ſince been preſerved; though modern aſtronomers have undoubtedly increaſed the number, from more accurate obſervations on the unconſtellated bodies. Beſides the northern conſtellations, which are now thirty-four; and the ſouthern, which are thirty-one; there are twelve ſigns or conſtellations in the zodiac, ſo called from Ζωδιον, *Animalculum*; becauſe each of theſe twelve ſigns is deſcribed by ſome animal. This circle divides the northern from the ſouthern conſtellations, forming two diſtinct hemiſpheres.

Thus far only, during a revolution of many years, had this ſublime ſcience advanced; and, indeed, it might naturally be ſuppoſed that men muſt have made very conſiderable progreſs in aſtronomical obſervations, before they could ſo far emancipate themſelves from natural prejudices, as to believe that the globe they inhabited was only a planet, and ſubject to the ſame laws as thoſe which they conceived were merely lucid ſpots in the heavens, intended as ornaments to the earth. The literal acceptation of the Moſaic account of the creation, tended to rivet this error even on the minds of ſome of the beſt and moſt intelligent men. About ſix hundred years before Chriſt, Thales, the Mileſian, firſt taught Aſtronomy in Europe; making ſuch proficiency in his favourite ſtudy, as to be able to calculate eclipſes; or, in other words, to demonſtrate the frequency of the interpoſitions of the moon between the earth and the ſun, or of the earth between the ſun and moon. This, however, was the boundary of his knowledge; nor did his ſyſtem tend to contradict the hitherto received opinions. About fifty years after Thales, lived the Greek philoſopher, Pythagoras; who, carrying his diſcoveries farther, firſt conceived an idea that the earth itſelf was in motion, and the ſun a fixed body. This ſuppoſition was the only one that could reconcile the various phænomena of nature with the celeſtial appearances; but a ſyſtem ſo diametrically oppoſite to all the prejudices of vulgar apprehenſion, was ſtifled in it's birth. It was too ſublime to be underſtood, or generally received; and the ſucceeding philoſophers of antiquity, who deſpaired of being able to overcome ignorance by the ſtrength of reaſon, contrived to adapt the one to the other, and to reconcile phyſical truth with ordinary perception. With this view, Ptolemy, an Egyptian philoſopher, who flouriſhed one hundred and thirty-eight years before the Chriſtian æra, ſuppoſed, with the vulgar, that the earth was immoveably fixed in the centre of the univerſe, the planets being placed near it, with the firmament of fixed ſtars above; then the cryſtalline orbs; after which, the Primum Mobile; and, above all, the Cœlum Empyrium, or Heaven of Heavens. All theſe immenſe orbs were ſtated to revolve round the earth once in twenty-four hours, and likewiſe at certain periodical ſeaſons. To account for theſe extravagant conceptions, and incredibly rapid motions, he was obliged to conceive a number of circles, called eccentrics and epicycles, croſſing and interſecting one another. Theſe doctrines were generally diffuſed throughout the world. Ptolemy wrote for all mankind; the peripatetic philoſophers, to a man, promulgated his ſyſtem; his writings were tranſlated not only into Arabic, but into almoſt every other language; and his opinions were for ages received as ſacred and irrefragable truths.

After many ages, Europe at length gained a true taſte for aſtronomical diſquiſitions; reaching an height in this ſublime ſcience as far ſuperior to what had ever been attained in Greece, as the higheſt pitch of Grecian diſcovery exceeded that of Egypt.

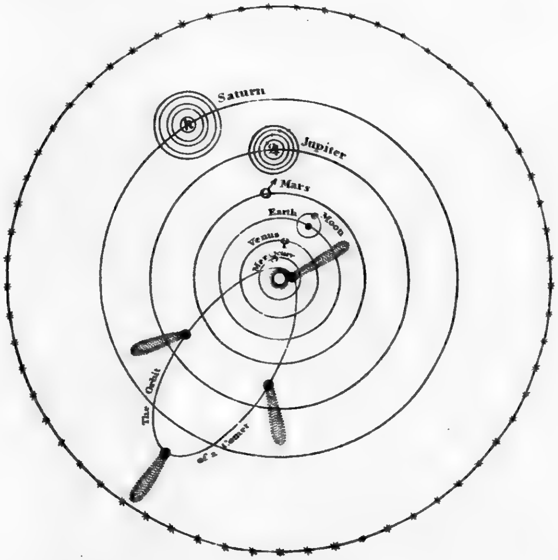
Copernicus, a canon of Thorn, in Poland, a man of original genius and indefatigable reſolution, adopted and revived the Pythagorean, or true ſolar ſyſtem, which he publiſhed in the year 1530. This doctrine had been ſo long involved in obſcurity, and covered with the ruſt of years, that few knew to whom the original diſcovery ought properly to be aſcribed; ſo that the reſtorer was in general conſidered as the inventor, and the philoſophic wreath of Pythagoras was placed on the brow of Copernicus.

Mankind, however, had been long taught to conſider the earth as an extended plane, and the refined philoſophy of Copernicus met with many opponents. The inhabitants of Europe had not yet immerged from Gothic barbariſm, and were incapable of underſtanding, and conſequently of reliſhing, the ſublime demonſtrations of Aſtronomy. The ſuperior learning and juſt conceptions of Copernicus, were doomed to give way to the crude ideas of Tycho Brahe, a noble Dane; who, ſenſible of the defects of the Ptolemaic ſyſtem, but unwilling to acknowledge the motion of the earth, conceived a new ſyſtem ſtill more abſurd and embarraſſed than that of Ptolemy, which it was intended to overthrow. He allowed the moon a monthly motion round the earth, as the centre of it's orbit; and made the ſun the centre of the orbits of the other planets. In conformity to this idea, the ſun, with all the planets, turned round the earth once in twenty-four hours. This ſyſtem, however repugnant to common ſenſe, and ſound philoſophy, met with it's admirers; and, in particular, the great mathematician Longomontanus ſo far refined upon it, as to admit the diurnal motion of the earth, though he treated with contempt the notion of it's annual revolution.

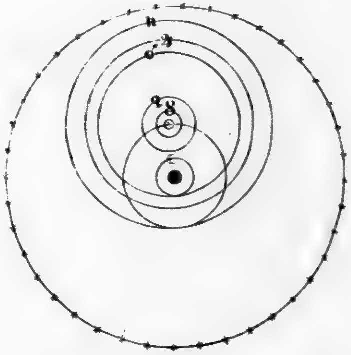
But the light of ſcience began ſoon after to diffuſe itſelf over Europe, and the miſts of error and vulgar prejudice diſſipated before the riſing ſun. The circumſtance of Magellan's ſurrounding the globe, after a voyage of 1124 days, apparently without altering his courſe, demonſtrated

THE COPERNICAN, or true SOLAR SYSTEM;

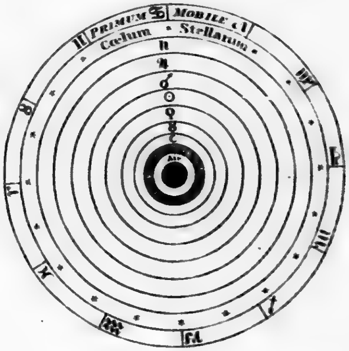
With the Orbit of a Comet, *and the Satellites of* Jupiter *and* Saturn.



THE TYCHEAN SYSTEM.



THE PTOLEMAIC SYSTEM.



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demonſtrated the rotundity of the earth, and paved the way to a diſcovery of it's motion. Future navigators did the ſame; the figure of the earth was now determined with ſufficient accuracy; and the diſcoveries which were perpetually making by ſea, taught the neceſſity of attending to aſtronomy, on which navigation itſelf depends. Learned men ſprung up in various nations. Rheticus Mæſtlinus, Kepler, Rothman, Gaſſendus, and ſeveral others, deſerve well of philoſophy in general. Galileo, in 1610, firſt invented the uſe of teleſcopes, which, by facilitating obſervations, tended to the diſcovery of freſh arguments in favour of the earth's motion, and confirmed thoſe which Copernicus had already broached. But ſuperſtition ſtill prevailed; and free enquiry was checked, leſt it ſhould develope myſteries which it was natural that bigots ſhould wiſh to conceal. The doctrine of Antipodes, and the motion of the earth, were conceived, by the blind zealots of the church of Rome, to be repugnant to the Scripture records; and Galileo was charged by the Papal ſee with a damnable hereſy, for which he was condemned to die, in the 70th year of his age, but recanted, to ſave his life.

The Papal power, however, was not always to prevail. The glorious Reformation placed a conſiderable part of Europe beyond it's power, and taught mankind that the Scriptures were given as rules of life, and guides to everlaſting glory, but not as inſtructors in the ſcience of philoſophy; the ſacred writings being always expreſſed in terms ſuited to the apprehenſions of ſhort-ſighted mortals. From this æra we may date the progreſs of univerſal ſcience.

At the beginning of the preſent century, the immortal Newton, endowed with more than human intelligence, unveiled the works of nature, and diſplayed the omnipotence of the Creator, with a ſplendor of which mankind in general had never formed any juſt conception. His reſearches laid open the whole univerſe of matter; he not only explained the motions of the heavenly bodies, but the general laws of nature, according to which they moved: this law is called gravity, or attraction; which operates univerſally through all the regions of matter, retains the ſea within it's ſhores, and the rivers within their beds; keeps the planets in their orbits, and preſerves the whole fabric of nature in perfect harmony and order.

And here, who can ſufficiently admire the Divine wiſdom and power conſpicuous in all the works of Omnipotence! What auguſt, what amazing conceptions, muſt fill the mind of man, on ſurveying the thouſands of worlds which roll around us in rapid motion, yet calm, regular, and harmonious! And if the magnificence diſplayed in the material creation, which is the leaſt conſiderable of the works of God, ſtrike us with ſuch wonder and delight, how great, wiſe, and bountiful, muſt that Power be, which firſt ſpoke them into exiſtence!

SECT. II.

THE COPERNICAN, OR TRUE SOLAR SYSTEM.

THE revolution of the planets and comets round the Sun, as their centre, conſtitutes what is called the Solar Syſtem. The Copernican philoſophy, which, as we have obſerved before, can alone ſolve the various phænomena of nature, places the planet Mercury neareſt to the Sun; then Venus, the Earth, Mars, Jupiter, and Saturn; and, beyond them, the firmament of the fixed ſtars, which are all ſuppoſed to be at equal diſtances from their centre the Sun. The path in which theſe planets move is called their orbit; and aſtronomers have made it evident that each of the ſix planets above-mentioned has it's reſpective orbit, and ſtated revolution. All theſe are opaque bodies; and, like the Moon, they borrow their light entirely from the Sun, as is evident from their appearing, when viewed through a teleſcope, with all the various phaſes and changes of the Moon. They all move round the Sun in elliptical forms, from weſt to eaſt, in their direct motions; but, in their retrograde courſe, from eaſt to weſt; having, at the ſame time, a revolution on their own axis, from eaſt to weſt, like the Sun.

Mercury and Venus, becauſe they move within the orbit of the Earth, are called inferior planets; and this brings them ſometimes between the Earth and the Sun, from which circumſtance their tranſits are denominated. Mars, Jupiter, and Saturn, becauſe they move in larger orbits than the earth, are called ſuperior, or perhaps more properly exterior planets.

The Earth is attended by one, Jupiter by four, and Saturn by five moons, which alſo receive the name of ſatellites. Theſe ſatellites, or moons, are called ſecondary, as the former are called primary planets.

The periodical revolutions of the planets round the Sun have been determined with great accuracy, and it is evident that the ſquares of thoſe periodical times are to each other as the cubes of their diſtances from the Sun; hence their relative diſtances, their motions, magnitudes, and other phænomena, have been calculated according to the following eaſy and perſpicuous Table.

TABLE OF THE SOLAR SYSTEM.

Names of the Planets.	Characters.	Diameters in Engliſh Miles.	Mean Diſtance from the Sun in Engliſh Miles.	Annual Revolution round the Sun.	Diurnal Rotation on it's Axis.	Hourly Motion in it's Orbit.	Hourly Motion in it's Equator.	Axis inclined to Orbit.	Proportion of Bulk, compared with Earth.	Proportion of Light and Heat.
		Miles.	Miles.	Y. D. H.	D. H. M.	Miles.	Miles.	Deg. Min.		
Sun	☉	890,000			25 6 0		3,818	8 0	877,650	45,000
Mercury	☿	3,000	36,841,468	0 87 23	unknown	109,699	unknown	unknown	$\frac{1}{27}$	6½
Venus	♀	9,330	68,891,486	0 224 17	24 8 0	80,295	43	75 0	1	1¾
Earth	⊖	7,970	95,173,000	1 0 0	1 0 0	68,243	1,042	23 29	1	1
Moon	☽	2,180	95,173,000	1 0 0	29 12 44	22,290	9½	2 10	$\frac{1}{50}$	1
Mars	♂	5,400	145,014,148	1 321 17	0 24 40	55,287	556	0 0	$\frac{1}{5}$	$\frac{3}{7}$
Jupiter	♃	94,000	494,990,976	11 314 18	0 9 56	29,083	25,920	0 0	1,049	$\frac{1}{28}$
Saturn	♄	78,000	907,956,130	22 167 6	unknown	22,101	unknown	unknown	586	$\frac{1}{90}$

TABLE

TABLE OF THE SATELLITES.

Jupiter's Moons.	Diſtance in ſemi-diameters of Jupiter.	Periods round Jupiter.			Saturn's Moons.	Diſtance in ſemi-diameters of Saturn's Ring.	Periods round Saturn.		
Moons.	Semidiameter.	D.	H.	M.	Moons.	Semidiameter.	D.	H.	M.
1	5,667	1	18	27	1	2,10	1	21	18
2	9,017	3	13	13	2	2,69	2	17	41
3	14,384	7	3	42	3	3,70	4	12	25
4	25,299	16	16	32	4	8,75	15	22	41
					5	25,35	79	7	48

From theſe Tables the reader may form ſome general notion of the ſolar ſyſtem. But, that we may remove every impediment in the way of aſtronomical purſuits, we ſhall give a more particular account of the planets; beginning firſt with the Sun, the centre of the whole.

THE SUN.

The Sun is that glorious luminary which ſheds light and heat on all the ſurrounding orbs, and is the parent of ſeaſons, the prolific ſource of vegetation, and the prime chearer of the animal world. The Sun is an immenſe globe of liquid fire, the diameter of which is one million and two hundred thouſand times larger than that of the Earth, and the ſolid contents are almoſt beyond our power of calculation. From this great ſource every planet derives it's heat and light, which are proportioned not only to their reſpective diſtances from the Sun, but likewiſe to the obliquity or directneſs of his rays upon them. From this ariſes the change of ſeaſons, the cold in winter, when in fact the Sun is neareſt to us, and the heat in ſummer, when his orb is at the greateſt diſtance. That the Sun has a central motion on his own axis, from eaſt to weſt, once in twenty-five days and a half, is evident from the Maculæ on the diſk, which are always obſerved to move in that manner; but, having no circular motion, he can have no orbit. The Via Solis, however, is a common expreſſion, originating from the Sun's appearing to move from one ſign to another in the ecliptic: but, in fact, it is the Earth which moves in the ecliptic; and, as the Sun is always diametrically oppoſite to the Earth, he appears to occupy that ſign, which is in reality occupied by the Earth.

MERCURY.

This planet is neareſt the Sun; and, at the greateſt elongation from him, is no more than 28 degrees; for which reaſon Mercury is ſeldom ſeen, except in the Crepuſculum or twilight; in a total eclipſe, when the Sun is darkened by the interpoſition of the Moon; or in his tranſit over the Sun. From the time of his ſuperior, to his inferior conjunction, he riſes and ſets after the Sun, and then only appears in the evening; but, from his inferior to his ſuperior conjunction, he riſes and ſets before the Sun, and of conſequence is only viſible in the morning. According to the moſt eminent aſtronomers, the light and heat of the Sun on the ſurface of Mercury are ſeven times more intenſe than on the Earth in the middle of ſummer. Such a degree of heat muſt therefore render Mercury uninhabitable by beings of the ſame compoſition with ourſelves: but, as the Almighty can with the utmoſt facility adapt bodies to the temperature of the planets they inhabit, we may reaſonably conclude that Mercury is peopled as well as our earthly globe. The diurnal motion of this planet, and the variety of ſeaſons he may be expoſed to, have never been aſcertained, on account of his vicinity to the Sun; but it is certain that Mercury performs his revolution round the Sun in 87 days 23 hours and 16 minutes, which conſtitute the year, with a velocity of about 109,000 miles an hour.

Mercury changes his phaſes according to his various poſitions, and appears full in his ſuperior conjunctions with the Sun; but, on his approach towards him, is falcated like the new-moon. The Sun's diameter, from the region of Mercury, appears three times as big as from the Earth; and this planet being nearly three times as near him as we are, the Sun's diſk muſt ſeem ſeven times as large as with us.

VENUS.

The next planet is that called Venus, who appears in her greateſt luſtre when removed about 40 degrees from the Sun, round which ſhe revolves in an orbit conſiderably larger than that of Mercury; yet her greateſt elongation, or apparent diſtance from the Sun, is never more than 48 degrees. This is the moſt refulgent of all the planets, and, according to her poſition with regard to the Sun, is ſeen ſometimes in the morning before his riſing, when ſhe is called Phoſphorus, or the Morning Star; and ſometimes after the Sun's ſetting, and then ſhe obtains the name of Heſperus, or the Evening Star. In her direct motion ſhe is beyond the Sun; but, in her retrograde, between him and the Earth; and, when ſhe is altering either of theſe poſitions, for a time becomes ſtationary. Her annual, or periodical revolution, is performed in 224 days 17 hours, with a velocity of upwards of 80,000 miles in an hour; and her motion round her own axis, which forms her natural day, is finiſhed in 23 hours. Her diſtance from the Sun is above 68,000 miles; and her ſize is nearly equal to that of the Earth. As Venus, like the reſt of the planets, receives her light from the Sun, ſhe has all the various appearances of the Moon, being gibbous, horned, and full, in rotation. The days and nights in the region of Venus are nearly equal, except at her poles; her axis being nearly at right angles with the plane of her orbit. The heat on the ſurface of this planet muſt be twice as much as with us, though far more moderate than that on the ſurface of Mercury. As neither Venus nor Mercury have any attendant ſatellites, it is probable that the beneficent Creator of the world has ordained that the Sun, to which they are ſo near, ſhould ſuperſede the neceſſity of a ſecondary light.

THE EARTH.

It appears from all the various phænomena of nature, particularly from the riſing and ſetting of the Sun, Moon, and ſtars, and it's ſhadow on the Moon when eclipſed, that the Earth is nearly ſpherical, or rather, in the language of aſtronomers, an oblate ſpheroid; that is, a little more flatted towards the poles than at the equator. The higheſt hills, and the deepeſt vallies, as they bear no more proportion to the bulk of the Earth than the little aſperities on the rind of an orange to the ſize of that fruit, or than ſo many grains of ſand to the extent of a common globe, cannot in the leaſt contradict it's ſpherical figure.

The Earth's motion is from weſt to eaſt, which occaſions the Sun, Moon, and ſtars, to appear as if they moved from eaſt to weſt. In it's circular motion, it revolves round the Sun in 365 days 5 hours 48 minutes and 55 ſeconds, which conſtitute our year, at the rate of about 67,256 miles an hour; notwithſtanding which amazing celerity, we are not even ſenſible of it's motion. But, beſides it's regular orbit round the Sun, the Earth has a central motion on it's own axis once in 24 hours, which makes our natural day. The diameter of the Earth is 7,970 miles, though it's bulk is 1,200,000 times leſs than the Sun. The quantity of heat it receives from the grand fountain of day, varies according to ſeaſons and climates. At the equator it is intenſely hot; in the temperate zones it is ſometimes hot, and ſometimes cold; and, at the poles, the air is always intolerably ſevere; yet it is every where admirably ſuited to the nature of the ſoil, and the conſtitutions of the beings who inhabit theſe reſpective diviſions. And if ſo much wiſdom, goodneſs, and power, are diſplayed in the diſtribution of every thing on our earthly globe; and the Eternal Providence has provided not only for our wants, but even in the moſt abundant manner for our comfort; may we not reaſonably conclude, that in thoſe planets with which we are unacquainted, the ſame Almighty hand, the ſame unbounded mercy, are alike conſpicuous!

THE MOON.

The Moon is an attendant ſatellite upon our Earth, which ſhe regards as her centre, and in whoſe vicinity ſhe conſtantly remains. Her mean diſtance from the Earth is 24,000 miles, and her diameter is about 2180. Her orbit is an ellipſis, in which ſhe is retained by the force of gravity, and her central motion is performed in 27 days 7 hours and 48 minutes, which conſtitute her natural day, or (as it is called) periodical month. But the time from her two conjunctions with the Sun makes 29 days 12 hours and 44 minutes, which is called a ſynodical month; for, as the Earth is continually progreſſive, the Moon, after compleating one revolution, will have a ſmall arch to deſcribe, to get between the Earth and the Sun again; and this, which takes up 2 days 5 hours and 1 minute, makes the difference between a periodical and ſynodical month. At her conjunction with the Sun ſhe is inviſible to us; but ſoon after appears falcated, with a ſmall part of her hemiſphere enlightened. As ſhe advances farther in her orbit, her face becomes gradually more lucid, till the enlightened part forms a ſemicircle; which is the boundary of her firſt quarter. Her orb ſtill continuing to become illumined, at laſt ſhe comes in oppoſition to the Sun, when her whole hemiſphere becomes viſible. It is then full-moon; after which ſhe continually decreaſes, in the ſame proportion ſhe increaſed, till ſhe forms another conjunction with the Sun. And here we are to obſerve, that, at the time of new-moon, ſhe is with us by day, and moves between the Earth and the Sun in a direct motion; but, at the time of full-moon, ſhe attends us by night, and then her motion is retrograde, becauſe the Earth is between her and the Sun. To account for the various phaſes of the Moon, it is only neceſſary to conſider, that ſhe is an opaque body, borrowing her light entirely from the Sun; and that, according as ſhe is in conjunction with him, oppoſition to him, or between both, ſhe will, of conſequence, be more or leſs illumined. The quantity of light and heat which the Moon receives from the Sun is ſtill more variable than that of the Earth; for, in her conjunction with the Sun, ſhe is abundantly more heated than when in oppoſition to him.

This planet always appears with the ſame ſide turned towards the Earth, in which are ſeveral maculæ or ſpots intermixed with parts of a more lucid hue, which have been taken for mountains, lakes, continents, and ſeas.

As the Moon ſerves for a light to our earth, ſo ſhe reciprocally receives the advantage of being lighted by it; and, if bodies reflect according to the magnitude of their ſurfaces, it is evident that the Earth will remit to the Moon nearly 15 times as much light as it receives from her.

MARS.

Mars, who is the leaſt of all the planets, except Mercury, and neareſt to the Earth in the ſolar ſyſtem, moves in his orbit round the Sun in a direct motion from weſt to eaſt; but, in his retrograde motion, from eaſt to weſt. This planet always appears with a duſky, reddiſh light, whence aſtronomers conclude that he is encompaſſed with a thick cloudy atmoſphere; and, on this account, have never been able to determine whether he has any ſatellite, or moon, revolving about him. In his direct motion, he is, with reſpect to the Earth, beyond the Sun, and could only be apparent to us by day; for which reaſon he is ſeldom ſeen, except in a total eclipſe of the Sun; but, in his retrograde motion, he is then neareſt the Earth, and conſequently appears at night. The mean diſtance of Mars from the Sun is about 145,014,148 miles, and his ſize five times leſs than that of the Earth. He performs his periodical revolution round his own axis in 1 year 321 days 23 hours 27 minutes, which conſtitute his year, with a velocity of more than 550,000 miles an hour; but his diurnal motion round his own axis is confined to 24 hours 40 minutes. This planet being ſo much farther from the Sun than our terreſtrial ball, the light and heat he receives from him muſt be leſs by one-third than what we experience. His axis is nearly perpendicular to the plane of his orbit, ſo that he has little diverſity of ſeaſons, and his days and nights are always equal; however, places ſituated in different latitudes will receive different degrees of light and heat, on account of the different direction of the Sun's rays to the horizon, which is experimentally felt by us at the equinoxes.

JUPITER.

Beyond the orbit of Mars, is Jupiter, the largeſt of all the planets, being above 1000 times bigger than the Earth: upon which account, and to compenſate for the diminution of his light and heat by reaſon of his immenſe diſtance from the Sun, the Eternal Providence has provided him with four ſatellites, or moons, moving round him from weſt to eaſt; which, together with himſelf, are whirled round the Sun in the ſame irregular and unequal orbits as our Moon; being ſometimes within and ſometimes without the orbit of their primary. Theſe ſatellites, which are all inviſible to the naked eye, were firſt diſcovered by Galileo in 1610, who called them Medicean Stars, in honour of the Medici family. After him, Caſſini, a French aſtronomer, determined their times and periodical diſtances from Jupiter in ſemidiameters of his orb; with whoſe Table, as improved by ſucceeding aſtronomers, we have already furniſhed our readers. Beſides theſe moons, this planet has a phænomenon peculiar to himſelf, the Tria Cingula, or Three Zones, commonly called Jupiter's Belts; which, viewed through a teleſcope, have a very agreeable appearance. The immortal Newton is of opinion that theſe zones are formed in his atmoſphere, in which are ſeveral maculæ, or ſpots, from the periodical motion of which the revolution of Jupiter round his axis was firſt aſcertained. In his direct motion, Jupiter could only be viſible to us by day, being then beyond the Sun, and at his greateſt elongation from the Earth; but in his retrograde motion he is with us by night, during which time only he is to be diſcerned. His mean diſtance from the Sun is upwards of 494,990,000 miles, and his periodical revolution round the Sun takes up the ſpace of 12 years nearly; but his diurnal motion round his own axis is performed once in 9 hours 56 minutes, which forms his natural day. The axis of his diurnal rotation, being nearly at right angles with the plane of his orbit, he can have no ſenſible change of ſeaſons, which has been contrived by the benevolent Parent of the Univerſe, to prevent that total darkneſs which muſt pervade vaſt ſpaces of his ſurface were the axis inclined but an inconſiderable number of degrees.

SATURN.

On the extreme verge of our ſyſtem is the planet Saturn, who revolves round his axis in the ſame direction as the reſt. This planet has five ſatellites, or moons, (all teleſcopic, or inviſible to the naked eye) which move round the Sun with their primary, in irregular orbits, from weſt to eaſt. Theſe are, no doubt, mercifully intended to remedy the defect of the

Sun's light, as the ſurface of Saturn, on account of his immenſe diſtance, without ſuch auxiliaries, muſt have been in a great meaſure if not entirely dark. The periodical times of the ſattellites of Saturn, and their diſtances from him in his ſemi-diameters, have been computed with great accuracy by the penetrating Dr. Keil; but different eyes, aſſiſted by different inſtruments, are apt to diſagree in all aſtronomical calculations, where there is ſo much difficulty, and the diſtance ſo inexpreſſibly great. Saturn, beſides his attendant moons, is ſurrounded by a large, broad lucid Ring, about 21,000 miles broad, at a diſtance from him almoſt correſponding to it's breadth; ſo that, with the aſſiſtance of a good teleſcope, the ſpace between Saturn and his Ring may be clearly diſtinguiſhed. To the Saturnian inhabitants, if any there are, (and, from the analogy of creation, we may conclude that none of the planets are deſtitute of inhabitants) this circle muſt appear like a vaſt luminous arch in the heavens, copiouſly reflecting the light of the Sun. The mean diſtance of Saturn from the Sun is upwards of 907,000,000 miles, and his bulk is about 550 times larger than the Earth. This revolution round the Sun takes up the ſpace of thirty years nearly, which conſtitutes his own year, and his hourly progreſſion is about 22,000 miles. His rotation on his own axis has never yet been determined; the vaſt diſtance, and the want of maculæ, have baffled the endeavours of the moſt ſagacious aſtronomers to declare whether he has any diurnal revolution or not, and conſequently the length of his days cannot be adjuſted. Saturn's diſtance from the Sun, being ten times greater than that of the earth from him, it is computed that the apparent diameter of the Sun from him can appear but about twice as large as the diameter of Venus. The Sun's diſk, therefore, to an eye in Saturn, will appear 100 times leſs than to us, and of courſe his light and heat will be diminiſhed in proportion.

COMETS.

HAVING thus, with as much clearneſs and perſpicuity as the nature of the ſubject will admit, endeavoured to deſcribe the planetary ſyſtem, we ſhall proceed to notice the Comets, which revolve round the Sun in very oblique orbits, though their periodical times and motions are as certain and invariable as thoſe of the planets, paſſing through the greateſt extremes of heat and cold without any ſenſible diminution or addition.

A Comet is a vaſt opaque body, with a long tranſparent tail, iſſuing from that ſide which is oppoſite the Sun, and being, in reality, nothing more than a very ſlender vapour emitted from the head or nucleus of the Comet, and ignited by the heat of the Sun.

Comets ſometimes appear ſuddenly; and, after being viſible for a few days or weeks, again purſue their devious courſe through immenſe fields of æther, in regions very far beyond the limits of our ſyſtem. Theſe heterogeneous bodies are vulgarly diſtinguiſhed into three kinds; bearded, tailed, and hairy: though, in fact, this diviſion relates rather to the ſeveral ſituations of the ſame Comet, than to the phænomena of ſeveral; for when the Comet is eaſtward of the Sun, and recedes from it, the light before it occaſions the appearance of a beard; when it is to the weſt of the Sun, and is approaching to him, it exhibits the appearance of a tail; but when the Comet and Sun are diametrically oppoſite, (the earth intervening) the train is hid behind the body of the Comet, excepting a little that appears on it's verge, reſembling a border of hair. Comets, beſides in their general appearances, differ from the planets in ſeveral eſſential properties: they traverſe the compaſs in all directions; are not confined within the zodiac, and their orbits are inconceivably more excentric. Yet, though the Comet in 1680 approached near enough to the Sun to be 2000 times hotter than red-hot iron, and was even within the orbit of Mercury, the plaſtic hand of Providence launched it through the illimitable void with ſo much preſcience and wiſdom, that it happily claſhed not with the other celeſtial bodies.

It is computed, that there are at leaſt twenty-one Comets belonging to our ſyſtem; but the periods of three only have been determined with aſtronomical preciſion. The firſt of theſe Comets was obſerved in 1531, 1607, 1682, 1758, and may be expected again in 1833. The ſecond appeared in 1532 and 1661, and may again be expected in 1789. The third was laſt obſerved in 1680, but as it's periodic revolution is computed to be 575 years, it will not viſit the Earth again before the year 2225. This laſt Comet, at it's greateſt aphelion, is ſuppoſed to be 11,200 millions of miles from the Sun; and, in it's perihelion, only 496,000 miles from the Sun's centre; moving at the immenſe rate of 880,000 miles an hour: a degree of rapidity which exceeds all human conception!

Some philoſophers have concluded, from the intenſe heat, the groſs atmoſphere, and the apparently liquid ſtate of the Comets, that they are the abodes of the damned, who are tortured in theſe ſituations with the dire viciſſitudes of extreme cold and heat: while others imagine that they are either furniſhed with rational beings of natures ſuited to the aſtoniſhing degree of heat they muſt neceſſarily feel; or intended to add fuel to the Sun, (whoſe orb, it is contended, muſt continually be diminiſhing, from the perpetual emiſſion of light and heat) by throwing into that luminary a very conſiderable part of their ſubſtance, whenever they make their periodical approaches.

THE FIXED STARS.

We have before obſerved, that the Copernican hypotheſis ſuppoſes the Firmament of Fixed Stars to be the boundary of the univerſe, being placed at equal diſtances from the Sun as it's centre; but modern aſtronomers extend the univerſe of planets even to an indefinite ſpace, conceiving every ſtar to be a ſun, about which celeſtial bodies perform their deſtined revolutions.

This ſyſtem is by far the moſt magnificent, and of courſe the moſt worthy of an infinite Creator! whoſe power and wiſdom, as they are without bounds, may with the ſame eaſe and probability exert themſelves as well on myriads of ſyſtems as on one; and he can with as much facility people illimitable ſpace, as our terreſtrial ball. Inſtead, then, of one ſun, and one world, as the ignorant imagine, we may conclude, that there are ſuch an inconceivable number of ſuns, ſyſtems, and worlds, diſſeminated through boundleſs ſpace, that if our ſun, with all his attendant planets, were entirely annihilated, to an eye that could ſurvey the whole univerſe at once, their loſs would be no more perceived, than that of a grain of ſand taken from the ſea-ſhore. They would not even leave a ſenſible blank in the immenſity of ſpace, though Saturn, the remoteſt of our planets, makes an orbit about the Sun of 4884 millions of miles in circumference, and ſome of our Comets proceed myriads of miles beyond him. What amazing grandeur! Who can forbear exclaiming, with Dr. Young, '*the undevout aſtronomer is mad!*'

In ſupport of the plurality of worlds, beſides it's being more worthy of the Deity, and agreeable to the analogy of creation, we may obſerve, that the Fixed Stars are no leſs immenſe than our Sun, but only diminiſhed in appearance by their inconceivable diſtance from us; and that they ſhine with their native luſtre, which argues the purity of their ſubſtance. They are probably all of the ſame magnitude, but their apparent dimenſions vary with their diſtances or proximity. The diſtance of Sirius, a ſtar of the firſt magnitude, is computed to be two billions and two hundred thouſand millions of miles: how immenſely remote, then, are the teleſcopic ſtars!

SECT. III.

GENERAL DIVISIONS OF THE EARTH,

WITH THE DOCTRINE OF WINDS AND TIDES.

THE geographical diviſions of the Earth are either natural or political: natural geography conſiders the earth in general, without regard to particular countries, and treats principally of the ſituation of the globe itſelf, it's magnitude and motions; political geography not only conſiders the ſituations and conſtitutions of each particular country, but alſo informs us of the various political communities which inhabit it, with the nature of their ſoil, the length of their days and nights, and every thing elſe which can tend to entertain or inſtruct, in their inſtitutions, manners, or laws.

The terreſtrial globe is compoſed of land and water; and, by an actual experiment, made on the correct and elegant Nine-inch Globes accompanying this work, it is found that the ſea-papers weigh 155 grains and a half, while thoſe of the land weigh only 55; from which it appears that almoſt three-fourths of the ſurface of the earth, between the polar circles, are covered with water. In this computation all between the polar circles and the poles was omitted, on account of the imperfectly-diſcovered ſtate of thoſe inhoſpitable climes.

The land is divided into continents, peninſulas, iſthmuſes, iſlands, promontories, and mountains; the water into oceans, ſeas, ſtraits, lakes, bays, gulphs, and rivers; which, on account of the general relation between the ſeveral parts of both elements, we ſhall explain in the following manner.

LAND.	WATER.
A Continent is a vaſt extent of land, not ſeparated by any ſeas; as Europe, Aſia, Africa, and America.	An Ocean is a large extent of water, without any entire ſeparation of it's parts by land; as, the Atlantic Ocean, the Indian Ocean, the Pacific Ocean, &c.
A Peninſula is a portion of land, every where ſurrounded with water, except a narrow ſpace or neck of land, which unites it to the continent; as, the Morea, which is joined to Greece; Crim Tartary, to Little Tartary, &c.	A Sea is a portion of water every where incloſed with land, except a narrow ſpace or neck which unites it to the ocean; as, the Mediterranean Sea, the Adriatic Sea, the Red Sea, &c.
An Iſthmus is a narrow neck of land, by which a peninſula is united to a continent; as, the Iſthmus of Darien, the Iſthmus of Corinth, &c.	A Strait is a narrow neck of water, uniting one ſea to another; as, the Straits of Gibraltar, the Straits of Caffa, &c.
An Iſland is a tract of land entirely ſurrounded with water, as Great Britain, Ireland, Jamaica, &c.	A Lake is a quantity of water entirely ſurrounded by land; as the Lakes of Geneva, Conſtance, Ontario, &c.
A Promontory, or Cape, is a portion of land, projecting a great way into the ſea; as, the Cape of Good Hope, Cape Verd, &c.	A Bay, or Gulph, is a portion of the ſea which runs a great way up the main land; as, the Bays of Biſcay, Siam, &c.
A Mountain is a large riſing part of the earth, which ſometimes interſects countries, and ſerves as a boundary between nations.	A River is a collection of freſh water, which devolving itſelf to the ſea, ſerves not only to water the earth, but likewiſe often to divide territories.

From this ſlight ſketch the affinity between land and water, and in what manner the one ſeems to be productive of the other, will appear conſpicuous; and, that the reader may have a comprehenſive view of the whole inhabitable world, we ſhall ſubjoin the following table of the ſuperficial contents of the Globe, and it's diviſions in ſquare miles, ſixty to a degree.

	Square Miles.
Aſia - - - - - - -	10,257,487
Africa - - - - - -	8,506,208
Europe - - - - - -	2,749,349
North America - - -	3,699,087
South America - - -	5,454,675
The known inhabitable World -	30,666,806
Seas, and unknown Parts - - -	117,843,821
The entire Globe of Earth and Sea	148,510,627

CONTINENTAL EMPIRES, KINGDOMS, AND STATES.

	Sq. Miles.		Sq. Miles.		Sq. Miles.
Ruſſian Empire	3,303,485	Germany	156,950	Sweden	76,835
Chineſe Empire	1,749,000	Spain with Portugal	144,236	Norway	71,400
Mogul's Empire	1,116,000	France	131,095	Denmark	63,000
Turkiſh Empire	960,057	Italy	75,525	Netherlands	12,968
Perſian Empire	800,000	Hungary	75,525	Switzerland	7,533
Poland	226,414				

PRINCIPAL ISLANDS.

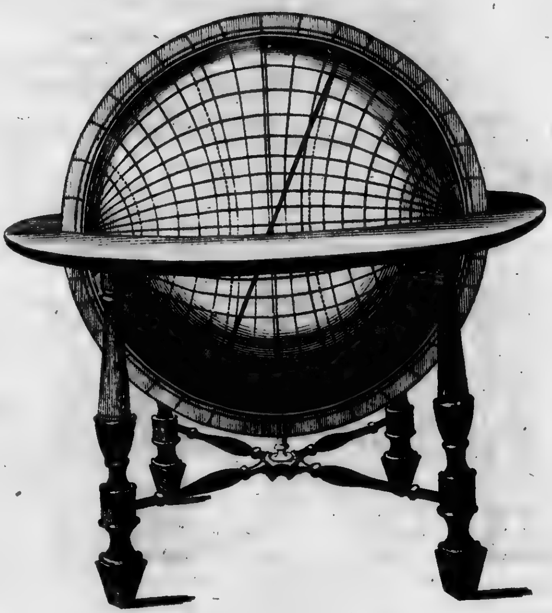
	Sq. Miles.		Sq. Miles.		Sq. Miles.		Sq. Miles.
Borneo	228,000	Formoſa	17,000	Negropont	1,300	Lemnos	220
Madagaſcar	168,000	Anian	11,900	Teneriffe	1,272	Corfu	194
Sumatra	129,000	Sicily	9,400	Gothland	1,000	Providence	168
Japan	118,000	Timor	7,800	Madeira	950	Man	160
Great Britain	72,926	Sardinia	6,600	St. Michael	920	Bornholm	160
Celebes	68,000	Cyprus	6,300	Skye	900	Wight	150
Manilla	58,000	Jamaica	6,000	Lewis	880	Malta	150
Iceland	46,000	Ceram	5,400	Funen	768	Barbadoes	140
Terra del Fuego	42,075	Cape Breton	4,000	Yvica	625	Zant	120
Mindanao	39,000	Socotra	3,600	Minorca	520	Antigua	100
Cuba	38,400	Candia	3,220	Rhodes	480	St. Chriſtopher's	80
Java	38,250	Porto Rico	3,200	Cephalonia	420	St. Helena	80
Hiſpaniola	36,000	Corſica	2,520	Amboyna	400	Guernſey	50
Newfoundland	35,500	Zealand	1,935	Orkney Pomona	324	Jerſey	43
Ceylon	27,730	Majorca	1,400	Scio	300	Bermudas	40
Ireland	27,457	St. Jago	1,400	Martinico	260	Rhodes	36

In the above Liſt of Iſlands, thoſe lately diſcovered, or more fully explored, are purpoſely omitted: though New Holland, in particular, is ſuppoſed to be as large as the whole continent of Europe, becauſe their exact dimenſions have not as yet been ſufficiently aſcertained: they may, however, be arranged, according to their reſpective apparent magnitudes, in the following order.

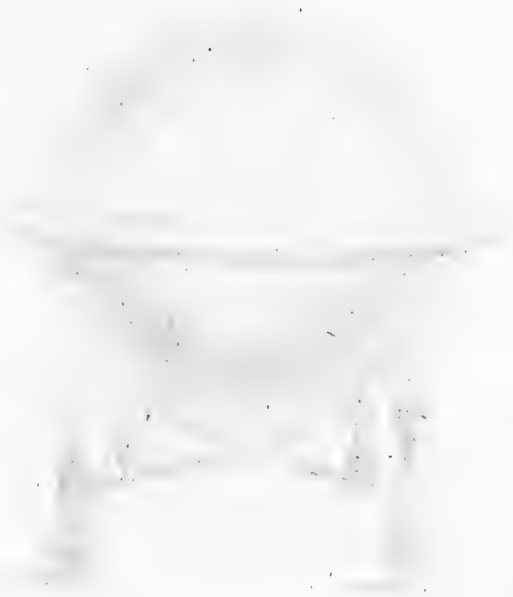
New Holland
New Guinea
New Zealand
New Caledonia
New Hebrides
Otaheite, or King George's Iſland
Friendly Iſlands
Marqueſas
Eaſter, or Davis's Iſland.

But

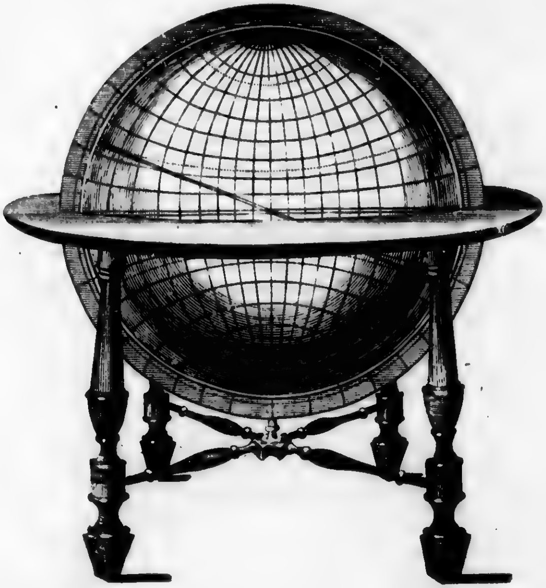
A
DIRECT SPHERE.



Publiſhed as the Act directs by W. Harriſon & Cº March 1. 1784.

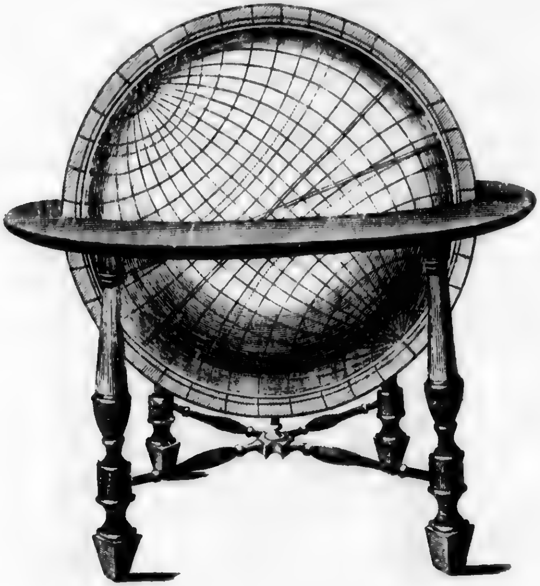


A
PARALLEL SPHERE.



Publiſhed as the Act directs by Harrison & Co. April 1. 1784.

An
OBLIQUE SPHERE.



Publiſhed as the Act directs by Harriſon & Cº May 1.1784.

But beſides the natural and political diviſions of the terraqueous globe, it admits of ſeveral others, either reſpecting itſelf, or it's inhabitants, ariſing from the various poſitions of the ſphere with regard to the horizon, from zones and climates, and from meridians, parallels, and ſhadows; which various diſtinctions and affections we ſhall briefly explain in this place for the ſake of regularity, though the terms will be better underſtood when we treat of the uſe of the Globes.

THE POSITIONS OF THE SPHERE.

When the poles of the horizon are in the equator, it is called a right-ſphere, becauſe then the equator, and all it's parallels, cut the horizon at right angles: then the poles of the world are in the horizon, all the ſtars riſe and ſet, and the days and nights are always equal.

When the poles of the world are the poles of the horizon, it is called a parallel ſphere; the equator and all it's parallels being then parallel to the horizon: then the ſun, moon, and ſtars, appear to move in circles parallel to the horizon; the ſame hemiſphere of fixed ſtars is always above the horizon; and there is a day of ſix months, and a night of ſix months, refraction excepted.

When the poles of the horizon are any where between the equator and the poles of the world, it is called an oblique ſphere: the equator and it's parallels then cut the horizon obliquely; the days and nights are of different lengths, according to the different ſeaſons of the year; and one pole only is viſible, which is more or leſs elevated according to the obliquity of the ſphere.

ZONES.

The tropics and polar circles divide the earth into five zones or belts, which derive their names from the different degrees of heat and cold which their ſituations ſubject them to; theſe are the torrid zone, the two temperate zones, and the two frigid zones. The torrid zone occupies that ſpace which is included between the tropics of Cancer and Capricorn; the two temperate zones are comprehended betwixt the tropics and polar circles; and the two frigid zones lie within the arctic and antarctic circles.

CLIMATES.

Climates are bounded by parallels of latitude, drawn at ſuch a diſtance from each other, that the longeſt day at the leſſer parallel exceeds that at the next greater parallel by half an hour. Between the equator and each polar circle are twenty-four ſuch climates; and from the polar circles to the poles are ſix more, which increaſe not by half hours, but by months.

TABLE OF CLIMATES,

DIFFERING FROM EACH OTHER HALF AN HOUR.

Climates.	Latitudes.		Longeſt Days.		Climates.	Latitudes.		Longeſt Days.		Climates.	Latitudes.		Longeſt Days.	
	Deg.	Min.	Hrs.	Min.		Deg.	Min.	Hrs.	Min.		Deg.	Min.	Hrs.	Min.
0	0	0	12	0	9	51	58	16	30	17	64	6	20	30
1	8	25	12	30	10	54	27	17	0	18	64	49	21	0
2	16	25	13	0	11	56	37	17	30	19	65	21	21	30
3	23	50	13	30	12	58	29	18	0	20	65	47	22	0
4	30	20	14	0	13	59	58	18	30	21	66	6	22	30
5	36	28	14	30	14	61	18	19	0	22	66	20	23	0
6	41	22	15	0	15	62	25	19	30	23	66	28	23	30
7	45	29	15	30	16	63	22	20	0	24	66	31	24	0
8	49	1	16	0										

TABLE OF CLIMATES,

DIFFERING FROM EACH OTHER AN ENTIRE MONTH.

Climates.	Latitudes.		Longeſt Days.	Climates.	Latitudes.		Longeſt Days.	Climates.	Latitudes.		Longeſt Days.
	Deg.	Min.	Months.		Deg.	Min.	Months.		Deg.	Min.	Months.
25	67	15	1	27	73	20	3	29	84	10	5
26	69	30	2	28	78	20	4	30	90	0	6

MERIDIANS AND PARALLELS.

Those who live in the ſame degree of longitude, and in equal latitudes, one north and the other ſouth of the equator, are called *Antœci*, from αντι, *contra*; and οικος, *domus*. The hours of night and day are the ſame with both; but the ſeaſons of the year are contrary.

Thoſe who live in the ſame latitude, but in oppoſite points of longitude, are called *Periœci*, from περι, *circum*; and οικος, *domus*. Their length of days and ſeaſons are the ſame; but their days and nights are contrary.

Thoſe who live in equal latitudes, one north and the other ſouth, and alſo in oppoſite points of longitude, are called *Antipodes*, from αντι, *contra*; and πους, *pes*. Their days, nights, and ſeaſons of the year, are all diametrically oppoſite to one another.

SHADOWS.

The *Aſcii*, from α σκια, are thoſe who have no ſhadow at noon-day, the ſun being then vertical, which can only happen within the torrid zone.

The *Amphiſcii*, from αμφι and σκια, are thoſe who caſt their noon ſhadow at different times both ways, ſometimes north and ſometimes ſouth, according as the ſun is either to the north or ſouth of them, which likewiſe is peculiar to the torrid zone.

The *Heteroſcii*, from ἑτερος and σκια, are thoſe whoſe noon ſhadow falls always one way; but may be either north or ſouth, according to the ſituation, whether in the northern, temperate, or ſouthern zones.

The *Periſcii*, from περι and σκια, are thoſe whoſe ſhadow turns quite round them, which is peculiar to the inhabitants of the polar circles alone, if any there are.

WINDS.

The earth is every where ſurrounded by a fine inviſible fluid, called the air or atmoſphere, which extends ſeveral miles above it's ſurface; this has been found, by repeated experiments, to be both heavy and elaſtic, and equally capable of expanſion and compreſſion. The general cauſe of the expanſion or rarefaction of air is heat; and the general cauſe of compreſſion is cold. Hence it is deducible, that if any alteration is made by heat or cold in any part of the atmoſphere, the adjoining part will be put in motion by the efforts the air perpetually makes to regain it's natural ſtate. This motion of the air we in general call wind; which, though deemed extremely variable and uncertain, depends on a general cauſe, and acts with more or leſs uniformity, in proportion as the action of this cauſe is more or leſs conſtant.

Winds are properly divided into variable, general, and particular.

Conſtant winds are ſuch as blow the ſame way for ſome particular period of time, and variable winds are thoſe which ſhift frequently without any uniform action.

General winds blow the ſame way over a large tract of ſea or land during a conſiderable part of the year; while particular winds are thoſe which blow ſometimes from one point of the compaſs, and ſometimes from another, indifferently.

Winds are again denominated according to the velocity or ſlowneſs of their motion; a gentle wind is called a breeze, a moderate wind a gale, and a very hard wind a ſtorm. The velocity of wind in a gale does not exceed fifteen miles an hour; but in ſtorms and hurricanes it is ſometimes more than ſixty.

From thirty degrees north latitude to thirty ſouth, there is a conſtant eaſt-wind throughout the year, blowing on the Atlantic and Pacific oceans, which obtains the name of the Trade-wind. This phænomenon is occaſioned by the action of the ſun, which in moving from eaſt to weſt rarifies and expands the air immediately under him; ſo that a ſtream or tide of air always attends him in his courſe, occaſioning an invariable eaſt wind within theſe limits. This general cauſe, however, is modified by various particulars, which are of too complicated a nature to be fully diſcuſſed in a work of this ſort.

There are likewiſe periodical winds, called Monſoons, in ſome parts of the Indian Sea, which blow ſix months one way, and ſix months another. At the changing of theſe monſoons, which always happen at the equinoxes, dreadful ſtorms of thunder, lightning, and rain, are frequently experienced. But beſides theſe monſoons, whoſe general action is moſt perceptible about two hundred leagues from land, there is another kind of periodical winds, which blow from the land during the night and morning, and from the ſea from about noon till midnight; but theſe are ſeldom felt more than two or three leagues from the ſhore. On the Guinea coaſt the wind blows always from the ſouth, weſt, or ſouth-weſt; on the coaſt of Peru, always from the ſouth-weſt. Between the fourth and tenth degrees of north latitude and between the longitude of Cape Verd and the moſt eaſterly of the Cape Verd Iſlands, there is a tract of ſea which ſeems to be condemned to perpetual calms, attended with tremendous ſtorms of thunder, lightning, and rain. In ſailing theſe ſix degrees, ſhips have ſometimes been detained for months. The only probable explanation of this phænomenon is, that the weſterly winds ſetting in on this coaſt, meet the general eaſterly winds in this tract, which equipoiſing one another, and condenſing the vapours which are collected by each, occaſion the perpetual calms, and almoſt inceſſant rains.

We have before obſerved that the atmoſphere is an elaſtic fluid, and it's inferior parts being preſſed by the weight of the ſuperior vapours, are condenſed near the ſurface of the earth, but are gradually more rare the higher they aſcend. The weight of air ſuſtained by every ſquare inch at the earth's ſurface, is found by experiments on the air-pump to be fifteen pounds; therefore every ſquare foot muſt ſuſtain 2016 pounds, conſequently every middle-ſized man is preſſed with upwards of 28,000 pounds: but, as this enormous weight is equal on all ſides, and counterbalanced by the internal air in our blood-veſſels, we are not ſenſible of the preſſure.

To the atmoſphere we are indebted for the brightneſs of the heavens in the day-time; for, without this medium, that part of the heavens only would be illumined which was towards the ſun. In this caſe we ſhould have no twilight, but a momentary tranſition from ſunſhine to the deepeſt ſhades of night; and, from the deepeſt ſhades of night, to the brighteſt ſunſhine: but, by means of the atmoſphere, the light of the ſun is reflected from the aerial particles, before his riſing and ſetting; for when the earth, by it's diurnal rotation, hath concealed the ſun from our ſight, the atmoſphere being higher than the earth, receives his light, which it imparts to us by refraction, till the ſun being ſunk eighteen degrees below the horizon, the twilight ceaſes. From the duration of twilight, aſtronomers have calculated the height of the atmoſphere, ſo far as it's denſity is capable of reflecting light, which is found to be about forty-four miles; but the clouds are ſeldom two miles from the earth, as the denſity of the air at that diſtance would be too weak to ſupport them.

TIDES.

By the Tides we are to underſtand that regular motion of the ſea, by which it's waters ebb and flow twice in twenty-four hours. The doctrine of tides, which baffled the inveſtigation of the greateſt names of antiquity, was clearly demonſtrated by the immortal Newton, who explained it on the grand principle of gravity or attraction: for having, with a divine intuition, diſcovered that the laws of gravitation or attraction were univerſally diffuſed throughout the world, and that the regular motions obſerved among the heavenly bodies were governed by this principle, by which they mutually attracted one another in proportion to their diſtance; he hence deduced, that thoſe parts of the ſea, which are immediately below the moon, muſt be drawn towards it, and conſequently, that whenever the moon is vertical, or in the zenith, the ſea will be raiſed, which occaſions the flowing of the tide in that place. A ſimilar reaſon occaſions likewiſe the flowing of the tide in thoſe places where the moon is in the nadir, or diametrically oppoſite to the former; for in the hemiſphere moſt remote from the moon, the parts in the nadir being leſs attracted by her than the other parts which are nearer to her, gravitate leſs towards the centre of the earth, and conſequently the waters in theſe parts muſt alſo be higher than they are in any other parts of the ſame hemiſphere. On the contrary, thoſe parts of the earth where the moon appears on the horizon, or equidiſtant from the zenith and nadir, will have low water; for, as the waters in the zenith and nadir riſe at the ſame time, the neighbouring waters will preſs towards thoſe places to maintain an equilibrium; and, to ſupply the place of theſe, others will flow the ſame way, and ſo on, till they become loweſt of all under the horizon. Hence it evidently follows, that if the ocean covered the whole ſurface of the earth, it would be of a ſpheroidal or oval figure, whoſe tranſverſe diameter would paſs through the place where the moon is vertical, and the conjugate diameter where ſhe is in the horizon; and as the moon apparently ſhifts her poſition every day from eaſt to weſt, in her revolution round the earth, the tranſverſe diameter of the ſpheroid following the motion, will occaſion the two floods and ebbs obſervable in every lunar day, or twenty-five hours; that is, the ſpace of time elapſed between the moon's leaving the meridian of any place, and her return to it again. By combining this doctrine with the diurnal motion of the earth, we ſhall clearly perceive the phænomena of the tides.

We muſt, however, remark, that the tides are higher than ordinary twice every month; that is, about the time of the new and full-moon, when they are called Spring-tides; for at theſe times the actions of both the ſun and moon concur to draw in the ſame ſtraight line, and conſequently the ſea muſt be more elevated; at the conjunction, or when the ſun and moon are on the ſame ſide of the earth, they both unite to raiſe the waters in the zenith, and of courſe in the nadir; and at the oppoſition, or when the earth is between the ſun and moon, while one occaſions high water in the zenith and nadir, the other does the ſame. The tides are alſo leſs than ordinary twice a month; about the firſt and laſt quarters of the moon, when they are called Neap-tides; for in the quarters, the ſun raiſes the waters where the moon depreſſes them, and depreſſes where the moon raiſes them: ſo that the tides are only occaſioned by the difference by which the action of the moon, which is neareſt us, prevails over that of the ſun.

Theſe ſpring-tides are greater about the times of the equinoxes than at any other times of the year; and the neap-tides are then alſo leſs; becauſe the tranſverſe diameter of the ſpheroid, or the two oppoſite high waters, will at that time be in the earth's equator, and conſequently deſcribe a great circle of the earth, by whoſe diurnal rotations thoſe high waters will move ſwifter, and conſequently will riſe higher, by being thrown more forcibly againſt the ſhores. All theſe things would happen uniformly, were the whole ſurface of the earth covered with water; but ſince there are a multitude of iſlands and continents which interrupt the natural courſe of the water, a variety of appearances are to be met with in different places, which cannot be explained without regarding the ſituation of ſhores, ſtraits, and other objects, which have a ſhare in producing them.

In the ocean are ſeveral ſtreams or currents; one of which runs between Florida and the Bahama Iſlands, from north to ſouth; another ſets in from the Atlantic, through the Straits of Gibraltar, into the Mediterranean; and a third conſtantly runs from the Baltic Sea, through the Sound or Strait between Sweden and Denmark into the Britiſh Channel, which occaſions the Baltic itſelf to be deſtitute of tides. Theſe may appear as if contrary to the general hypotheſis of the tides; but it ought to be conſidered that the particular direction of any branch of the tide cannot in the leaſt contradict the general direction of the whole, and that theſe variations from the eſtabliſhed theory are all aſcribable to obſtructions and confinements evident to every geographer.

SECT. IV.

GENERAL DIVISIONS OF THE HEAVENS.

WITH AN ACCOUNT OF THE VIA LACTEA, OR MILKY WAY, NEBULOUS STARS, &c.

WE have already informed our readers, that the fixed ſtars are regarded by modern aſtronomers as ſo many central ſuns, having their reſpective ſyſtems revolving round them, as the moon, earth, and other celeſtial bodies, revolve round the ſun in our ſyſtem.

To diſtinguiſh theſe celeſtial luminaries from one another, in the earlieſt ages they have been conſtellated, or reduced to certain forms or images, according to the conceptions of the ancients; and, as modern times have produced many valuable improvements, the unconſtellated ſtars of antiquity have by degrees been added to the catalogue.

The ſtars, then, admit of ſeveral grand diviſions; namely, into the conſtellations or ſigns of the zodiac; the northern and the ſouthern conſtellations, whoſe reſpective names, and the number of ſtars in each, either viſible to the naked eye, or teleſcopic, with their different magnitudes, may be clearly ſeen in the ſubſequent TABLES.

THE TWELVE SIGNS OF THE ZODIAC.

NORTHERN SIGNS.

NAMES OF THE CONSTELLATIONS.	Characters.	Apparent Stars.	Teleſcopic Stars.	Magnitudes.					
				1ſt	2d	3d	4th	5th	6th
1. Aries, the Ram	♈	19	46	0	1	1	3	5	36
2. Taurus, the Bull; including the Pleiades, or Seven Stars	♉	41	109	1	1	3	9	24	71
3. Gemini, the Twins	♊	29	94	1	2	4	8	13	66
4. Cancer, the Crab	♋	22	75	0	0	0	6	8	61
5. Leo, the Lion	♌	44	91	2	2	6	13	11	57
6. Virgo, the Virgin	♍	34	93	1	0	5	11	24	52

SOUTHERN SIGNS.

NAMES OF THE CONSTELLATIONS.	Characters.	Apparent Stars.	Teleſcopic Stars.	Magnitudes.					
				1ſt	2d	3d	4th	5th	6th
1. Libra, the Balance	♎	13	33	0	2	1	8	3	19
2. Scorpio, the Scorpion	♏	28	44	1	3	6	14	5	15
3. Sagittarius, the Archer	♐	21	48	0	1	5	9	11	22
4. Capricornus, the Goat	♑	19	58	0	0	2	5	9	42
5. Aquarius, the Water-bearer, and Water	♒	37	93	0	0	4	7	28	54
6. Piſces, the Fiſhes; including the Linea Auſtralis et Borealis	♓	37	110	0	0	1	7	28	74

CONSTELLATIONS OF THE NORTHERN HEMISPHERE.

NAMES OF THE CONSTELLATIONS.	Apparent Stars.	Teleſcop. Stars.	Magnitudes.					
			1ſt	2d	3d	4th	5th	6th
1. Urſa Minor, the Little Bear	10	12	0	2	1	4	3	2
2. Urſa Major, the Great Bear, or Charles's Wain	57	105	0	5	5	16	30	49
3. Draco, the Dragon	29	49	0	1	7	8	10	23
4. Cepheus	38	40	0	0	3	7	10	20
5. Canes Venatici, the Greyhounds	18	24	0	0	0	1	7	16
6. Boötes, the Bear-keeper	38	53	1	0	7	10	12	23
7. Mons Mænalus, the Mountain Mænalus	7	11	0	0	0	1	0	10
8. Coma Berenice, Berenice's Hair	15	24	0	0	0	6	8	10
9. Cor Caroli, Charles's Heart	1	3	0	1	0	0	0	2
10. Corona Cnoſſia, Ariadne's or the Northern Crown	8	11	0	1	0	6	3	1
11. Hercules Engonaſis, or Hercules Kneeling	44	92	0	0	12	12	28	40
12. Cerberus, the Three-headed Dog	5	9	0	0	0	3	1	5
13. Lyra, the Harp	15	24	1	0	3	2	8	10
14. Cygnus, the Swan	37	73	0	1	5	15	20	32
15. Vulpecula, the Little Fox	20	29	0	0	0	6	11	12
16. Anſer, the Gooſe	3	10	0	0	0	0	2	8
17. Lacerta, the Lizard	10	12	0	0	0	3	4	5
18. Caſſiopeia	32	52	0	0	5	7	7	33
19. Camelopardalus, the Camel Pan[illegible], or Camel Leopard	30	23	0	0	0	5	7	11
20. Serpens, the Serpent	13	50	0	1	7	6	5	31
21. Serpentarius, Æſculapius	29	6[illegible]	0	1	6	12	17	31
22. Scutum Sobieſki, or Sobieſki's Shield	6	8	0	0	0	2	3	3
23. Aquila, the Eagle	20	29	1	0	5	1	4	18
24. Antinous	18	34	0	0	5	2	7	20
25. Delphinus, the Dolphin	11	18	0	0	6	0	2	10
26. Equulus, the Little Horſe	4	12	0	0	0	4	1	7
27. Sagitta, the Arrow	5	13	0	0	0	4	1	8
28. Andromeda	46	66	0	3	2	10	16	35
29. Perſeus, with Meduſa's Head	41	67	1	1	5	10	14	36
30. Pegaſus, the Winged or Flying Horſe	30	81	0	3	4	9	11	54
31. Auriga, the Charioteer; which contains two others, Capra or Hircus, the Goat, and Hædi, or the Kids	32	46	1	1	1	9	9	25
32. Lynx, the Tyger	16	55	0	0	1	8	21	25
33. Leo Minor, the Little Lion	17	20	0	0	1	6	5	8
34. Triangulum Majus, the Great Triangle	5	10	0	0	0	3	1	6
35. Triangulum Minus, the Little Triangle	3	5	0	0	0	0	0	5
36. Muſca, the Fly	4	6	0	0	1	2	2	1

CONSTELLATIONS OF THE SOUTHERN HEMISPHERE.

NAMES OF THE CONSTELLATIONS.	Apparent Stars.	Teleſcop. Stars.	Magnitudes.					
			1ſt	2d	3d	4th	5th	6th
1. Cetus, the Whale	38	80	1	2	8	13	10	47
2. Eridanus, the River Po	39	72	1	0	10	24	19	28
3. Phœnix	13	13	0	1	5	5	0	2
4. Anſer Americanus, the American Gooſe	0	9	0	0	4	2	3	0
5. Orion	60	93	2	4	3	19	15	50
6. Monoceros, or the Unicorn	16	32	0	0	1	10	10	11
7. Canis Minor; or Caniculus, the Little Dog	12	14	1	0	1	0	2	10

NAMES OF THE CONSTELLATIONS.	Apparent Stars.	Teleſcop. Stars.	Magnitudes.					
			1ſt	2d	3d	4th	5th	6th
8. Hydra, the Serpent	33	53	0	1	3	14	13	22
9. Sextans Uraniæ, Urania's Sextant	5	4	0	0	0	0	0	4
10. Crater, the Cup	9	11	0	0	0	8	2	1
11. Cornix or Corvus, the Crow	8	8	0	0	2	2	2	2
12. Centaurus, the Centaur	28	36	2	6	6	14	8	0
13. Lupus, the Wolf	24	36	0	0	3	6	18	9
14. Ara, the Altar	7	9	0	0	1	6	1	1
15. Triangulum Auſtrale, the Southern Triangle	5	5	0	1	2	0	2	0
16. Pavo, the Peacock	13	14	0	2	1	2	9	0
17. Corona Auſtralis, the Southern Crown	13	12	0	0	0	1	3	8
18. Grus, the Crane	13	14	0	2	1	2	9	0
19. Piſcis Notius, or Auſtralis, the Southern Fiſh	11	15	1	0	2	9	2	1
20. Lepus, the Hare	12	24	0	0	4	9	4	8
21. Columba Noë, Noah's Dove	10	10	0	2	0	1	6	1
22. Robur Carolinum, the Royal Oak	10	13	0	1	2	6	4	0
23. Argo Navis, the Ship Argo	45	48	1	6	11	13	14	3
24. Canis Major, the Great Dog	18	29	1	5	1	4	10	8
25. Apes, the Bees	0	4	0	0	0	2	2	0
26. Hirundo, the Swallow	0	11	0	0	0	4	3	4
27. Indus, the Indian	13	12	0	0	0	4	6	2
28. Chamelion	10	10	0	0	0	0	9	1
29. Piſcis Volans, the Flying Fiſh	5	7	0	0	0	0	6	1
30. Xiphias, or Dorado, the Sword Fiſh	4	7	0	0	2	2	1	2
31. Apus, the Bird of Paradiſe	9	12	0	0	0	0	12	0
32. Muſca, the Indian Fly	4	4	0	0	0	0	4	0
33. Toucan, the Indian Fowl	9	8	0	0	4	3	1	0
34. Hydrus, the Southern Serpent	11	14	0	0	1	3	10	0
35. Croſiers, the Croſs	4	4	0	2	2	0	0	0

VIA LACTEA.

THE Via Lactea, Milky Way, or Galaxy, is ſo called from it's peculiar whiteneſs, which is occaſioned by an infinite number of teleſcopic ſtars, ſo cloſely arranged, that their mingled light produces a luminated circle, which may be traced quite round the heavens.

The Via Lactea paſſes from the conſtellation Auriga towards the ſouth, through the Head of Monoceros, then interſecting the Rigging of Argo Navis, it paſſes through Robur Carolinum and Crux; from hence it turns along by Centaurus and Lepus, and takes in the Tail of Scorpio, the Foot of Serpentarius, and the Bow and Arrow of Sagittarius; from whence it directs it's courſe between Antinous and Serpentarius, including Scutum Sobieſki; after which it divides into two parts, one of which takes in Aquila, Vulpecula, and a Wing of Cygnus; the other, beginning at Serpentarius, includes a portion of Cerberus, with part of Lyra and Cygnus, where they unite again; and, paſſing between Cepheus and Lacerta, it takes in Caſſiopeia, where it inclines to the equinoctial; and croſſing Perſeus, finiſhes the circumference at Auriga.

NEBULOUS STARS.

NEBULOUS Stars are of the ſame nature as the Via Lactea, being nothing more than an aſſemblage of ſmall ſtars, the lights of which, blending together, occaſion that whitiſh miſty appearance ſometimes perceptible in a clear night without the intervention of the moon. Some of theſe nebulous ſtars have obtained the name of Nubes Magellenicæ, being over Magellan's Land; but they do not appear to have any properties diſtinct from the Milky-way, except that they are diſſeminated in various parts of the heavens, whereas the galaxy is one continuous circle.

SECT. V.

DESCRIPTION OF THE TERRESTRIAL AND CELESTIAL GLOBES.

WITH THEIR REAL AND IMAGINARY APPENDAGES, AND AN EXPLICATION OF THE MOST USUAL TERMS IN GEOGRAPHY AND ASTRONOMY.

A Globe or ſphere is a round ſolid body, every part of the ſurface of which is equidiſtant from it's centre, and may be conceived to be formed by the revolution of a ſemicircle round it's diameter.

Artificial Globes are of two kinds, terreſtrial and celeſtial.

The terreſtrial globe is an artificial repreſentation of the natural earth, having the whole ſurface of land and ſea delineated upon it, in their natural form, order, and ſituation.

The celeſtial globe is an artificial repreſentation of the heavens, having the fixed ſtars delineated upon it in their natural order and ſituation. But here it muſt be obſerved, that the ſtars are drawn upon a convex ſurface, whereas they naturally appear in a concave one. To obviate this ſeeming abſurdity, let it only be conſidered, that if the globe were made of glaſs, an eye placed in the centre would behold the ſtars as they really appear in the firmament of heaven.

To each globe belong various appendages or circles, ſome of which are real, and others only imaginary.

The real parts are thoſe which follow.

1. THE RATIONAL HORIZON.

The Horizon is expreſſed by the upper ſurface of the wooden circle in which the globe is ſuſpended, dividing it into two hemiſpheres. This circle determines the riſing and ſetting of the ſun, moon, and ſtars, in any particular latitude; for when any of them come to the eaſtern edge of the horizon, we ſay they riſe; and when they reach the weſtern edge, then we ſay they ſet; from hence, likewiſe, we find the altitudes of the celeſtial bodies, and determine the increaſe, decreaſe, and duration, of night or day, in all places of the earth.

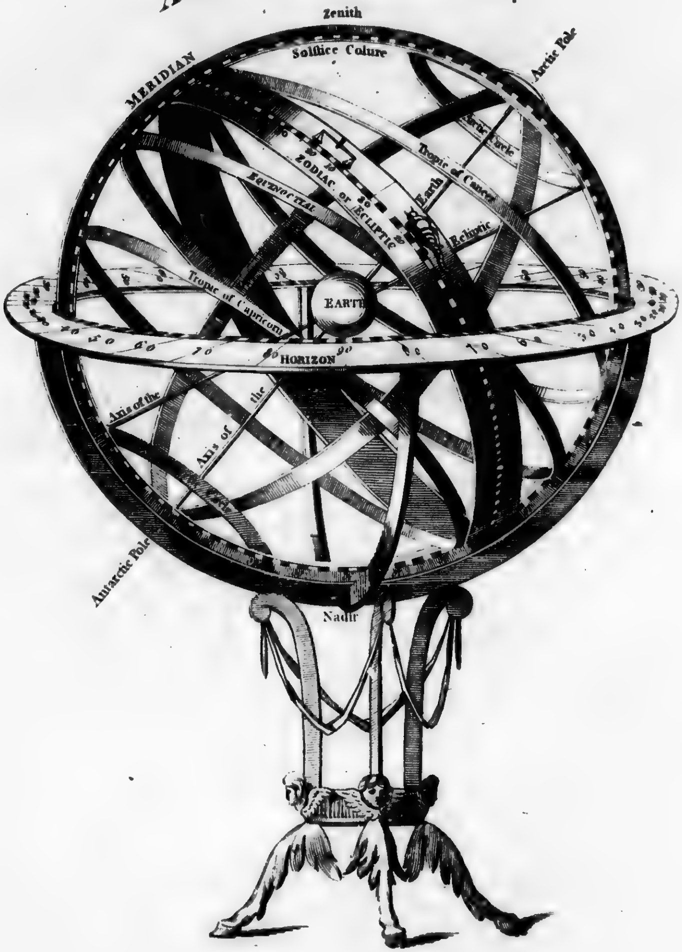
The Rational Horizon contains ſeveral uſeful circles; the innermoſt is marked with the points of the mariner's compaſs, of which the eaſt, weſt, north, and ſouth, are called Cardinal Points; and theſe are again each ſubdivided into eight parts, called Rumbs. The next exhibits the Twelve Signs of the Zodiac, with their names and characters, and the number of degrees belonging to each; beyond which is a Calendar, ſhewing the months, and days of the months, correſponding with the ſigns and their reſpective degrees.

2. THE BRAZEN MERIDIAN.

This large braſs circle, which is called the Meridian, becauſe the ſun reaches it at the meridies, or mid-day, ſerves to divide the globe into two equal parts, called the eaſtern and weſtern hemiſpheres. It is divided into four quadrants, of ninety degrees each; two of which begin at the equator, and increaſe towards the poles, which ſerve to ſhew the latitude of places on the terreſtrial globe, and the declination of the ſun, moon, and ſtars, on the celeſtial. The other two quadrants are numbered from the poles, and increaſe in degrees towards the equator, and theſe ſerve to elevate or depreſs the poles, according to any aſſigned latitude.

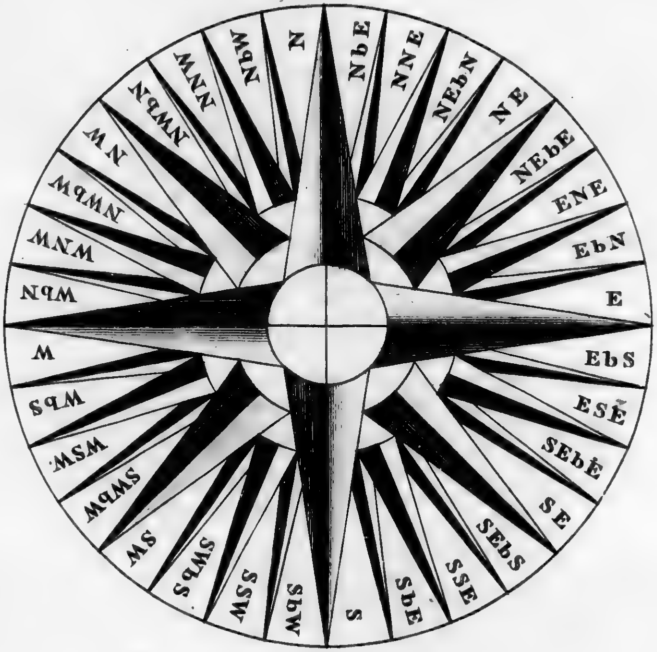
THE

ARTIFICIAL SPHERE.



THE

MARINER'S COMPASS.



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3. THE HORARY CIRCLE.

The Horary, or Hour Circles, are ſmall circles on the globe, placed at the north and ſouth poles, having the hours of the day delineated upon them with an index to each, pointing to any particular time. By theſe circles the natural day is divided into twice 12 hours; the upper 12 repreſenting noon, and the lower midnight. The hours on the eaſtern ſide belong to the morning, and thoſe on the weſtern ſide to the afternoon. Every hour alſo anſwers to fifteen degrees of the equator, and diſtance is by that means at pleaſure reduced into time. This circle ſerves to ſhew the riſing, ſetting, or culminating, of the celeſtial bodies, and anſwers various other uſeful purpoſes, as will be evident when we enter on the Problems for the Uſe of the Globes.

4. THE QUADRANT OF ALTITUDE.

The Quadrant is a pliant piece of braſs, exactly ninety degrees, or one quadrant of the brazen meridian, to which it is fitted by a ſcrew, and ſerves a variety of purpoſes; particularly to ſupply the place of an infinite number of vertical circles, and to determine the altitudes, azimuths, and diſtances of the celeſtial bodies, or the diſtance and bearing of places from one another.

5. THE AXIS.

The Axis is the ſpindle on which the globe turns, the extremities of which repreſent the poles of the world, and are called the north or arctic pole, and the ſouth or antarctic pole. The revolution of the globe on it's axis exhibits the manner of the earth's diurnal motion from weſt to eaſt.

Having thus explained the real appendages of the Terreſtrial and Celeſtial Globes, we ſhall proceed to deſcribe their ſeveral imaginary parts.

THE SENSIBLE OR APPARENT HORIZON.

The Senſible or Apparent Horizon is that circle which bounds the ſight of every ſpectator on all ſides where the earth and ſky appear to meet, and is of greater or leſs extent, according as the eye is nearer to or more remote from the level of the earth. Thus an eye placed at five feet above the ſurface of the earth or ſea, will have a proſpect of no more than two miles and a quarter around, admitting the earth to be perfectly level; but an eye at twenty feet high will ſee five miles and three quarters.

MERIDIANS.

The Meridians are imaginary ſemicircles reaching from pole to pole, and cutting the equator at right-angles, at fifteen degrees diſtance from one another. They are, however, numerous and moveable, becauſe every place has a diſtinct meridian. When the ſun, moon, and ſtars, come to the meridian of any place, with reſpect to that place they are at the higheſt, and begin to decline as ſoon as they have paſſed it. Among different nations there are different firſt meridians, as they are called, or rather points from which longitude eaſt or weſt begins to be computed; but the capital of every kingdom has of late years been in general conſidered as the firſt meridian.

THE EQUATOR OR EQUINOCTIAL.

The Equator, or Equinoctial Line, divides the artificial globe into two equal parts, forming the northern and ſouthern hemiſpheres. In the language of mariners this is called the *line*, and from it the degrees of latitude are counted towards the poles, being equidiſtant from each; conſequently, the poles of the equator, or equinoctial, are the poles of the globe. On the terreſtrial globe this circle is called the equator, and is divided into twice 180 degrees, numbered eaſtward and weſtward from the firſt meridian; but on the celeſtial globe it is called the equinoctial, and is divided into 360 degrees, reaching quite round; the firſt beginning at the point Aries, where the ecliptic and equinoctial interſect one another.

Whenever the ſun comes to this circle, the days and nights are equal all round the globe; becauſe he riſes then due eaſt, and ſets due weſt. Thoſe who live under the equator have no variation in the length of their days and nights; the ſun is always in their zenith at noon, and their bodies caſt no ſhadow.

From this circle the declination of the ſun or ſtars on the celeſtial globe, or latitude of places on the terreſtrial, are accounted on the meridian; and upon it are reckoned the right and oblique aſcenſions of the ſun and ſtars on the celeſtial globe, and the longitude of places upon the terreſtrial.

THE ECLIPTIC.

The Ecliptic is a great circle cutting the equator obliquely in the two oppoſite points of Aries and Libra, with which it makes an angle of 23 degrees 30 minutes. It is divided into twelve times 30 degrees, which twelve portions are called by twelve different names; and with regard to their ſituation and correſponding ſeaſons and months, they will ſtand as follows.

NORTHERN SIGNS.

Spring	Aries ♈, the Ram, March and April.
	Taurus ♉, the Bull, April and May.
	Gemini ♊, the Twins, May and June.
Summer	Cancer ♋, the Crab, June and July.
	Leo ♌, the Lion, July and Auguſt.
	Virgo ♍, the Virgin, Auguſt and September.

SOUTHERN SIGNS.

Autumn	Libra ♎, the Balance, September and October.
	Scorpio ♏, the Scorpion, October and November.
	Sagittarius ♐, the Archer, November and December.
Winter	Capricornus ♑, the Goat, December and January.
	Aquarius ♒, the Water-bearer, January and February.
	Piſces ♓, the Fiſhes, February and March.

Both ſolar and lunar eclipſes always happen in this circle, from which circumſtance it receives the appellation of the Ecliptic. It is likewiſe called the Via Solis, or Sun's Path, becauſe the ſun never departs from it; and one revolution of his orb from any one aſſigned point in the ecliptic to the ſame again, conſtitutes a tropical year, conſiſting of 365 days, 5 hours, 48 minutes, and 57 ſeconds.

THE ZODIAC.

In the Zodiac Circle, the breadth of which is 16 degrees, the ſigns above-mentioned are placed, the ecliptic being in it's centre, from which, as we have juſt obſerved, the ſun never departs. Within the bounds of the zodiac all the planets perform their revolutions. It derives it's name from ζωδιον, *Animalculum*, becauſe the ſigns with which it is filled bear the names of certain animals which the ancients fancied the figures of it's conſtellations reſembled.

THE EQUINOCTIAL COLURE.

The Equinoctial Colure is that meridional circle on the celeſtial globe which interſects the ecliptic and equinoctial in the firſt points of Aries and Libra, which are likewiſe called Equinoctial Points.

THE SOLSTITIAL COLURE.

The Solſtitial Colure is that meridional circle on the celeſtial globe which interſects the equinoctial colure at right angles in the poles of the world, and paſſes through the firſt points of Cancer and Capricorn, which are from hence called Solſtitial Points.

THE TROPIC OF CANCER.

The Tropic of Cancer is an imaginary circle diſtant from the equator 23 degrees 30 minutes north; ſo called, becauſe it touches the ecliptic in the firſt point of Cancer.

THE TROPIC OF CAPRICORN.

The Tropic of Capricorn is likewiſe an imaginary circle, diſtant from the equator 23 degrees 30 minutes ſouth; ſo called, becauſe it touches the ecliptic in the firſt point of Capricorn. The tropics of Cancer and Capricorn ſerve as a boundary to the torrid zone, and likewiſe to the revolution of the planets.

THE ARCTIC CIRCLE.

The Arctic Circle is an imaginary circle, 23 degrees 30 minutes diſtant from the north pole, ſerving as a boundary to the north temperate zone.

THE ANTARCTIC CIRCLE.

The Antarctic Circle is another imaginary circle, 23 degrees 30 minutes diſtant from the ſouth pole, ſerving as a boundary to the ſouth temperate zone. Between the Arctic and Antarctic circles and the poles are included the two frigid zones.

THE AXIS OF THE WORLD.

The Axis, though a material ſubſtance in the artificial globe, is only imaginary in the real one. It's points are called poles, and around it the globe of the earth revolves once in 24 hours.

PARALLELS OF LATITUDE OR DECLINATION.

The Parallels of Latitude are ſo called, becauſe they run parallel to the equator at the diſtance of 10 minutes from one another, but are capable of being divided, or imagined to be divided, to every minute of the quadrant. When applied to the terreſtrial globe, they are denominated parallels of latitude; but when applied to the celeſtial bodies, they are parallels of declination.

Explication of the moſt uſual Terms in Geography and Aſtronomy.

TERRESTRIAL LATITUDE.

Terrestrial Latitude ſignifies the neareſt diſtance of the aſſigned place from the equator towards either poles, meaſured on the meridian; and it is of two kinds, north or ſouth, according to it's ſituation with reſpect to the equator.

CELESTIAL

CELESTIAL LATITUDE.

Celestial Latitude is the neareſt diſtance of the aſſigned point from the ecliptic; and is likewiſe of two kinds, north or ſouth, according to it's ſituation with reſpect to the ecliptic.

TERRESTRIAL LONGITUDE.

Terrestrial Longitude, which is either eaſt or weſt, is the quantity of an arch of the equator, intercepted between the firſt meridian and the meridian of the given place; or it is the angle at the pole formed by the firſt meridian and that of the aſſigned place. But it muſt here be obſerved, that the longitude of one place from another does not produce the true diſtance, becauſe the meridians are continually approaching each other, from the equator towards the poles, where they finally meet: hence, though every circle contains 360 degrees, every degree does not contain 60 miles, as will appear from the following Table of Longitude, calculated to every degree of Latitude.

A TABLE OF LONGITUDE,

ANSWERING TO A DEGREE, IN EVERY DEGREE OF LATITUDE.

Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.
0	60.00	13	58.46	26	53.93	39	46.63	52	36.94	65	25.36	78	12.48
1	59.99	14	58.22	27	53.46	40	45.96	53	36.11	66	24.40	79	11.45
2	59.96	15	57.95	28	52.97	41	45.28	54	35.27	67	23.45	80	10.42
3	59.92	16	57.67	29	52.48	42	44.59	55	34.41	68	22.48	81	9.38
4	59.86	17	57.38	30	51.96	43	43.88	56	33.55	69	21.50	82	8.35
5	59.77	18	57.06	31	51.43	44	43.16	57	32.68	70	20.52	83	7.31
6	59.67	19	56.73	32	50.88	45	42.43	58	31.79	71	19.53	84	6.27
7	59.56	20	56.38	33	50.32	46	41.68	59	30.90	72	18.54	85	5.22
8	59.42	21	56.01	34	49.74	47	40.92	60	30.00	73	17.54	86	4.18
9	59.26	22	55.63	35	49.15	48	40.15	61	29.09	74	16.54	87	3.14
10	59.09	23	55.23	36	48.54	49	39.36	62	28.17	75	15.53	88	2.09
11	58.89	24	54.81	37	47.92	50	38.51	63	27.24	76	14.52	89	1.04
12	58.69	25	54.38	38	47.28	51	37.76	64	26.30	77	13.50	90	0.00

CELESTIAL LONGITUDE.

The Celeſtial Longitude is an arch of the ecliptic, intercepted between the firſt point of Aries, and a circle of longitude paſſing through the aſſigned point.

ZENITH.

The Zenith is that point of the heavens which is exactly over head, being the uppermoſt pole of the horizon of that place.

NADIR.

The Nadir is that point of the heavens which is exactly under foot, and diametrically oppoſite to the zenith, being the lowermoſt pole of the horizon of that place.

ZENITH DISTANCE.

The Zenith Diſtance is the number of degrees which the ſun or any ſtar wants of 90, when they are upon the meridian; being, in other words, the quantity of an arch of the vertical circle contained between that object and the zenith.

ALTITUDE OF AN OBJECT.

The Altitude of an Object is the quantity of the arch of a vertical circle, paſſing through the centre of that object, intercepted between it's centre and the horizon.

MERIDIAN ALTITUDE.

The Meridian Altitude is the altitude of an object when it is on the meridian of the place obſerved at, or when it is at it's greateſt height at twelve o'clock.

MERIDIAN ZENITH DISTANCE.

The Meridian Zenith Diſtance is the diſtance of an object from the zenith, when it is on the meridian of the place obſerved at.

RIGHT ASCENSION.

Right Aſcenſion is an arch of the equinoctial, contained between the ſign Aries, and the degree of the equinoctial which is cut by the brazen meridian, when the ſun or ſtar comes to the meridian of the place.

DECLINATION.

Declination is the diſtance of the ſun, or any ſtar, from the equator or equinoctial, counted on the brazen meridian in degrees; and it is called North or South, according to the ſide of the equinoctial on which the declination lies.

OBLIQUE ASCENSION.

Oblique Aſcenſion is that arch or degree of the equinoctial contained between the ſign Aries and the degree of the equinoctial which is cut by the horizon at the riſing of the ſun or ſtar.

OBLIQUE DESCENSION.

Oblique Deſcenſion is the reverſe of the oblique aſcenſion; being the degree of the equinoctial cut by the horizon at the ſetting of the ſun or ſtars.

ASCENSIONAL DIFFERENCE.

Ascensional Difference is the difference of degrees between right and oblique aſcenſion; and, with regard to the ſun, is the exact time that he riſes or ſets before or after ſix o'clock.

AMPLITUDE.

Amplitude ſignifies an arch of the horizon, contained between the centre of the object obſerved, juſt at it's riſing or ſetting, and the meridian of the place obſerved at; and is denominated either north or ſouth.

AZIMUTHS.

The Azimuths are great circles perpendicular to the horizon of a place, and paſſing through it's pole: or, more aſtronomically ſpeaking, an Azimuth is the quantity of an angle contained between the meridian and a vertical circle, reckoned in degrees on the horizon, either way.

CELESTIAL AZIMUTHS.

Celestial Azimuths are an angle at the zenith of the place obſerved at, formed by the meridian of that place and a vertical circle paſſing through the object obſerved.

CULMINATING OF AN OBJECT.

The Culminating of an Object is the preciſe time when it arrives at the meridien of an aſſigned place.

ALMICANTERS.

Almicanters are parallels of altitude; being ſmall circles, one above another, running parallel to the horizon.

GREAT CIRCLES.

Great Circles are thoſe circles which divide the ſphere into two equal parts, as the brazen meridian, the equator, &c.

SMALL CIRCLES.

Small Circles are thoſe circles which divide the ſphere into unequal parts, as the polar circles, the tropics, &c. And it muſt be obſerved, that every circle is ſuppoſed to be divided into 360 degrees, every degree into 60 miles, every mile into 60 minutes, every minute into 60 ſeconds, and every ſecond into 60 thirds, and ſo on.

CIRCLES OF CELESTIAL LONGITUDE.

The Circles of Celeſtial Longitude are thoſe great circles which paſs through the poles of the ecliptic, cutting it at right angles, and they are uſually drawn through every 30 degrees, dividing the ſphere into twelve equal parts.

CIRCLES OF CELESTIAL LATITUDE.

The Circles of Celeſtial Latitude are ſmall circles, either drawn, or imagined to be drawn, parallel to the ecliptic, and ſerving to determine the latitude of any celeſtial object, in the circle of longitude.

HOUR CIRCLES.

The Hour Circles are thoſe meridians which, paſſing through every fifteen degrees of the equator, divide the ſurface of the globe into twenty-four equal parts; and, when reduced into time, they are exactly an hour diſtant from one another.

CARDINAL POINTS.

The Cardinal Points are the four principal points of the horizon, anſwering to the eaſt, weſt, north, and ſouth, quarters of the globe.

EQUINOCTIAL POINTS.

The Equinoctial Points are thoſe two points where the equator and ecliptic diametrically interſect one another; in the firſt point of Aries, which is called the Vernal Equinox; and, ſecondly, in the firſt point of Libra, which is called the Autumnal Equinox.

RECESSION OF THE EQUINOXES.

The Receſſion of the Equinoxes is a motion which the equinoctial points have from eaſt to weſt, at the rate of 50 ſeconds in a year, or one degree in 72 years, directly contrary to the order of the ſigns themſelves; by which retrograde motion of the equinoctial points they have receded from their conſtellations, with which they were originally together; ſo that, in 25,920 years, or the Platonic year, as it is called, the equinoctial points will make one entire revolution.

REFRACTION.

Refraction is the difference between the true and the apparent altitudes of an object; being occaſioned by the atmoſphere ſurrounding the earth, which makes the celeſtial bodies appear more elevated than they really are, and is the cauſe of twilight in the morning and evening, which begins and ends when the ſun is 18 degrees below the horizon.

SECT. VI.

THE USE OF THE GLOBES

IN THE SOLUTION OF PROBLEMS;

BEING A NEW, EASY, AND COMPLEAT DESCRIPTION OF THE PROPERTIES OF THE TERRESTRIAL AND CELESTIAL SPHERES, WITH FAMILIAR DIRECTIONS FOR WORKING THEM.

PROBLEMS ON THE TERRESTRIAL GLOBE.

PROBLEM I.

To rectify the Globe for any Given Latitude.

EXAMPLE.

GIVEN London, in 51 degrees 32 minutes north latitude. Place the globe upon a true plane, due north and ſouth; elevate the north pole, till the given degree of latitude, on the brazen meridian, juſt cuts the horizon; then bring London to the meridian, fix the quadrant of altitude in the zenith, and the globe will be rectified for the latitude of London. If the given place is in ſouth latitude, elevate the ſouth pole inſtead of the north, and then proceed as before.

PROBLEM II.

The latitude and longitude of a place being given, to find the ſame.

EXAMPLE.

Given a place in latitude 40 degrees 30 minutes north longitude, 4 degrees 15 minutes eaſt. Find the longitude on the equator, and bring it to the meridian; then obſerve the given latitude on the meridian, and under it is Madrid, the place required.

PROBLEM III.

The day of the month being given, to rectify the globe for that day.

EXAMPLE.

Given November 1ſt, at London, in latitude 51 degrees 32 minutes north. Find the day of the month in the calendar on the horizon; and, directly againſt it, ſtands 9 degrees of Scorpio; find the ſame ſign and degree on the ecliptic; bring it to the brazen meridian; turn the index of the horary circle to the upper twelve, or noon; elevate the pole to the latitude of the place, and the globe is rectified for that day.

PROBLEM IV.

To find the longitude and latitude of a given place.

EXAMPLE.

Given Rome. Turn the globe till Rome falls under the eaſtern ſide of the brazen meridian; over it is 41 degrees 45 minutes, it's latitude; and, by looking on the equator for the degree of longitude interſected by the meridian, it will be found to be 13 degrees eaſt of London.

PROBLEM

PROBLEM V.

Two places being given, to find their difference of latitude.

EXAMPLE.

Given London and Stockholm. Bring London to the meridian, it's latitude, as before, is 51 degrees 32 minutes north; then bring Stockholm to the meridian, and it's latitude is 59 degrees 30 minutes north; ſubtract the leſſer latitude from the greater, and the remainder will be the difference; viz. 7 degrees 58 minutes. But if one place lie in north latitude, and the other in ſouth, add their latitudes together, and the amount will give the difference.

PROBLEM VI.

Two places being given, to find their difference of longitude.

EXAMPLE.

Given London and Stockholm. Bring London to the meridian, and obſerve it's longitude, which is 0; becauſe there it begins to be computed; then bring Stockholm to the meridian, and looking on the equator, you will find 16 degrees 30 minutes eaſt; which is the difference of longitude between them.

But if one place lies in eaſt longitude, and the other in weſt, add the longitudes together, and their ſum will be the difference of longitude, if it does not amount to 180; but if it does, ſubtract the amount from 360, and the remainder will be the difference of longitude.

PROBLEM VII.

To find all thoſe places which have the ſame longitude and latitude.

EXAMPLE.

Given Rome in latitude 41 degrees 45 minutes north, longitude 13 degrees eaſt. Bring Rome to the meridian; then turn the globe round, and obſerve all thoſe places which fall under the ſame degree of latitude: bring Rome again to the meridian, and obſerve all thoſe places which fall under the ſame ſemicircle of the meridian, for ſuch have all the ſame longitude.

PROBLEM VIII.

The day of the month being given, to find in what places the ſun will be vertical at noon.

EXAMPLE.

Given July 1. Look for the ſun's place on the horizon, which is 9 degrees of Cancer; find it in the ecliptic; bring it to the meridian: obſerve what degree it interſects; then turn the globe quite round, and all places which fall under the ſame degree will have the ſun vercal or in their zenith at noon.

PROBLEM IX.

The day of the month, and latitude of the place being given, to find the ſun's meridional altitude.

EXAMPLE.

Given Oxford, in latitude 51 degrees 45 minutes north, November 1ſt. Rectify the globe for the aſſigned latitude; find the ſun's place in the ecliptic, viz. 9 degrees of Scorpio; bring it to the brazen meridian: obſerve how many degrees are intercepted between that point and the horizon, which will be found to amount to 34 degrees 45 minutes, the ſun's meridional altitude on that day at that place.

PROBLEM.

PROBLEM X.

The ſun's meridional altitude and latitude of the place being given, to find the day of the month.

EXAMPLE.

Given Oxford, in latitude 51 degrees 45 minutes north, the ſun's meridional altitude being 34 degrees 45 minutes. Rectify the globe for the aſſigned latitude; reckon the given number of degrees on the meridian, from the ſouth of the horizon, which will end at 9 degrees of Scorpio: then look on the horizon for the correſponding day, and it will appear to be the 1ſt of November.

PROBLEM XI.

To find what o'clock it is in any other part of the world, a particular place and hour being given.

EXAMPLE.

Given London, at noon, and Port Royal in Jamaica. Bring London under the meridian; ſet the index of the horary circle to twelve at noon; then bring Port Royal under the meridian, and the index will point to three-quarters paſt ſix in the morning.

PROBLEM XII.

To find the length of the day and night on any particular day, in a given latitude.

EXAMPLE.

Given November 1, at London, latitude 51 degrees 32 minutes north. Elevate the pole to the aſſigned latitude; find the ſun's place for the given day, and bring it to the eaſtern verge of the horizon; ſet the index of the horary circle to 12 at noon; turn the globe till the ſun's place touch the weſtern verge of the horizon; then obſerve what hour the index points to, which is 10 nearly, the length of the given day, and which being ſubtracted from 24, will ſhew the length of the night.

PROBLEM XIII.

To find the Antæci, Periæci, or Antipodes, of any aſſigned place.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Bring London to the meridian; find the ſame latitude ſouth, under the ſame meridian, which point will be the Antæci of London. Turn the index of the horary circle to 12 at noon; then revolve the globe till the index points to 12 at night; and the place that falls under the given latitude will be the Periæci of London. Let the globe remain in that poſition, and obſerve what place falls directly under the ſame degree in ſouth latitude; for that will be the antipodes of London, or the point of the globe diametrically oppoſite to it.

PROBLEM XIV.

To find the hour of the day, at any time, when the ſun ſhines, in any given latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe according to the aſſigned latitude, place it on a true plane, due north and ſouth, allowing for the variation; the horary circle then becomes a ſun-dial; and a pin being ſtuck in it's centre, will ſupply the place of a gnomon, the ſhadow of which will point to the hour of the day.

PROBLEM XV.

To find the hour of the day, in any given latitude, on any particular day.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, June 1. Elevate the pole to the aſſigned latitude; fix the globe due north and ſouth, allowing for variation; find the ſun's place in the ecliptic for the given day; fix a ſmall pin or needle exactly in that point perpendicularly; bring the ſame to the meridian; ſet the index of the horary circle at noon; turn the globe till the pin or needle points to the ſun, without caſting any ſhadow; then obſerve what hour the index points to, and that will be the true time required.

PROBLEM XVI.

To find the meridian line of any place, at any time when the ſun ſhines.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe to the given latitude; take the altitude of the ſun with a nautical quadrant; mark it on the quadrant of altitude; fix a pin perpendicularly upon a true plane; draw a ſtraight line parallel to the ſhadow it caſts: deſcribe a circle round it; find the ſun's place in the ecliptic: fix the quadrant of altitude in the zenith of the given place: move the globe and quadrant together, till the quadrant coincides with the ſun's place; reckon upon the horizon the number of degrees intercepted between the edge of the quadrant of altitude and the meridian; ſet them off with a protractor, upon the aforeſaid circle, beginning at that end of the line which lies towards the ſun, and proceeding towards the left-hand, if it be morning; but towards the right, if afternoon; forming a point in the circumference where the reckoning ends; draw a line from that point through the centre of the circle, and the ſame will be the true meridian line of the place.

PROBLEM XVII.

To find all thoſe places in the north frigid zone, where the ſun begins to ſhine without ſetting, on any given day.

EXAMPLE.

Given May 12. Find the ſun's place in the ecliptic for the given day, and bring it to the meridian; reckon the ſame number of degrees on the meridian, from the north pole, as are intercepted between the ſun's place and the equator; and obſerve where the reckoning ends; turn the globe about, and obſerve what places fall under the ſame degree of the meridian; which are all ſuch as the ſun begins to ſhine on without ſetting. The ſame number of degrees ſet off on the meridian, from the ſouth pole, and the globe being turned round, will ſhew all thoſe places where the ſun begins totally to diſappear.

PROBLEM XVIII.

To find upon what points of the compaſs the ſun will riſe and ſet, in a given latitude, upon any particular day.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, March 21ſt. Elevate the globe to the aſſigned latitude; find the ſun's place in the ecliptic for the given day; bring it to the eaſtern verge of the horizon, and it will ſhew that the ſun riſes due eaſt: bring the ſame place to the weſtern verge of the horizon, and it will appear that the ſun ſets due weſt on the given day.

PROBLEM

PROBLEM XIX.

To find the length of the longeſt day in any particular latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe to the given latitude; bring the firſt degree of Cancer, the boundary of the length of days in north latitude, to the eaſtern verge of the horizon; ſet the index of the horary circle to 12 at noon; bring the firſt point of Cancer to the weſtern verge of the horizon; then obſerve the number of hours contained between 12 at noon and the hour pointed to, which will appear to be 16 hours 30 minutes, the length of the longeſt day; which ſubtracted from 24, will give the duration of the ſhorteſt night, viz. 7 hours 30 minutes.

PROBLEM XX.

To find the length of the ſhorteſt day in any particular latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe to the given latitude; bring the firſt point of Capricorn, the boundary of the ſhorteſt day in north latitude, to the eaſtern verge of the horizon; ſet the index of the horary circle to 12 at noon; bring the firſt point of Capricorn to the weſtern verge of the horizon; then obſerve the number of hours contained between 12 at noon and the hour pointed to, which will appear to be 7 hours 30 minutes, the length of the ſhorteſt day; which, ſubtracted from 24, will give the duration of the longeſt night, viz. 16 hours 30 minutes.

PROBLEM XXI.

To find the time of the riſing and ſetting of the ſun, the latitude of the place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 22. Elevate the globe to the given latitude; find the ſun's place in the ecliptic, and bring it to the brazen meridian; ſet the index of the horary circle at noon; turn the globe till the ſun's place touches the eaſtern verge of the horizon, and the index will point to the time of riſing, viz. at 6 hours: then turn the globe till the ſun's place touches the weſtern verge of the horizon, and the index will ſhew the time of the ſun's ſetting, viz. at 6 hours. The hours between the ſun's riſing and ſetting being numbered according to the revolution of the globe, will give the length of the day; or, more practically, the hour of ſetting being doubled will give the ſame.

PROBLEM XXII.

To find the latitude, the length of the longeſt day being given.

EXAMPLE.

Given 18 hours for the longeſt day. Bring the firſt degree of Cancer to the meridian, without regarding the poſition of the globe; ſet the index to noon; turn the globe weſtward, till the index points to 9, the half of the given hours; keep the globe fixed, and move the meridian till the firſt degree of Cancer coincides with the horizon; then obſerve what degree of the meridian is cut by the horizon under the north pole, which will appear to be 58 degrees 30 minutes, the latitude required.

PROBLEM

PROBLEM XXIII.

To find what climate any place is in, the latitude being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Find the length of the longeſt day by Problem XIX, which is 16 hours 30 minutes; from which ſubtract 12; and the remainder being turned into half hours, will give 9, the required climate.

PROBLEM XXIV.

To find the beginning of morning twilight, and the end of evening twilight, the latitude of the place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, April 10. Elevate the globe to the given latitude; fix the quadrant of altitude in the zenith; find the ſun's place in the ecliptic for the given day, and bring it to the meridian; ſet the index of the horary circle at noon; find the degree of the ecliptic oppoſite to the ſun's place, by turning the globe till the index points to 12 at night; move the globe till the degree oppoſite the ſun's place and the 18th degree on the quadrant of altitude coincide, on the weſtern ſide of the globe; then obſerve what hour the index points to, which will be at 3 in the morning nearly, the time when twilight begins. Move the globe again till the degree oppoſite the ſun's place and the 18th degree of the quadrant of altitude coincide, on the eaſtern ſide of the globe, obſerving what hour the index points to, which will be at 9 in the evening nearly, the end of twilight. By ſubtracting the time of ſun-riſing, from the commencement of twilight, you have the duration of twilight in the morning; and by ſubtracting the time of ſun-ſetting from the end of twilight, you have the duration of evening twilight.

PROBLEM XXV.

To find all thoſe places whoſe longeſt days are of the ſame length, the length of the longeſt in any particular place being given.

EXAMPLE.

Given 15 hours for the longeſt day. Find the latitude from the Table of Climates corresponding to the given length of the day; obſerve it on the brazen meridian; then turn the globe round, and all thoſe places falling under the ſame degree of the meridian, have their longeſt days the ſame.

PROBLEM XXVI.

To find in what parallel of latitude the ſun never ſets for an aſſigned number of days, not exceeding half a year.

EXAMPLE.

Given 160 days. Reckon as many degrees on the ecliptic, beginning at the firſt degree of Cancer, as amount to half the given number of days; bring the point where the reckoning ends to the meridian; obſerve how many degrees are intercepted between it and the pole, which will appear to be 86: reckon the ſame number of degrees on the meridian from the equator towards the pole; and that will ſhew the required parallel of latitude.

PROBLEM

PROBLEM XXVII.

To find what other day of the year will be of the ſame length with any given day.

EXAMPLE.

Given March 23. Bring the ſun's place to the meridian, and obſerve what degree it interſects; then turn the globe till ſome other degree of the ecliptic falls under the ſame point of the meridian, which is the ſun's place for the day required; and, by comparing it with the calendar on the wooden horizon, it will appear to be September 21.

PROBLEM XXVIII.

To know at what hours of the day the ſun will be due eaſt or weſt, the latitude of the place and the day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, May 1. Elevate the globe to the given latitude; bring the ſun's place to the meridian; ſet the index to noon; fix the quadrant of altitude in the zenith, bring it to the eaſt point of the horizon, and turn the globe round till the ſun's place touch it's graduated edge; then obſerve the hour pointed to by the index, which is three quarters paſt ſix in the morning, when the ſun is due eaſt: bring the quadrant to the weſt point of the horizon, and turn the globe till the ſun's place touch it's edge; then obſerve the hour pointed to, which is nearly five in the afternoon, when the ſun is due weſt.

PROBLEM XXIX.

To find all thoſe places which have the ſame, or the contrary hours of the day, with a place given.

EXAMPLE.

Given Liſbon. Bring Liſbon to the meridian, and obſerve what places are exactly under the eaſtern ſide of the upper ſemicircle of the meridian, for all thoſe places have the ſame hours of the day.

To find thoſe places which have contrary hours, ſet the index at noon, turn the globe till the index comes to midnight, and obſerve what places lie under the eaſtern ſide of the upper ſemicircle of the meridian, for all thoſe places have oppoſite hours with thoſe at Liſbon.

PROBLEM XXX.

To find in what places it is noon, or any other hour, a particular place and hour of the day being given.

EXAMPLE.

Given London, at ten, after meridian. Bring London to the meridian; ſet the index to the given hour; turn the globe till it points at noon; and obſerve all thoſe places which are under the eaſtern ſide of the upper ſemicircle of the meridian, for in ſuch it is noon at the given time. In the ſame manner, by ſetting the index to any particular hour, with the place brought under the meridian, and turning the globe till the index points to any other required hour, the time in all thoſe places falling under the eaſtern ſide of the upper ſemicircle of the meridian may be known.

PROBLEM XXXI.

To find all thoſe places where the ſun is riſing or ſetting, that are illumined, or in darkneſs, the latitude of a place, day, and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 1, at ten, after meridian. Elevate the pole to the aſſigned latitude; find the particular place where the ſun is vertical at the given time, and bring it to the meridian; obſerve what places are in the weſtern ſemicircle of the horizon, for in them the ſun riſes at the given time; then obſerve what places are in the eaſtern ſemicircle of the horizon, for in them the ſun ſets at that time: thoſe places lying under the upper meridian have mid-day, and conſequently the upper hemiſphere of the globe is enlightened; while thoſe places lying under the lower meridian have midnight, and conſequently the lower hemiſphere is darkened.

PROBLEM XXXII.

To find the time when the moon will riſe, ſet, ſouth, or come to the meridian, of any given place; the latitude of the place, day of the month, and the moon's latitude and place, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, Auguſt 1, the moon 20 degrees 30 minutes Piſces, and her latitude 4 degrees ſouth. Elevate the globe to the given latitude; bring the ſun's place to the meridian; ſet the index of the horary circle to noon; find the moon's place in the ecliptic, attending to her latitude, and turn the globe till it coincides with the eaſtern ſide of the horizon, then will the index ſhew the time of the moon's riſing: bring the moon's place to the meridian, and the index will ſhew the ſouthing; then bring the moon's place to the weſtern ſide of the horizon, and the index will ſhew the time of ſetting.

PROBLEM XXXIII.

To find all thoſe places in which a lunar eclipſe will be viſible, a particular day and hour being given.

EXAMPLE.

Given an eclipſe of the moon, September 10, at half paſt 11 at night. Find the ſun's place in the ecliptic for the given day, and then obſerve the point exactly oppoſite to it, which is the moon's place at that time; find the place upon the globe to which the ſun is vertical at the given hours, and likewiſe the antipodes of that place; bring ſuch antipodes to the horizon under the meridian, then obſerve what places are in the upper hemiſphere of the globe, for to all ſuch the eclipſe will be viſible more or leſs.

PROBLEM XXXIV.

To find all thoſe places in which a ſolar eclipſe will be viſible, a particular day and hour being given.

EXAMPLE.

Given an eclipſe of the ſun, Auguſt 1, at 10 hours 15 minutes after meridian. Find the ſun's place in the ecliptic for the given day, and then the particular place to which the ſun is vertical at that time; bring that place to the meridian; elevate the pole to the latitude of that place, and obſerve all thoſe places which lie in the upper hemiſphere, for to ſuch will the eclipſe be viſible.

PROBLEM XXXV.

To obſerve upon the globe at once the length of days and nights, with the commencement and duration of ſeaſons, a particular latitude being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Rectify the globe to the aſſigned latitude; bring the firſt point of Cancer to the meridian; then obſerve all the parallels of north latitude from the equator to the tropic of Cancer, which repreſent the length of diurnal arches or days in ſummer; obſerve again all the parallels of ſouth latitude from the equator to the tropic of Capricorn, which repreſent the length of diurnal arches or days in winter. Then, by looking along the ecliptic from Aries to Cancer, the beginning and end of ſpring may be ſeen; from Cancer to Libra forms the ſummer quarter; from Libra to Capricorn, the autumn; and from Capricorn to Aries again, the winter quarter. Thus may various phænomena in geography and aſtronomy become ſelf-apparent to the moſt common apprehenſion.

PROBLEM XXXVI.

To find how many miles make a degree of longitude, in any given parallel of latitude.

EXAMPLE.

Given the parallel of latitude for London in 51 degrees 32 minutes north. With a pliant piece of fine braſs-wire take off any number of degrees from the given parallel, ſuppoſe 20; then apply that diſtance to the equator, and obſerve how many degrees it makes there; after which uſe the following proportion.

As 20, on the equator,
Are to the number in the latitude given;
So is one degree of the equator,
To the number of minutes equal to a degree in the aſſigned latitude.

By which it will appear that 37 minutes 5 ſeconds make a degree in the latitude of 51 degrees 32 minutes north.

PROBLEM XXXVII.

To find the bearing of one place from another.

EXAMPLE.

Given London, to find the bearing of Rome from it. Elevate the globe to the latitude of London; bring London to the meridian, and fix the quadrant of altitude in the zenith; lay the edge of it to Rome, and obſerve what point it cuts on the horizon, which will appear to be ſouth-eaſt, quarter eaſt, or $4\frac{1}{2}$ points.

PROBLEM XXXVIII.

To find all thoſe places which are ſituate upon any point of the compaſs, from a given place.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, to find all thoſe places which lie north-eaſt by eaſt, ſouth ſouth-weſt, or weſt north-weſt of the ſame. Elevate the globe to the given latitude, and bring London to the meridian; fix the quadrant of altitude in the zenith, and apply the end of it to the firſt given point on the horizon; do the ſame in order with the reſt, and all thoſe places that lie exactly under it's edge are thoſe which bear from the given place, according to the aſſigned point.

PROBLEM XXXIX.

To find the diſtance between two given places.

EXAMPLE.

Given London and Bourdeaux, both lying under the ſame meridian. Bring them ſeverally to the meridian, and count the diſtance between them in degrees; which, reduced into miles, will give the anſwer. But if the given places lie in different latitudes, add the two latitudes together, and the ſum is the diſtance in degrees, which reduce into miles. If two places lie under the ſame parallel of longitude, bring them ſeverally to the meridian, and obſerve where their meridians interſect the equator, for the diſtance between thoſe interſections is equal to the diſtance in degrees, between the different places upon their proper parallels, which varies according to the latitude, as has been obſerved before. But if two places have different meridians and different parallels, bring one of them to the brazen meridian, and fix the quadrant of altitude over that place; then bring the edge of the quadrant to the other place, and obſerve the number of degrees intercepted between them; which, reduced into miles, will give the anſwer as before.

PROBLEM XL.

To find the duration of twilight at the north pole, and likewiſe how long night continues there, after twilight or refraction totally ends.

EXAMPLE.

Given the north pole. Bring the north pole to the zenith; that is, let the equator be in the horizon; turn the globe till the firſt degree of Libra, or ſun-ſet, falls directly under 18 degrees of the meridian, in ſouth declination, which will be in 20 minutes of Scorpio, the ſun's place on the 12th of November, or the day when twilight ends: then turn the globe till ſome other point of the ecliptic meets the ſame degree of ſouth declination, which will be 10 degrees of Aquarius, the ſun's place for January the 29th, till which time it will be total darkneſs, under the north pole; from this time twilight begins again, and continues till the ſun enters Aries, March 21, when a day of ſix months commences at the pole.

PROBLEMS ON THE CELESTIAL GLOBE.

PROBLEM I.

To find the ſun's right aſcenſion, the day of the month being given.

EXAMPLE.

GIVEN October 1. Bring the ſun's place to the meridian, and the degree on the equinoctial which is cut by the meridian is the right aſcenſion required, which appears to be 188 degrees, reckoning from the firſt point of Aries.

PROBLEM II.

To find the ſun's declination, the day of the month being given.

EXAMPLE.

Given November 1. Find the ſun's place in the ecliptic, and bring it to the meridian; then obſerve what degree of the meridian the ſun's place lies under, which appears to be 15 degrees ſouth.

PROBLEM. III.

To find the day of the month, the ſun's declination being given.

EXAMPLE.

Given 15 degrees ſouth, for the ſun's declination from Libra. Obſerve the given degree on the meridian; turn the globe till ſome point of the ecliptic from Libra correſponds with it, which will be at 9 degrees of Scorpio; then, by looking on the horizon, the day of the month will appear to be November 1.

PROBLEM IV.

To find the ſun's oblique aſcenſion and deſcenſion, the latitude of a place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 28. Elevate the globe to the given latitude; find the ſun's place, and bring it to touch the eaſtern verge of the horizon, and the degree of the equator cut by the horizon, viz. 185 degrees, is the oblique aſcenſion required: then bring the ſun's place to touch the weſtern verge of the horizon, and the degree of the equator cut by it, viz. 180 degrees, is the oblique deſcenſion required.

PROBLEM V.

To find the ſun's aſcenſional difference, or how much he riſes or ſets before or after ſix, the latitude of a place and the day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 28. Find the ſun's right aſcenſion by Problem I. and his oblique aſcenſion by Problem IV. then ſubtract the leſſer from the greater, which, gives the aſcenſional difference; this being reduced into miles, and divided by 15, the number of degrees of the equator that paſs the meridian of any place in an hour, will give the anſwer in time that the ſun riſes or ſets before or after 6 o'clock.

PROBLEM VI.

To find the ſun's amplitude, the latitude and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 28. Elevate the globe to the given latitude; find the ſun's place in the ecliptic, and bring it to the eaſtern verge of the horizon, which ſhews his riſing; then obſerve how many degrees the ſun is from the eaſt point, for that is his amplitude at riſing on the given day, and is about 4 degrees towards the ſouth: then bring the ſun's place to the weſtern verge of the horizon, and obſerve how many degrees the ſun is from the weſt points, for that is his amplitude at ſetting; namely, about 4 degrees towards the ſouth.

PROBLEM VII.

To find the ſun's azimuth, the latitude, day of the month, and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 22, at 9 A. M. Elevate the globe to the given latitude; fix the quadrant of altitude in the zenith; find the ſun's place in the ecliptic, and bring it to the meridian; ſet the index to noon; turn the globe till the index points to the given hour; bring the edge of the quadrant to touch the ſun's place; and obſerve the diſtance between the ſouth point and the quadrant, which will appear to be about 66 degrees eaſt, the azimuth at the given time.

PROBLEM VIII.

To find the hour of the day, the latitude, day of the month, and ſun's azimuth being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 22, the ſun's azimuth being 66 degrees eaſt. Elevate the globe to the given latitude; find the ſun's place in the ecliptic, and bring it to the meridian; ſet the index at noon; fix the quadrant of altitude in the zenith, and move it's edge to the given azimuth; then move the globe, till the ſun's place touches the edge of the quadrant, when the index will point to 9 A.M. the hour required.

PROBLEM IX.

To find the declination of any given ſtar.

EXAMPLE.

Given Deneb Alaſed, the bright ſtar in the Lion's Tail. Bring it to the meridian, and obſerve it's diſtance from the equinoctial, which is about 16 degrees north, the declination required.

PROBLEM X.

To find the right aſcenſion of any given ſtar.

EXAMPLE.

Given Cor Leonis, or the Lion's Heart. Bring the given ſtar to the meridian, and obſerve what degree of the equinoctial is cut by it, reckoning from the firſt point of Aries, which appears to be 148 degrees 30 minutes, the right aſcenſion required.

PROBLEM XI.

To find the longitude and latitude of any particular ſtar.

EXAMPLE.

Given Altayr, in Aquila, on the north of the ecliptic. Raiſe the north pole to 66 degrees 30 minutes, bring the ſolſtitial colure to the meridian; fix the quadrant of altitude in the zenith, extend it to the given ſtar, and it's latitude will be found to be 30 degrees north: then obſerve where the quadrant cuts the ecliptic, which will be in 298 degrees from Aries, the longitude required.

PROBLEM XII.

To find the time when a ſtar culminates, or comes to the meridian; it's right aſcenſion and the day of the month being given.

EXAMPLE.

Given Caſtor, it's right aſcenſion being 109 degrees, May 27. Find the ſun's right aſcenſion, and bring it to the meridian: ſet the index at noon; then bring the ſtar's right aſcenſion to the meridian, and the index will point to the time of it's culminating, viz. 2 hours 45 minutes P. M.

PROBLEM

PROBLEM XIII.

To find any particular ſtar on the celeſtial globe; it's right aſcenſion and declination being given.

EXAMPLE.

Given a certain ſtar, whoſe right aſcenſion is 75 degrees 30 minutes, and it's declination 9 degrees ſouth. Bring 75 degrees 30 minutes on the equinoctial to the meridian, and directly under 9 degrees ſouth will appear Regel, in Orion, the ſtar required.

PROBLEM XIV.

To find the oblique aſcenſion and deſcenſion of any particular ſtar; the latitude of the place and the ſtar being given.

EXAMPLE.

Given Bellatrix, in Orion; and London, in latitude 51 degrees 32 minutes north. Rectify the globe to the given latitude; bring the given ſtar to the eaſtern verge of the horizon, and obſerve what degree of the equinoctial is cut by the horizon, for that is it's oblique aſcenſion, viz. 81 degrees 30 minutes: then bring the given ſtar to the weſtern verge of the horizon, and obſerve what degree of the equinoctial is cut by it, for that is the oblique deſcenſion, viz. 74 degrees.

PROBLEM XV.

To find the time of a ſtar's riſing, ſetting, and duration above the horizon; the ſtar's name, latitude of the place, and day of the month, being given.

EXAMPLE.

Given Vindemiatrix, in Virgo; and London, in latitude 51 degrees 32 minutes, June 4. Elevate the globe to the given latitude; bring the ſun's place to the meridian; ſet the index to noon; turn the globe till the given ſtar touches the eaſtern verge of the horizon, when the index will point to rather more than 3 hours 4 minutes P. M. bring the ſtar to the weſtern verge of the horizon, and the index will ſhew it's time of ſetting, which is 3 hours A. M. the time between it's riſing and ſetting being counted, according to the rotation of the index, will ſhew it's duration above the horizon.

PROBLEM XVI.

To find all thoſe ſtars that will culminate, ſouth, or be on the meridian, at noon or midnight; the day of the month being given.

EXAMPLE.

Given November 1. Bring the ſun's place to the meridian; ſet the index to noon; then obſerve what ſtars lie under the meridian, for ſuch are ſouth at noon: turn the globe till the index points to twelve at night; then obſerve what ſtars lie under the meridian, for ſuch are ſouth at midnight.

PROBLEM XVII.

To find the diſtance of two given ſtars in degrees and minutes.

EXAMPLE.

Given Deneb Alaſed, in Leo; and the ſtar marked ν, in Urſa Major; both under the ſame meridian. Bring the given ſtars to the meridian, and obſerve their declinations; the difference between which is the diſtance required, viz. 39 degrees. If the given ſtars lie under the ſame parallel, or in an oblique ſituation, raiſe them above the horizon, and bring one of them to the meridian; fix the quadrant of altitude over it, and extend it to the other ſtar; then the number of degrees on the graduated edge of the quadrant, intercepted between them, will ſhew the diſtance.

PROBLEM XVIII.

To find the hour of the night; the latitude of a place, day of the month, and the altitude of any ſtar, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, December 28; and Deneb Alaſed, in Leo, altitude 40 minutes eaſt. Elevate the globe to the given latitude; fix the quadrant of altitude in the zenith; bring the ſun's place to the meridian; ſet the index to noon; move the globe and quadrant together, till the centre of the ſtar meets the quadrant in the given degree of it's altitude; then obſerve the hour pointed to by the index, which is 2 hours A. M. the time required.

PROBLEM XIX.

To find the azimuth of any ſtar; the latitude of the place, with the day and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 1, at 9 P. M. and Arcturus, in Bootes. Rectify the globe] to the given latitude; bring the ſun's place to the meridian; ſet the index to noon; fix the quadrant of altitude in the zenith; turn the globe till the index points to the given hour: find Arcturus on the eaſtern ſide of the meridian, and lay the quadrant of altitude exactly over it; obſerve where it cuts the horizon, which is in 37 degrees north eaſt by eaſt, the azimuth required.

PROBLEM XX.

To find the hour of the night; the latitude of a place, day of the month, and azimuth of any particular ſtar, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 1, and azimuth of Arcturus 37 degrees north eaſt by eaſt. Rectify the globe for the given latitude; bring the ſun's place to the meridian; ſet the index to noon; fix the quadrant of altitude in the zenith; lay it to the given degree of azimuth, and move the globe till the ſtar touches it's graduated edge; then obſerve the hour the index points to, which is about 9 P. M. the time required.

PROBLEM XXI.

To find thoſe ſtars which never ſet, as well as thoſe which never riſe, in a given latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Rectify the globe for the given latitude; turn it round it's axis, and obſerve what ſtars towards the north pole do not ſink beneath the horizon, for ſuch never ſet in that latitude, and are from thence called ſtars of perpetual apparition: turn the globe again quite round on it's axis, and in turning look under the horizon, and obſerve what ſtars towards the ſouth pole never appear above the horizon, for ſuch never riſe in the given latitude, and are from thence called ſtars of perpetual occultation.

PROBLEM XXII.

To ſet the globe in ſuch a manner as to repreſent the face of the ſtars above the horizon; the latitude of a place, with the day and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, November 1, at noon. Set the globe due north and ſouth, allowing for the variation; elevate it to the given latitude; bring the ſun's place to the meridian, and ſet the index to noon: thus you have a natural repreſentation of the ſtars, if they could be ſeen at that time. If you deſire to ſee the ſtars that are above the horizon at any other hour, turn the globe till the index points to the given hour, and obſerve what ſtars are then above the horizon, ſome of which will be always riſing, ſetting, or culminating, as may be evidently ſeen by turning the globe till the index points to a later hour than it ſtood at before.

PROBLEM XXIII.

To find all thoſe ſtars that riſe and ſet coſmically, or with the ſun; the latitude of a place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, November 1. Rectify the globe for the given latitude; bring the ſun's place to the eaſtern verge of the horizon, and obſerve what ſtars are cut by the ſaid horizon, for thoſe ſtars riſe coſmically: then obſerve what ſtars are cut by the weſtern verge of the horizon, for ſuch ſet coſmically.

PROBLEM XXIV.

To find all thoſe ſtars that riſe and ſet achronically, or when the ſun ſets; the latitude of a place and the day of the month being given.

EXAMPLE.

Given London in latitude 51 degrees 32 minutes north, November 1. Rectify the globe for the given latitude; bring the ſun's place to the weſtern verge of the horizon, and obſerve what ſtars are cut by the eaſtern horizon, for ſuch riſe achronically: then obſerve what ſtars are cut by the weſtern horizon, for ſuch ſet achronically.

PROBLEM XXV.

To find all thoſe ſtars that riſe and ſet heliacally, or a little before ſun-riſing, or after ſun-ſetting; the latitude of a place and the day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, November 1. Rectify the globe to the given latitude; bring the ſun's place to the eaſtern verge of the horizon, and fix the quadrant of altitude in the zenith, and obſerve what ſtars of the firſt magnitude are 13 degrees above the horizon, and what ſtars of the ſecond magnitude are 14 degrees above the horizon, &c. for ſuch are ſaid to riſe heliacally: then bring the ſun's place to the weſtern ſide of the horizon, and turning the quadrant weſtward, obſerve what ſtars of the firſt magnitude are 13 degrees above the horizon, and what ſtars of the ſecond magnitude are 14 degrees above the horizon, &c. for ſuch ſet heliacally.

PROBLEM XXVI.

To find the moon's riſing, ſouthing, and ſetting; the latitude of a place, day of the month, and moon's place in the ecliptic, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, June 1; the moon's place 17 degrees in Aquarius. Elevate the globe to the given latitude; bring the ſun's place to the meridian; ſet the index to noon; bring the moon's place to the eaſtern verge of the horizon, and the index will point to 10 minutes A. M. the time of her riſing; bring it to the meridian, and the index will point to 4 hours 35 minutes A. M. the time of her ſouthing; then bring it to the weſtern verge of the horizon, and the index will ſhew the time of her ſetting, viz. about 9 hours 30 minutes A.M.

PROBLEMS IN NAVIGATION,

SOLVED BY THE GLOBES.

For finding the Ship's Latitude by the Sun.

PROBLEM I.

To find the ſhip's latitude; the ſun's declination and amplitude being given.

EXAMPLE.

Given the ſun's declination 15 degrees weſt, and amplitude 20 degrees northward. Elevate the pole to the complement of altitude; bring the firſt point of Aries to the meridian; fix the quadrant of altitude in the zenith; mark the degrees of the ſun's declination upon it; then move the quadrant till that mark cuts the equator, which will be in the degree of latitude required.

PROBLEM II.

To find the ſhip's latitude; the ſun's meridional altitude and declination being given.

EXAMPLE.

Given the ſun's meridional altitude 58 degrees, and the declination north 19 degrees 30 minutes. Obſerve the degrees of declination on the meridian; move it till it is 58 degrees above the horizon on the ſouth ſide; then obſerve on the oppoſite ſide of the horizon how many degrees the pole is elevated, which is equal to the latitude required; or (more conciſely) the degree of the meridian cut by the horizon on the ſouth ſide is equal to the complement of the latitude.

PROBLEM III.

To find the ſhip's latitude; the ſun's declination and altitude due eaſt or weſt being given.

EXAMPLE.

Given the ſun's declination 20 degrees north; altitude 22 degrees 30 minutes due eaſt. Elevate the north pole to the complement of the ſun's altitude, viz. 67 degrees 30 minutes: fix the quadrant of altitude in the zenith; bring the firſt point of Aries to the meridian, reckon upwards on the quadrant the ſun's declination, and bring the point where the reckoning ends to the equinoctial, and where it cuts the equinoctial will be the complement of latitude required.

PROBLEM IV.

To find the ſhip's latitude; the ſun's declination, and time when he is due eaſt or weſt, being given.

EXAMPLE.

Given the ſun's declination 20 degrees north, and due eaſt at 8 A. M. Elevate the pole to the ſun's declination: fix the quadrant of altitude in the zenith, reduce the time from 6 into degrees, which is equal to 30 degrees; reckon thoſe degrees upon the horizon from the eaſt towards the ſouth; bring the quadrant of altitude to that point, and the degree of the equinoctial cut by it will be the complement of the latitude required.

PROBLEM V.

To find the ſhip's latitude; the ſun's amplitude and aſcenſional difference being given.

EXAMPLE.

Given the ſun's amplitude 20 degrees ſouthward from the eaſt, and aſcenſional difference 16 degrees. Elevate the pole to the aſcenſional difference; fix the quadrant of altitude in the zenith; bring the firſt point of Aries to the meridian; obſerve the complement of the given altitude upon the quadrant, and bring the point to the equinoctial; which will cut it in the degree of the ſun's declination nearly; and where the quadrant cuts the horizon will ſhew the elevation of the pole or the latitude required.

For finding the Ship's Latitude by the Stars.

PROBLEM VI.

To find the ſhip's latitude; the meridian altitude of any known ſtar being given.

EXAMPLE.

Given Capella, it's meridian altitude 74 degrees 15 minutes. Compute the given altitude towards the ſouth ſide of the horizon, from the given ſtar; and bring the point where it ends, to the ſouth part of the horizon; then obſerve on the north ſide how many degrees the north pole is elevated, which will ſhew the latitude required.

PROBLEM

PROBLEM VII.

To find the ſhip's latitude; a known ſtar being given on the meridian, and another juſt riſing.

EXAMPLE.

Given Caſtor on the meridian and Cor Hydræ juſt riſing. Bring the ſtar on the meridian to the meridian of the globe; move the globe till Cor Hydræ is juſt appearing above the horizon; then obſerve how many degrees the pole is elevated, which will be to the latitude required.

PROBLEM VIII.

To find the ſhip's latitude; the day of the month, and hour of the night, when a ſtar is riſing or ſetting, being given.

EXAMPLE.

Given Arcturus riſing at 4 hours 34 minutes A. M. October 21. Rectify the globe ſo as to repreſent the face of the ſtars for the given time; then move the meridian with the globe, till the ſtar obſerved comes to the eaſt or weſt ſide of the horizon; obſerve where the horizon cuts the meridian under the elevated pole, which will be in the latitude required.

PROBLEM IX.

To find the ſhip's latitude, the declination and azimuth being given.

EXAMPLE.

Given Arcturus, declination 20 degrees, it's azimuth 35 degrees north-eaſt by eaſt. Elevate the pole to the given azimuth; fix the quadrant of altitude in the zenith, obſerve the ſtar's declination upon it; bring the firſt point of Aries to the meridian; turn the quadrant of altitude till the given declination coincides with the equinoctial, which will be in the latitude required.

PROBLEM X.

To find the ſhip's latitude, the altitude and azimuth of a ſtar being given.

EXAMPLE.

Given Procyon, altitude 14 degrees 30 minutes, and azimuth ſouth ſouth-eaſt. Elevate the pole to the altitude of the ſtar; fix the quadrant of altitude in the zenith: bring it to the given azimuth of the ſtar; turn the globe till Procyon coincides with the graduated edge of the quadrant, which will be in the latitude required.

SECT. VII.

Geographical and Aſtronomical Paradoxes.

PARADOX I.

THERE is a certain place on the globe, of conſiderable northern latitude, that has both the greateſt and the leaſt degree of longitude.

PARADOX II.

There are two particular places on the globe of the earth, in which there is only one day and one night, during the ſpace of an entire year.

PARADOX III.

There are two particular places on the globe of the earth, where it is neither day nor night twice a year, for the ſpace of fifty-three days.

PARADOX IV.

There are three very remarkable places on the continent of Europe, lying under three different meridians, which yet all agree in longitude and latitude.

PARADOX V.

There are three very remarkable places on the continent of Europe, differing both in longitude and latitude, which yet all lie under the ſame meridian.

PARADOX VI.

There are various places in the Iſlands of Cuba and Hiſpaniola, where the gnomon of a certain kind of ſun-dial will caſt no ſhadow at ſeveral ſeaſons of the year, and yet the exact time of the day may be known thereby.

PARADOX VII.

There is a particular place on the globe of the earth, where the winds, though veering round the different points of the compaſs, always blow from the ſouth.

PARADOX VIII.

There is a remarkable river in the county of Oxford, over which is a bridge of ſuch a breadth, that 5000 men abreaſt may paſs along upon the ſame without crouding one another in the leaſt.

PARADOX IX.

There are ſeveral places of the earth diſtant from one another 500 miles and upwards, and yet neither of them hath latitude or longitude.

PARADOX X.

There are three different places on the continent of Europe, equi-diſtant from one another 1000 miles; and yet there is a fourth place ſo ſituate in regard to the three former, that a man may travel on foot from it to any of them in a natural day, without the ſmalleſt fatigue.

PARADOX XI.

There are two diſtinct places on the globe of the earth, ſo ſituated in reſpect to one another, that though the firſt lies due eaſt from the ſecond, the ſecond is not due weſt from the firſt.

PARADOX XII.

There is a certain iſland on the continent of Europe which contains ſeveral houſes, and yet it frequently alters it's longitude and latitude.

PARADOX XIII.

There is a certain iſland lying in the Britiſh Channel, which nevertheleſs is farther from France than England is.

PARADOX XIV.

There are twelve places in England which are equi-diſtant from one another, and yet it is impoſſible to bring any more than two of them into a right line.

PARADOX XV.

There is a certain tract of land on the terraqueous globe exactly two miles long, on which if a man travel, he will go the firſt mile due north, and the ſecond due ſouth, without altering his courſe in the leaſt.

PARADOX XVI.

There is a particular place on the globe ſo ſituated, that if twelve men ſet out on twelve different meridians, they muſt all travel due north.

PARADOX XVII.

There are ten different places, all lying under the ſame meridian, exactly one mile apart, and yet their ſituation is ſuch, that it is impoſſible for them all to be equi-diſtant.

PARADOX XVIII.

There is a certain ſtructure in the county of Middleſex, which is ſituated in ſuch a particular manner, than when a man has travelled thirty, forty, or fifty miles, regularly, he will neither be nearer to it, nor farther from it, than when he firſt ſet out.

PARADOX XIX.

There are ſeveral places on the ſurface of the terraqueous globe, at which, if two men ſhould chance to meet, one would ſtand upright on the ſoals of the other's feet, and yet neither of them would change their natural poſture.

PARADOX XX.

There is a certain iſland in the Archipelago, upon which, if two children are born at the ſame inſtant, and, living together for ſeveral years, ſhould both expire on the ſame day, the life of the one would ſurpaſs the life of the other by ſeveral months.

PARADOX XXI.

There are two remarkable places in Europe, lying under the ſame meridian, and at a ſmall diſtance from one another, and yet their reſpective inhabitants, in reckoning their time, differ one entire day every week.

PARADOX XXII.

There is a place on the terraqueous globe, the air of which contains ſuch a pernicious quality, that it is abſolutely impoſſible for two of the moſt ſincere friends to continue in the ſame place, in mutual affection, for the ſpace of one minute.

PARADOX XXIII.

There is a certain iſland in the Northern Ocean, whoſe inhabitants ſee the body of the ſun every morning before he riſes, and likewiſe every evening after he ſets.

PARADOX XXIV.

There is a certain iſland in the Indian Ocean, to the inhabitants of which the orb of the moon appears to be moſt illumined when ſhe is in reality leaſt, and to be leaſt illumined when ſhe is really moſt ſo.

PARADOX XXV.

There is a certain place in the kingdom of Great Britain, where, if ſeveral of the moſt eminent aſtronomers were to obſerve with preciſion the celeſtial bodies, at the very ſame inſtant, their phaſes and aſpects would be really different to each of them.

PARADOX XXVI.

There is a newly-diſcovered iſland in the South Sea, the inhabitants of which are of ſuch a peculiar nature, that they are not ſubject to the ſenſations of hunger or thirſt, cold or heat, or any other affection or paſſion incident to our race.

PARADOX XXVII.

There is a certain iſland in the Pacific Ocean, many of whoſe inhabitants are ſuch ſavage cannibals, that they not only feed on human fleſh, but actually eat themſelves, and yet feel no inconvenience.

PARADOX XXVIII.

There is a certain great circle on the ſurface of the terraqueous globe, on which if a man travels his head will abſolutely go faſter than his feet, and yet both will retain their natural poſture.

PARADOX XXIX.

There is a certain city in Scotland, the buildings of which are lofty and ſtrong, and yet the walls of thoſe buildings are not parallel to one another, nor perpendicular to the plane on which they are raiſed.

PARADOX XXX.

There is a particular ſpot of land within the liberty of the City of London, which is not above fifteen feet over either way, and yet a horſe may travel upon it thirty miles a day; beſides

ſides which, ſuch is the remrakable poſition of this piece of land, that the horſes near-legs will go a mile farther a day than his off-legs.

PARADOX XXXI.

There is a certain village in the north of England, ſituated in a very low valley, to the inhabitants of which the ſun is nearer every noon by 3000 miles than when he either riſes or ſets.

PARADOX XXXII.

There are a certain people living on the banks of a newly-diſcovered river in Africa, who, though they retain the ſame poſture in walking as Europeans, frequently appear to them as if they walked on their heads.

PARADOX XXXIII.

There is a remarkable place in the ſouthern hemiſphere, from the meridian of which the ſun does not remove for ſeveral days at a certain ſeaſon of the year.

PARADOX XXXIV.

There are ſeveral places on the ſurface of the globe, where the ſun, moon, and planets, actually riſe and ſet, according to their reſpective motions; but the fixed ſtars do neither.

PARADOX XXXV.

There is a remarkable place on the globe, where the ſun and moon, at their full, may both happen to riſe at the ſame time, and on the ſame point of the compaſs.

PARADOX XXXVI.

There are two remarkable places on the globe, where all the planets, notwithſtanding their reſpective motions and aſpects, always bear upon one and the ſame point of the compaſs.

PARADOX XXXVII.

There is a certain place in the county of Kent, where the ſtars are viſible at noon-day, if the ſky be not overcaſt.

PARADOX XXXVIII.

There are ſeveral places on the globe of the earth, where the ſun comes twice to the ſame point of the compaſs both in the forenoon and afternoon.

PARADOX XXXIX.

There is a certain iſland within the torrid zone, in which, on ſeveral days of the year, the ſun is due north to one part of the inhabitants, and due ſouth to the other, at the ſame hour and minute.

PARADOX XL.

There is an iſland in the Pacific Ocean ſo ſtrangely ſituated, that if a ſhip from Europe ſets ſail for it, it is poſſible for two perſons to be paſſengers in it during the ſame voyage, and yet one of them will ſail ſeveral leagues farther than the other.

SECT.

SECT. VIII.

THE CONSTRUCTION AND USE OF MAPS.

A Map is the repreſentation of the earth, or a particular part thereof, on a plane ſurface; and, as it is impoſſible to delineate every part of a ſpherical ſurface upon a plane, in it's due proportions, without particular diſtortions or contractions, ſo every map on which the ſuperficies of the earth is repreſented, will be diſtorted in ſome parts, and contracted in others; and although every part, when accurately meaſured, will exactly agree with the globe, the appearance of the whole will notwithſtanding be different, and even the ſame parts of the earth will exhibit a different figure as different methods of projection are employed.

Thoſe maps which repreſent a plan of the whole ſurface of the terraqueous globe, are called general maps; but thoſe which repreſent only a ſection, or a part of it, are called particular ones: theſe are again divided into geographical or land maps, and hydrographical or ſea maps or (as they are more properly called) charts. The two principal methods uſed in delineating maps are the orthographic and the ſtereographic: the former of which ſuppoſes the eye placed at an infinite diſtance; and the latter, in the pole or centre of the plane of projection. To form the orthographic projection, it is neceſſary to conceive the eye placed at an immenſe diſtance from the globe, and at the ſame time a plane paſſing through the centre of the globe to ſtand at right angles to the line which connects the centres of the globe and eye; then, if from any point in the circumference of any circle deſcribed upon the ſurface of the globe, a right line be imagined to fall perpendicular on the given plane, and this line be carried round the circumference of the given circle, conſtantly perpendicular to the plane, and parallel to itſelf, it will deſcribe on the cutting plane an orthographic repreſentation of that circle; and if, after the ſame manner, rays infinitely extended be imagined to flow from the eye to the circumference of every circle deſcribed upon the globe, and thoſe rays be carried about the circumference of each reſpective circle, till they return to the place from whence they began to move, they will delineate on the given plane a true orthographic projection of the ſphere.

This paralleliſm and perpendicularity of the generating and deſcribing ray, is the primary and eſſential property of the orthographic projection; and although, according to the geometrical theory of parallel lines, they can never be conceived to meet, if infinitely produced, when we regard the infinitely ſmall inclination of the infinitely ſmall portion of the incident rays, intercepted between the ſurface of the ſphere and the plane, the inclination of itſelf vaniſhes, and the parallel and perpendicular affection really exiſt. This projection, however, is ſeldom uſed, unleſs in aſtronomical calculations, for which it is peculiarly adapted.

The ſtereographic projection of the ſpheres, on which our maps are generally made, depends upon this principle; that the eye of the obſerver is ſuppoſed to be placed in ſome point of the ſuperficies of the globe, and from thence, as if the globe were tranſparent, to behold the concave ſide of the oppoſite hemiſphere, with all it's reſpective meridians and parallels as they are delineated on the artificial globe; but the parts about the middle of the hemiſphere thus projected muſt of neceſſity be contracted, ſo as to be a little diſproportionable in their magnitude to the extreme or outermoſt parts. Theſe projections admit of three varieties, the equatorial, meridional, and horizontal.

In the equatorial projection, the eye is ſuppoſed to be placed in one of the poles of the earth, and from thence to have a full view of the concave hemiſphere, with all it's circles; hence, in a map conſtructed by this method, all the meridians will be ſtraight lines, and the parallels entire circles, having one of the poles for their common centre.

In a meridional projection, the eye of the obſerver is ſuppoſed to be placed in ſome point of the equator, and from thence to take a view of the oppoſite concave hemiſphere; hence, in this projection, all the meridians will be curve lines, except the middle one, which will be a ſtraight line; one of the poles will be exactly at the top of the map, and the other at the bottom; and the contraction of all the parallels from the equator to either pole will be exhibited in their true proportions.

In a horizontal projection, the eye of the obſerver is ſuppoſed to be placed in the antipodes of the place upon the horizon of which the projection is made, and from thence to view the oppoſite concave hemiſphere; hence it is evident, that in this projection there will be an endleſs variety, as the particular place given will always be in the centre of the map, and all the meridians and parallels, excepting the meridian of the place, will be curve lines. The principal convenience of the horizontal projection is, that as the place upon the horizon of which the projection is made is always in the centre of the map, the bearing of any other place from it may be exactly known.

A particular map, or a repreſentation of a ſection of a hemiſphere, is uſually projected on the plane of the meridian; and if any particular ſection to be delineated lies near the equator, the meridians and parallels may be repreſented by equi-diſtant and parallel right lines; but if it lies at a conſiderable diſtance from the equator, the meridians ſhould converge a little towards the neareſt pole, or if the map be a quarter of the globe, the meridians may be converging right lines, and the parallels curve lines.

In provincial, or other ſmall maps, however, in whatever part of the earth the ſection to be repreſented is ſituated, the meridians and parallels muſt be equi-diſtant and parallel right lines, drawn through every degree or minute of the longitude and latitude, according to the intended ſcale.

But, beſides theſe different projections, which are properly applicable to land, there is another commonly uſed in the conſtruction of ſea-charts, called Mercator's Projection, which depends on the method of applying the globe of the earth to a plane, on the following principles.

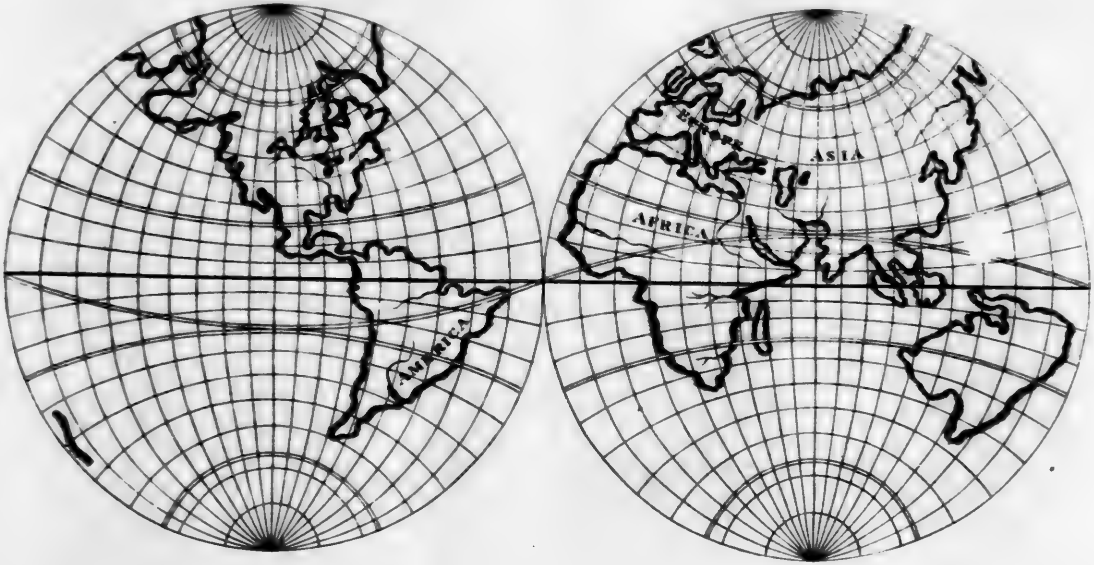
Conceive a rectangular plane to be rolled about a globe, till the edges of the plane meet and form a kind of concave cylinder, incloſing the globe and touching it's equator; then ſuppoſe the ſurface of this globe to become inflated, from the equator towards the poles, proportionably in latitude as well as in longitude, until every part of it's ſurface meets that of the concave cylinder, and impreſſes thereon the lines that are to be delineated on the globular ſurface. The cylinder, or rectangular plane. being then unrolled, will repreſent a ſea-chart, whoſe parts bear the ſame proportion to one another, as the correſponding parts on the globe. Both the meridians and parallels of latitude will be ſtraight lines, every parallel of latitude will become equal to the equator, and the meridians will be lengthened as the parallels increaſe; hence the diſtances between the parallels of latitude will gradually become wider as they approach the poles, and will increaſe in proportion to the ſecants of their reſpective channels. Theſe ſecants are obtained by the addition of the diſtances of the parallels from the equator; and the ſeveral diſtances, which are called meridional parts, being diſpoſed in a table, correſponding to the degrees and minutes in a quadrant, form a liſt of meridional parts; and theſe again being ſet off from the equator, and on the meridian both ways, towards the north and ſouth, will ſhew the points through which the parallels of latitude muſt paſs.

This projection is of infinite uſe in navigation, becauſe on it the rhumb-line, or track a ſhip deſcribes on the ſurface of the ocean in ſailing on a ſingle courſe, is repreſented by a ſtraight line; which is different from any other method of projection, where the ſeveral degrees of longitude and latitude are drawn in a true proportion to each other.

Having thus given an account of the various projections, we ſhall ſubjoin a few practical rules for the conſtruction of maps, according to the methods moſt uſually employed; but it is neceſſary to premiſe, that as the minutiæ of this art can only be attained by an adept in mathematical ſcience, we ſhall ſatisfy ourſelves with giving it's general outlines.

To

A General **STEREOGRAPHIC MAP,** *on the Plane of the Meridian.*



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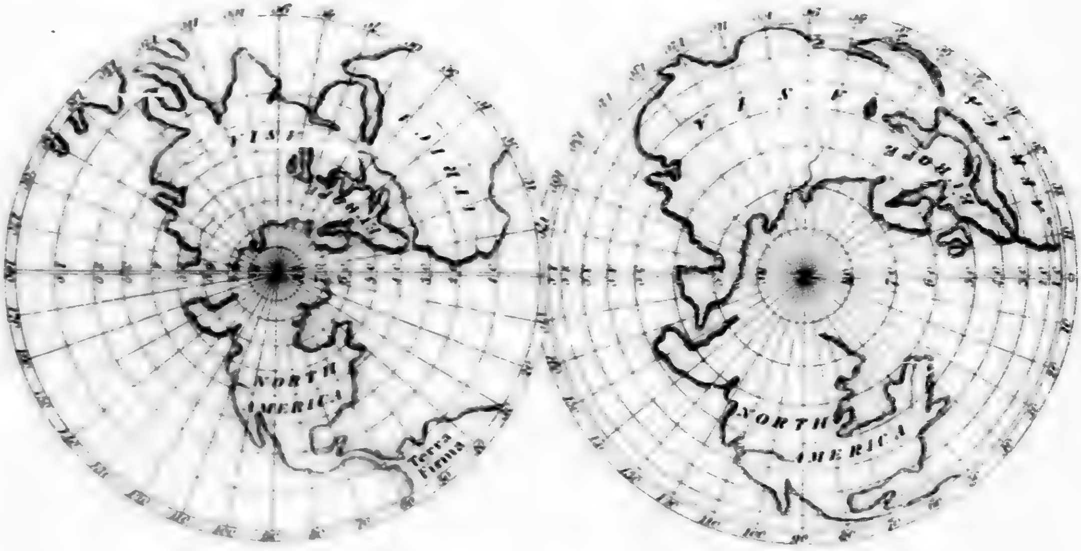
T Woodman & H Mutlow sculp

STEREOGRAPHIC MAP. ORTHOGRAPHIC MAP.



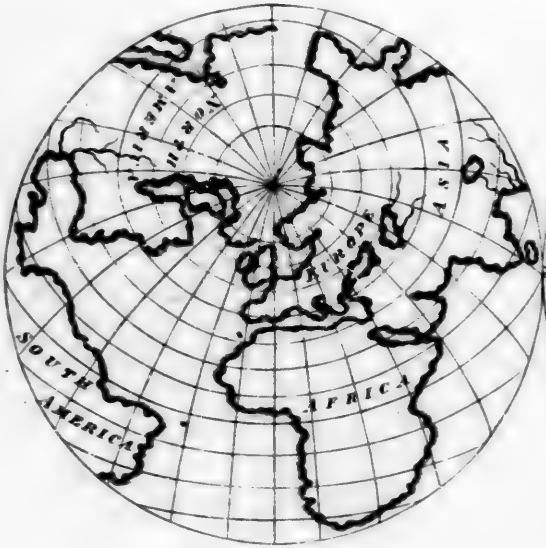
on the Plane of the Equator.

Published as the Act directs by [illegible] & C° Dec^r 1. [illegible]

T. Woodman & R. Mutlow sc.

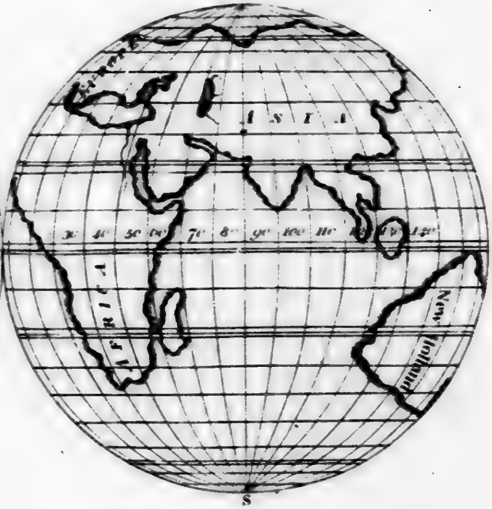
Published as the Act directs by Hamilton & Co Decr 1. 1783 T. Woodman & H. Mutlow sc.

STEREOGRAPHIC PROJECTION,
on the



Plane of the Horizon.

ORTHOGRAPHIC PROJECTION.
on the



Plane of the Meridian.

Publiſhed as the Act directs, by Harriſon & C.o Jan.y 1. 1784.

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To conſtruct a Map of the World according to the Stereographic Projection, on the Plane of the Meridian.

RULE I.

Deſcribe the primitive circle upon the plane of which the map is to be conſtructed, with a radius taken from the line of chords upon your ſcale, by opening the compaſſes to ſixty. This primitive circle will either repreſent the equator, the meridian, or the horizon, according to the projection intended.

RULE II.

Through the centre of the primitive circle draw a right line to repreſent the equator, and on each ſide ſet off on the equator as many diviſions as are neceſſary from the ſemi-tangents; and through theſe points, and the two poles, let circles be deſcribed to repreſent the meridians.

RULE III.

Set off on the axis or right line 90, 90; paſſing from the centre through the poles the ſame number of diviſions as before, on the equinoctial: and, through theſe points and diviſions on the primitive circle, let other circles be drawn, to repreſent the parallels of latitude.

RULE IV.

Draw the tropics at the diſtance of 23 degrees 30 minutes from the equator, and the polar circles at 66 degrees 30 minutes.

RULE V.

Let both the meridians and parallels be properly numbered, and then from a table of latitude and longitude of places extract thoſe which are to be inſerted in the map, and make dots where the meridians and parallels of thoſe longitudes and latitudes interſect one another, which will be their true places on the map.

To conſtruct a General Stereographic Map, on the Plane of the Equator.

RULE.

Deſcribe the primitive circle, and upon it's radius, beginning at the centre, ſet off 10, 20, 30, &c. degrees, taken ſucceſſively from the line of ſemi-tangents on your ſcale, and through theſe diviſions draw as many concentric circles to repreſent the parallels of latitude; and then, to repreſent the meridian lines, draw right lines from the centre to the circumference, equi-diſtant from one another.

To conſtruct a General Orthographic Map, on the Plane of the Meridian.

RULE.

Deſcribe the primitive circle as before; from the line of ſines ſet off the meridians; and all the parallels of latitude will be right lines, parallel to the equator.

To conſtruct a General Orthographic Map, on the Plane of the Equator.

RULE.

Proceed as before, and mark off the diviſions upon the radius, for the parallels of latitude, from the line of ſines.

The horizontal projection of maps, being of a very complex nature, is improper to be conſidered in any general work; but it is hoped the few rules we have here delivered, with an occaſional reference to the explanatory Plates, will render the general doctrine of maps ſufficiently familiar.

In every map the north is conſidered as the upper part, the ſouth as the bottom, the eaſt being on the right-hand, and the weſt on the left. From the top to the bottom are drawn meridians or lines of longitude, and from one ſide to another parallels of latitude. The extremities of the meridians and parallels are marked with degrees of longitude and latitude, by means of which, and the ſcale of miles uſually placed in one corner of the map, the ſituation, diſtances, and bearings of places, may be found, which will become apparent from the following problems.

PROBLEM I.

To find the diſtance between two given places on a map.

If the given places be directly eaſt or weſt, or directly ſouth or north, from one another, their diſtance may be ſeen by inſpection, on the parallels of latitude and longitude; but if they do not bear from one another on the cardinal points, take their diſtance with a pair of compaſſes, and apply it to the ſcale of miles, or to the degrees of longitude and latitude on the edge of the map.

PROBLEM II.

To find the latitude of any given place.

Extend a thread over the given place, ſo as to interſect the ſame degree and minute of latitude on the two extreme meridians, and on them will be ſeen the latitude required.

PROBLEM III.

To find the longitude of any given place.

Extend a thread over the given place, ſo as to interſect the ſame degree and minute of the parallels of longitude, and on them will be found the longitude required.

PROBLEM IV.

To find the difference of longitude between two given places.

Extend a thread as before over each place, and ſubtract the degrees and minutes from one another; the remainder will ſhew the differences, which may be reduced into time by reckoning 4 ſeconds of time for every minute of longitude, and 4 minutes for every degree, or an hour for every 15 degrees.

PROBLEM V.

To find a particular place, it's latitude and longitude being given.

Extend two threads, the one over the given longitude, and the other over the given latitude; and when the threads interſect one another, the place required will be found.

Theſe rules are all applicable to particular maps, whoſe meridians and parallels are right lines; but in maps where theſe are expreſſed by curves, it is neceſſary to make a proportionable allowance for them.

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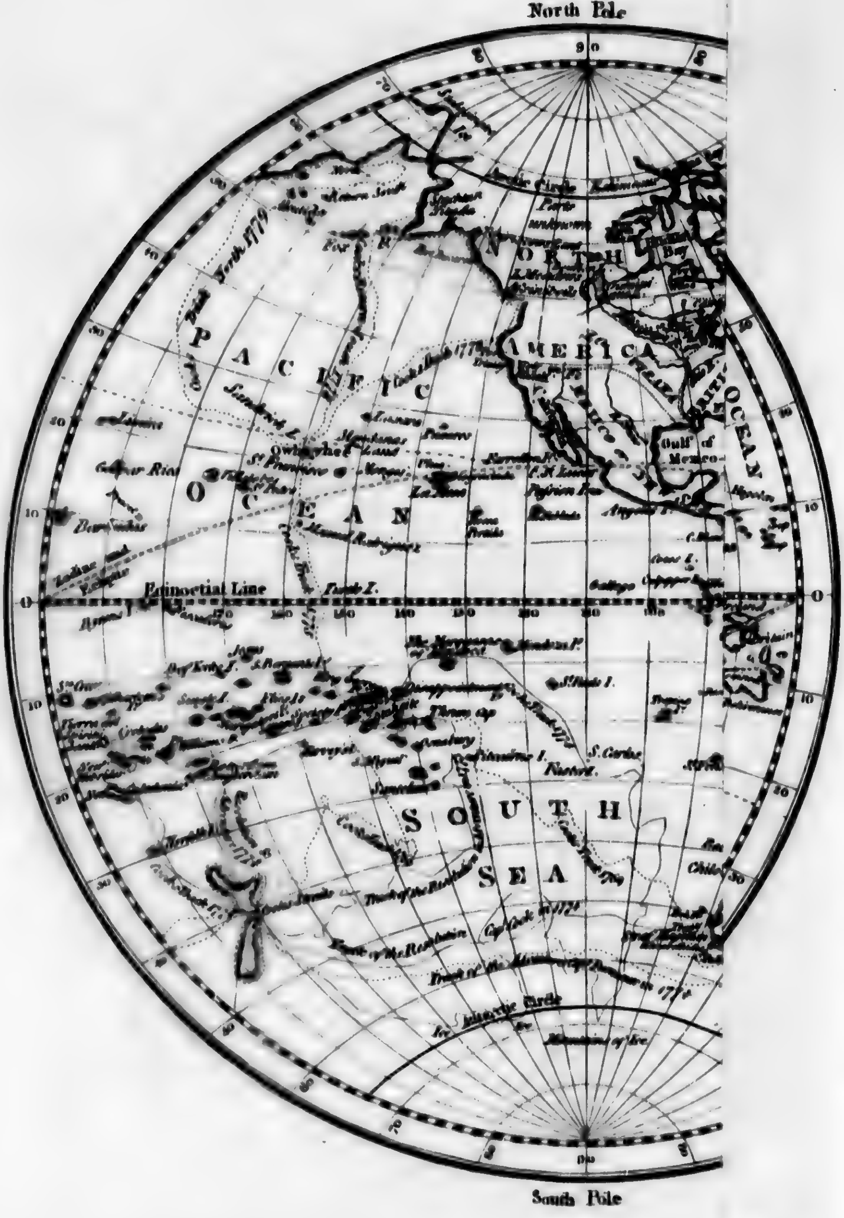
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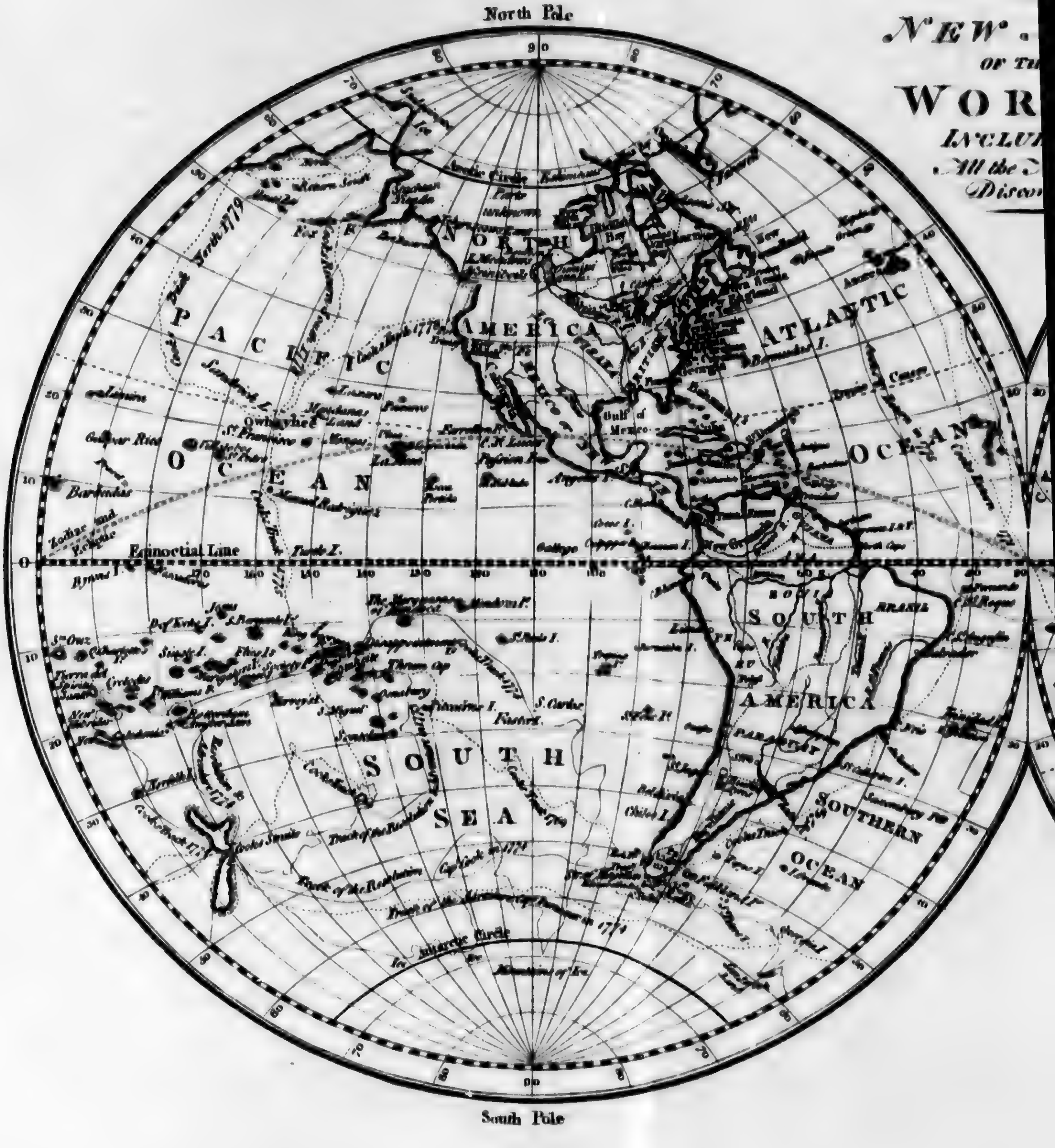

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A
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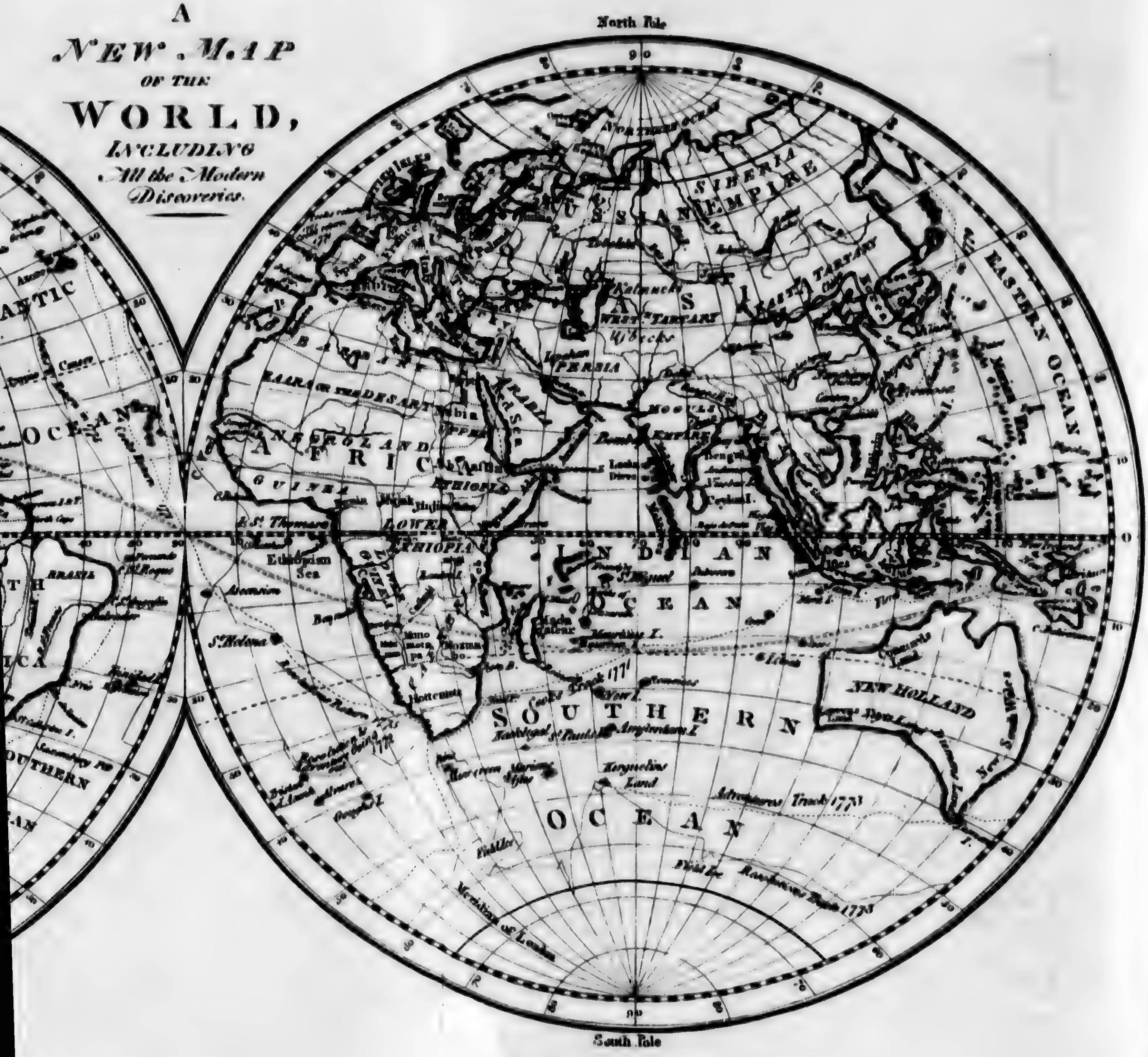
All the Modern Discoveries.



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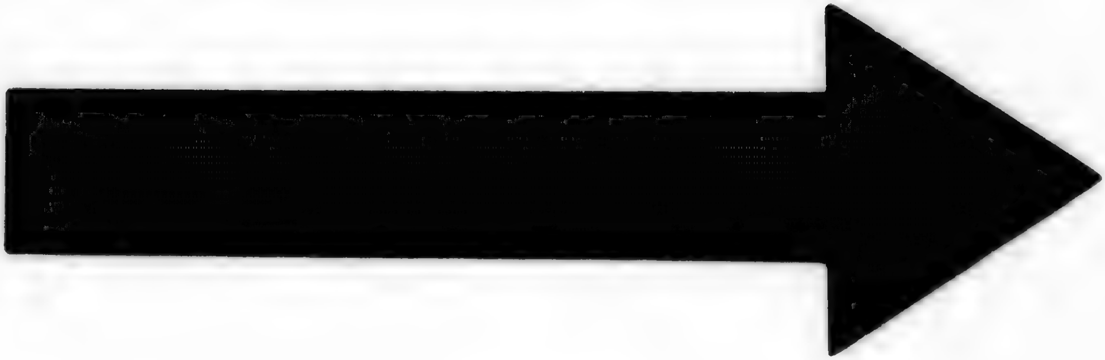

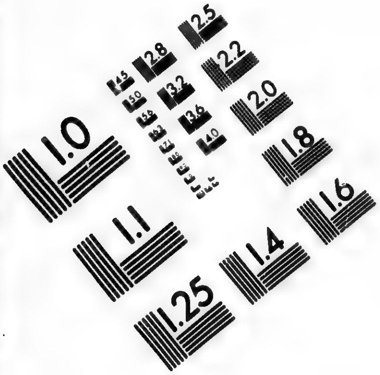

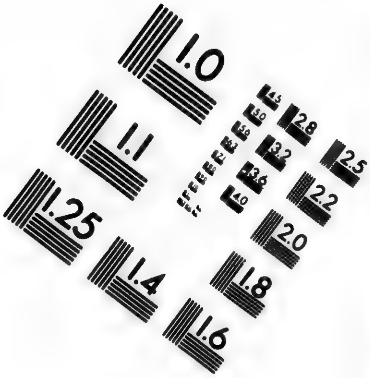

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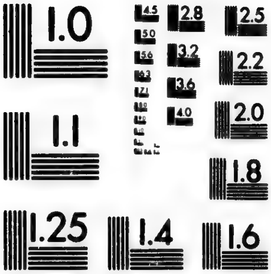

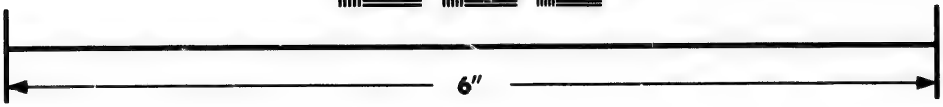

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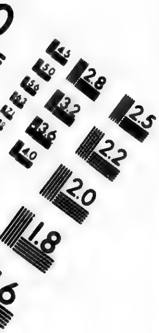
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III.

PART of the SOUTHERN HEMISP

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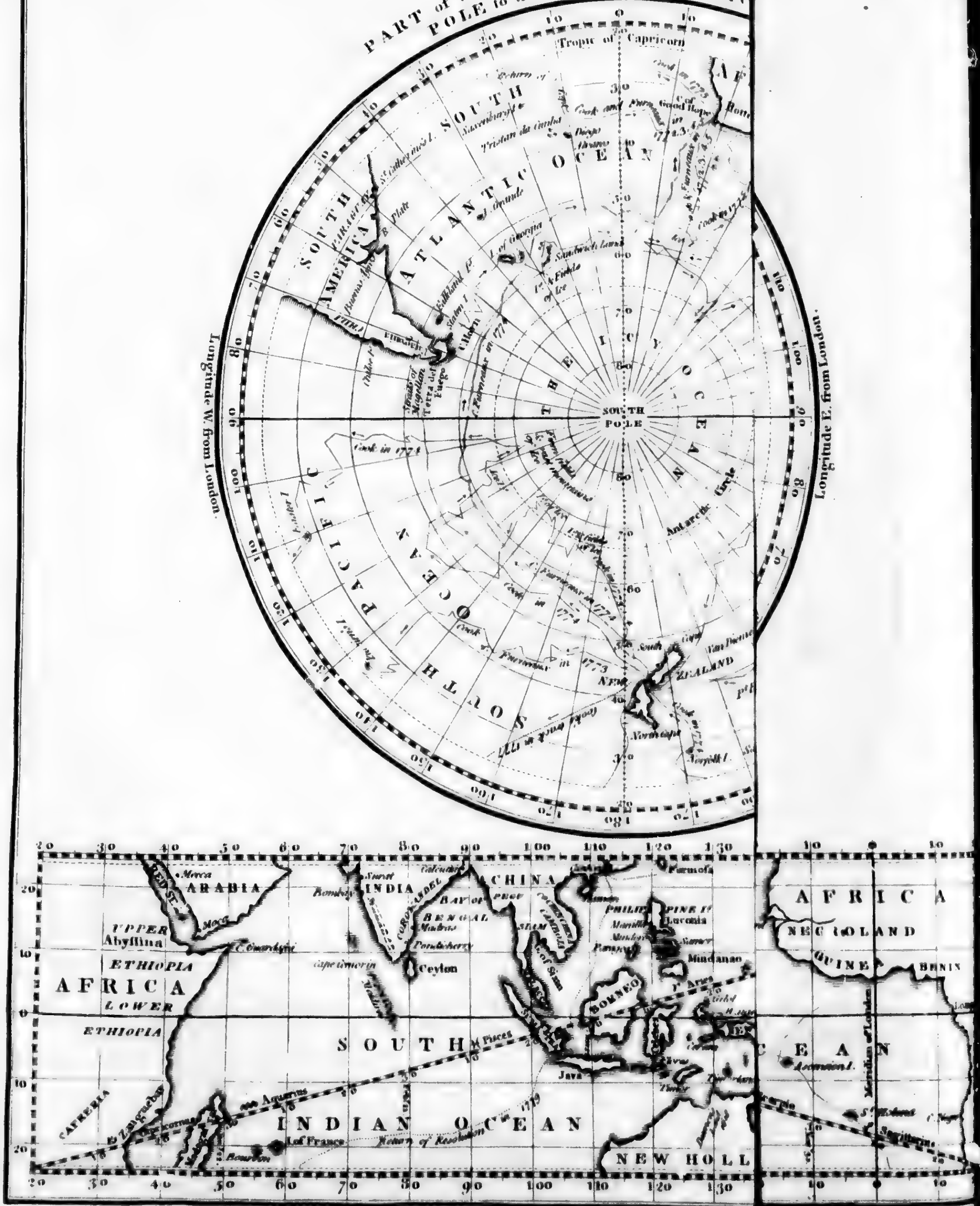

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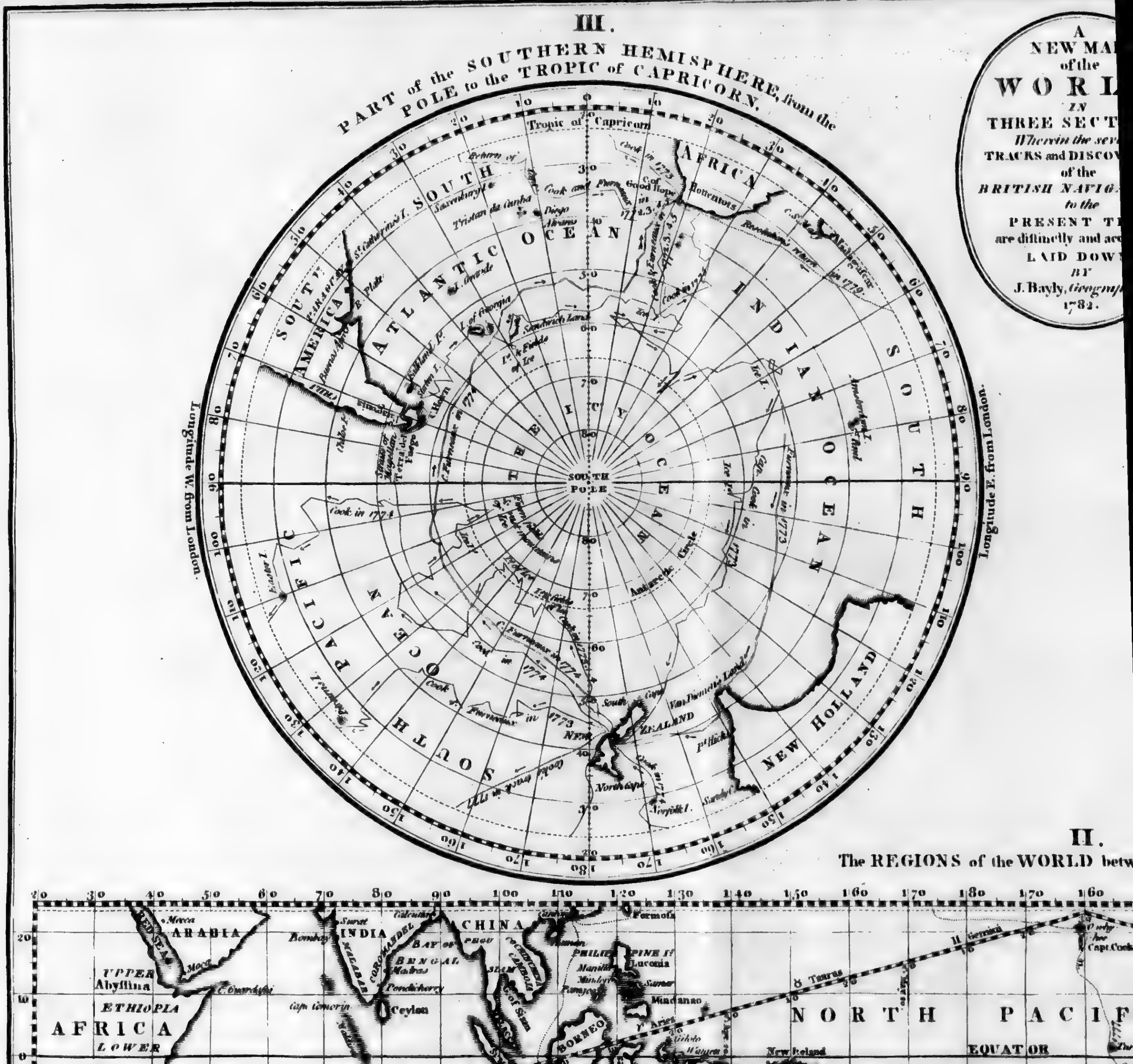
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PART of the SOUTHERN HEMISPHERE, from the POLE to the TROPIC of CAPRICORN.
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1782.
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Longitude E. from London.
Tropic of Capricorn
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SOUTH AMERICA
AFRICA
Hottentots
C. of Good Hope
INDIAN OCEAN
SOUTH INDIAN OCEAN
THE ICY OCEAN
SOUTH POLE
Antarctic Circle
Tristan da Cunha
Diego Alvarez
I. of Georgia
Sandwich Land
Falkland I.
Staten I.
C. Horn
Terra del Fuego
Straits of Magellan
Buenos Ayres
R. Plate
St. Catherine's I.
Amsterdam I.
St. Paul
Cook in 1772
Cook in 1773
Cook in 1774
Furneaux in 1773
Furneaux in 1774
Cook and Furneaux in 1772.3
Resolution's return in 1779
Isles of Ice
Fields of Ice
Easter I.
SOUTH PACIFIC OCEAN
Van Diemen's Land
NEW HOLLAND
NEW ZEALAND
North Cape
South Cape
Norfolk I.
Pt. Hicks
Sandy C.
Cook's track in 1777
II.
The REGIONS of the WORLD betw
ARABIA
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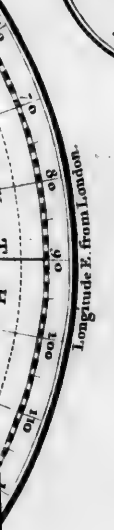
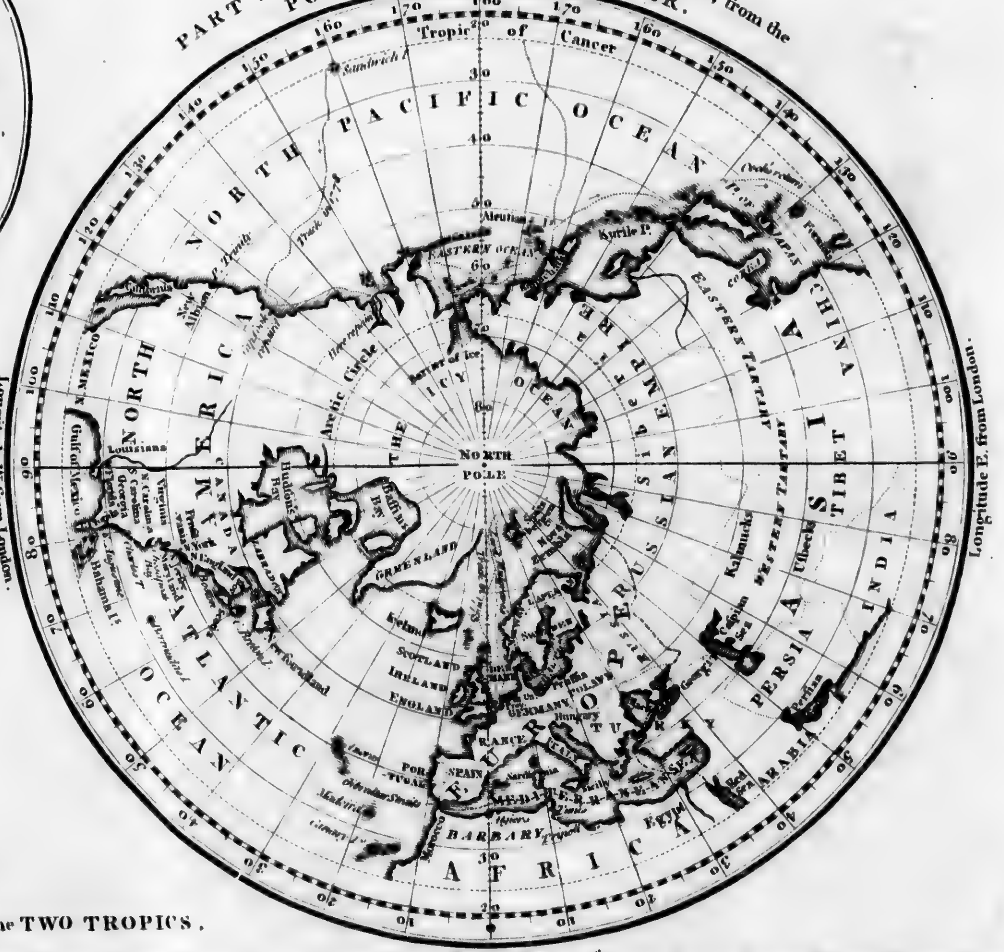
Mocca
Red Sea
UPPER Abyssina
ETHIOPIA
AFRICA
LOWER ETHIOPIA
C. Guardafui
CAFFRERIA
Zanguebar
Mosambique
Madagascar
Bourbon
I. of France
INDIA
Surat
Bombay
Calcutta
MALABAR
COROMANDEL
Madras
Pondicherry
Capt Comorin
Ceylon
BAY of BENGAL
PEGU
CHINA
Canton
Formosa
SIAM
G. of Siam
CAMBODIA
COCHINCHINA
PHILIPPINE IS.
Lucomia
Manilla
Mindoro
Samar
Mindanao
BORNEO
SUMATRA
Java
Timor
NEW GUINEA
New Ireland
N. Britain
Q. Charlotte's I.
Egmont I.
New Hebrides
New Caledonia
Friendly Is.
Rotterdam I.
Amsterdam I.
Society Is.
NEW HOLLAND
SOUTH INDIAN OCEAN
NORTH PACIF
EQUATOR
Tropic of Cancer
Aquarius
Pisces
Aries
Taurus
Gemini
Capt. Cook
Cook in 1777
Return of Resolution in 1779
Published as the Act directs b

A
NEW MAP
of the
WORLD,
IN
THREE SECTIONS;
Wherein the several
TRACKS and DISCOVERIES
of the
BRITISH NAVIGATORS,
to the
PRESENT TIME,
are distinctly and accurately
LAID DOWN.
BY
J. Bayly, *Geographer,*
1782.



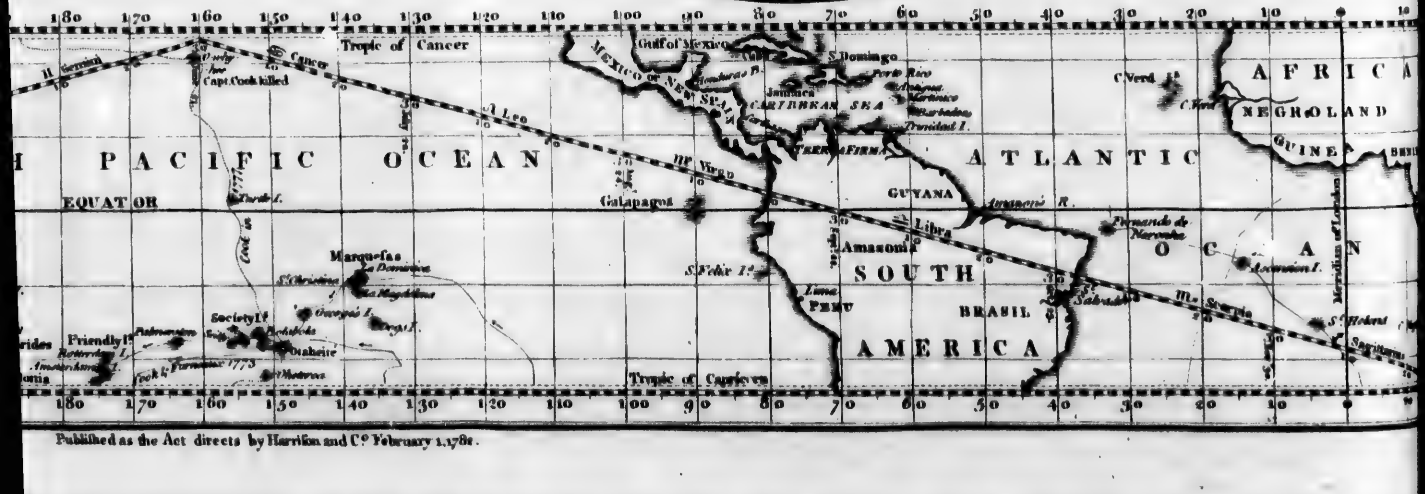
I.

PART of the NORTHERN HEMISPHERE, from the POLE to the TROPIC of CANCER.



II.

ONS of the WORLD between the TWO TROPICS.



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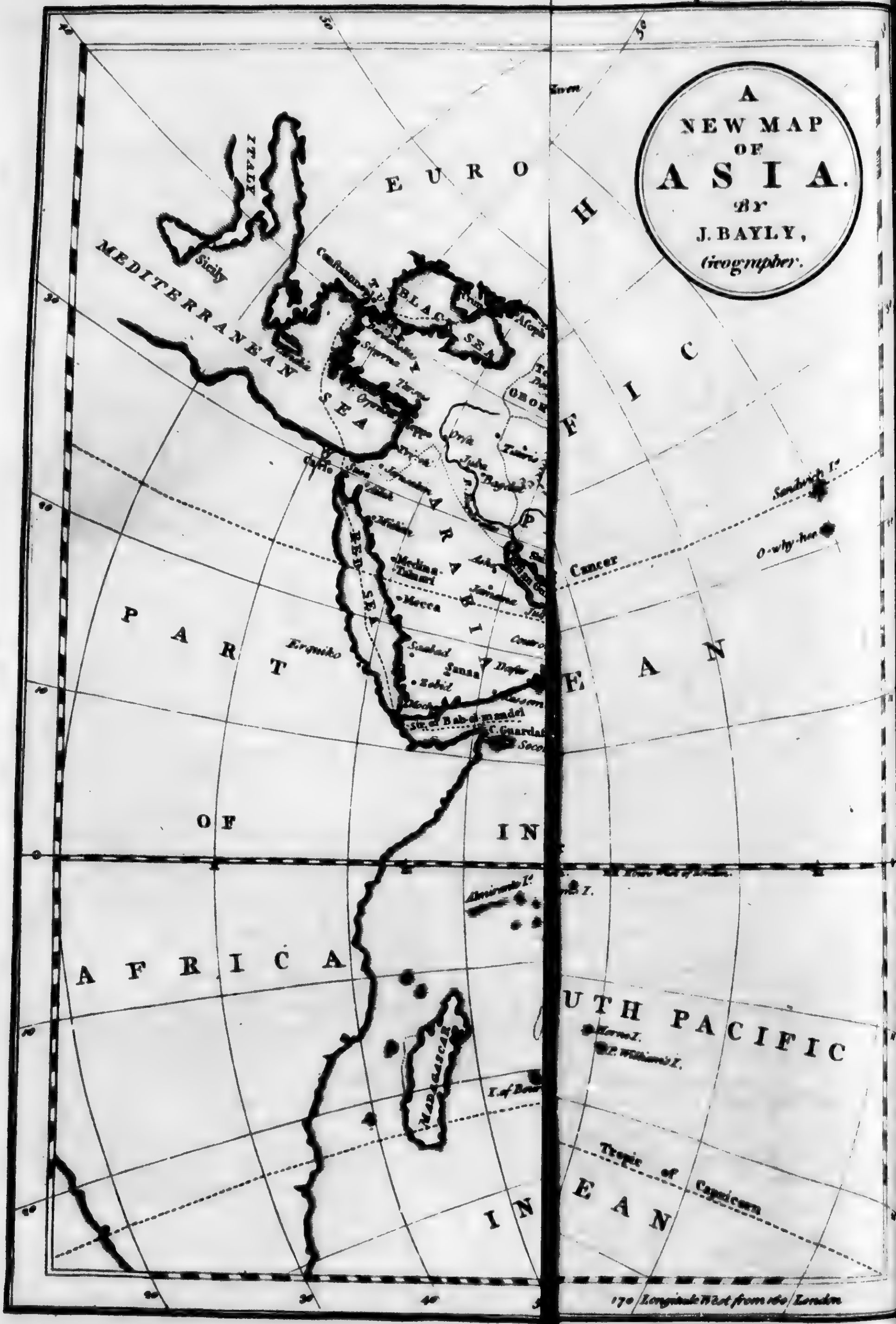

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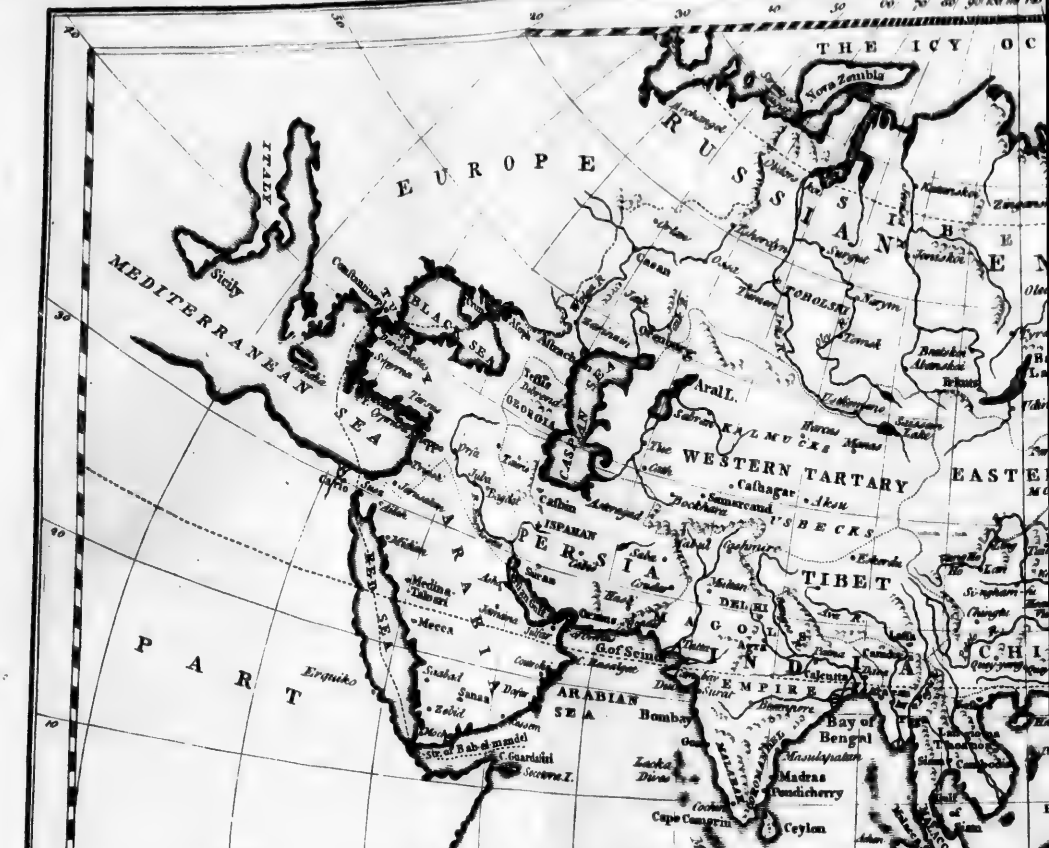
A
NEW SYSTEM
OF
GEOGRAPHY.

ASIA.

WE have in our Preface offered reaſons, which we truſt will prove ſatisfactory, for commencing our Geographical Syſtem with this quarter of the terraqueous globe; to which we ſhall only add, that it's immenſe extent, and infinite diverſity of country, climate, and productions, claim our firſt attention; and that the Eaſtern world is firſt irradiated by that luminary which can alone guide us in the arduous taſk of viſiting the various nations of the earth.

This vaſt continent of Aſia extends between 25 and 180 degrees of eaſt longitude, and between the equator and 80 degrees of north latitude; and contains from eaſt to weſt about 4740 miles, and from north to ſouth about 4380. The Frozen Ocean bounds it on the north; on the weſt it is divided from Africa by the Red Sea, and from Europe by the Levant or Mediterranean, the Archipelago, the Helleſpont, the ſea of Marmora, the Boſphorus, the Black Sea, the river Don, and an imaginary line drawn from the laſt mentioned river to the river Tobol, and from thence to the river Oby, which falls into the Frozen Ocean; on the eaſt, this quarter of the world is limited by the Pacific Ocean or great South Sea, by which alſo it is ſeparated from America; and on the ſouth by the ſea of India.

The diviſion of the immenſe continent of Aſia, as well as of the iſlands contained in the Levant, the Pacific, and the Indian Oceans, will appear from the following tables; and in our deſcriptions and accounts of both we ſhall include the ſeveral ſettlements made and colonies eſtabliſhed by the different powers of Europe, compleating our geographical, na-



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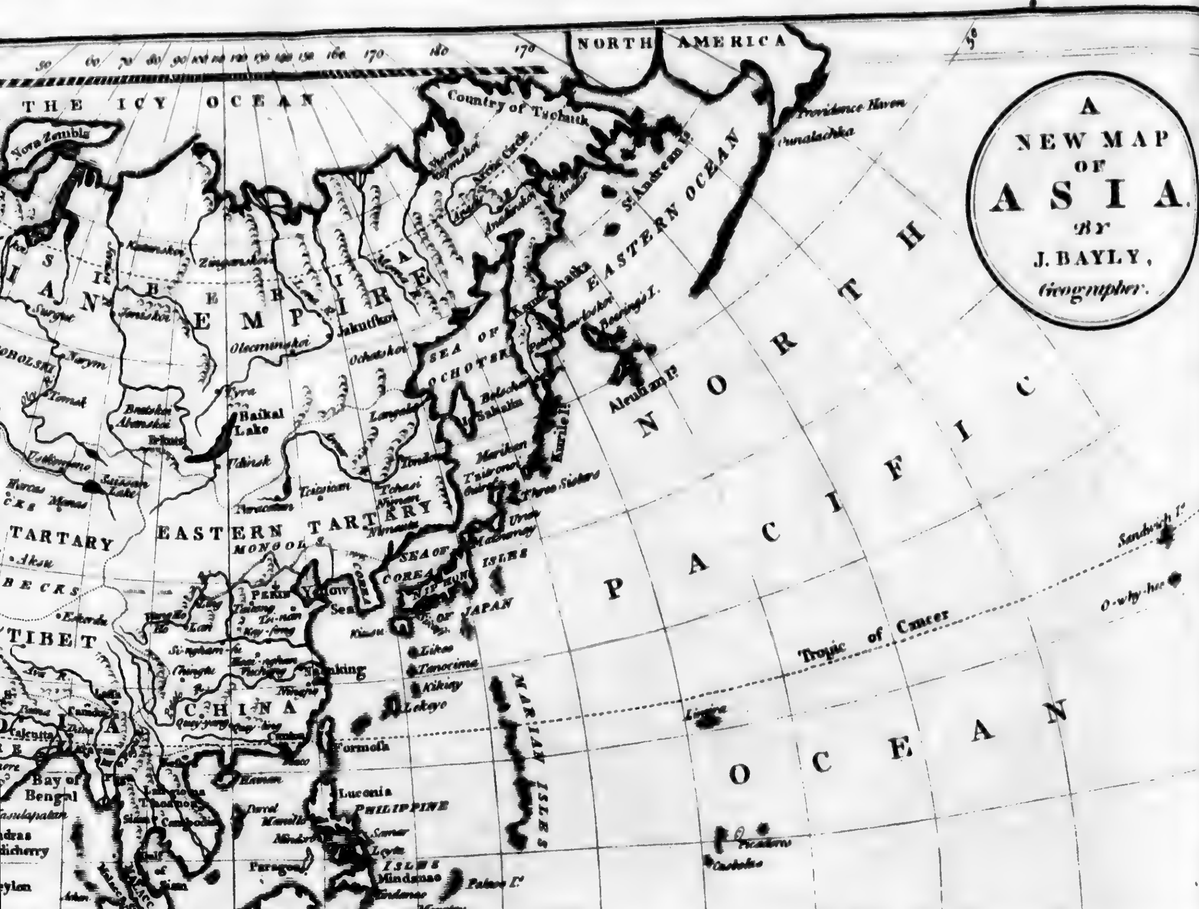

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tural, and political hiſtory of each country as we proceed: the manners, cuſtoms, languages, and religions of the inhabitants of theſe ſettlements and colonies, being in general ſimilar to thoſe of the countries from whence they originate, will be deſcribed as we treat of the parent ſtates; where there is any difference in either it will be duly noticed.

CONTINENT OF ASIA.

	Countries.	Length.	Breadth.	Capitals.	Diſtances and bearings from London.	Religions.
Turky in Aſia.	Georgia	210	140	Teflis	1920 E.	Mahometans, and a few Chriſtians.
	Turcomania	360	300	Erzerum	1860 S. E.	
	Diarbec, or Meſopotamia	560	310	Bagdat	2160 S. E.	
	Natolia	750	308	Burſa, or Smyrna	1440 S. E.	Mahometans
	Paleſtine, or Holy Land	210	90	Jeruſalem	1920 S. E.	Mah. and Chriſt.
	Syria	270	160	Aleppo	1860 S. E.	Mah. and Chriſt.
	Part of Arabia	1300	1200	Mecca	2640 S. E.	Mahometans
	Perſia	[illegible]	1100	Iſpahan	2460 S. E.	Chiefly Mahom.
	India on both ſides the Ganges	[illegible]	1000	Siam, or Pegu	5040 S. E.	Idolaters
	Mogul Empire	2000	1500	Dehli, or Amaxadavad	3720 S. E.	Mah. and Idol.
	China	1440	1260	Pekin	4320 S. E.	Idolaters
Tartary.	Independant	The ſeveral tribes of the Tartars being in a perpetual ſtate of warfare, the countries they poſſeſs cannot be accurately divided.		Samarcand	2800 E.	Idolaters
	Mogulean			Tibet	3780 E.	Idolaters
	Chineſe			Chynian	4480 N. E.	Idolaters
	Ruſſian			Tobolſki	2160 N. E.	Chriſt. and Idol.

ISLANDS

ISLANDS OF ASIA.

Names.		Chief towns.	In the poſſeſſion of, ſettled by, or trading with.
In the Indian and Pacific Oceans—			
Kurile, or Kamſchatka iſlands		No city or town	Ruſſia
Japan		Jeddo	United Provinces
Ladrone iſlands		Guam	Spain
Formoſa		Tai-ouan-fou	China
Philippines		Manilla	Spain
Spice Iſlands	Malucca	Victoria Fort	United Provinces
	Banda	Lantor	United Provinces
	Amboyna	Amboyna	United Provinces
	Celebes	Macaſſar	United Provinces
	Gilolo	Gilolo	United Provinces
Sunda Iſles	Borneo	Borneo, Caytongee	Open trade
	Sumatra	Achen, Bencoolen	United Provinces, and England
	Java	Batavia, Bantam	United Provinces
Andaman		Andaman	Open trade
Nicobar		Nicobar	Open trade
Ceylon		Candy	United Provinces
Maldives		Caridon	Open trade
Bombay		Bombay	England
New Holland		Uncolonized	
New Guinea			
New Britain			
New Ireland			
New Hebrides			
New Caledonia			
New Zealand			
Friendly Iſlands		Modern diſcoveries	
Society Iſlands			
In the Levant—			
Cyprus		Nicoſia	All belonging to the Ottoman empire, by permiſſion of which a trade is open to all nations in amity with the Porte.
Rhodes		Rhodes	
Leſbos, or Myteline		Caſtro	
Scio		Scio	
Samos		Cora	
Nicaria		No particular town	
Stanchio		Stanchio	

It would be a vain and unprofitable taſk, to attempt a general deſcription of a country which, extending from the frozen wilds of Siberia to the glowing ſands of Indoſtan, comprehends, in a gradation from extreme cold to intenſe heat, all climates, all ſoils, and conſequently almoſt all kinds of productions; and ſtill leſs profitable or uſeful would be the labour of offering general accounts of the perſons, manners, dreſſes, tempers, or diſpoſitions, of the inhabitants of ſuch remote and different countries. The Siberian, wrapped in furrs, purſues the beaſt of the foreſt through inhoſpitable waſtes and barren mountains, or traverſes in his ſledge immeaſurable tracts of ſnow, and purſues his courſe over the frozen deſart, uninterrupted by hills, vallies, or rivers: the hardy Tartar, nurſed in arms, ſcours the uncultivated plain, and in the rigours of a camp, and the viciſſitudes of war, reigns uncontrouled, and enjoys the bleſſings of freedom in ſcenes of ſavage ferocity.

But as we advance towards the ſouthern regions, where the bounties of Nature have been beſtowed with a liberal hand, where the fertile earth repays the labourers toil with vaſt increaſe, and where great part of the neceſſaries of life are ſupplied by natural productions, which court the happy native to "*pluck and eat*;" the inhabitant partakes of the ſoil, and though poſſeſſed of faculties which might be employed advantageouſly in the moſt active ſcenes of life, yet as he is impelled by no wants to the employment of them, he ſinks into effeminate indolence, and dedicates to the indulgence of his appetites, the gratification of his paſſions, and the purſuit of pleaſures, the nobleſt endowments of God.

Yet, devoted as the ſouthern Aſiatics are to luxury and eaſe, and the inventive powers ſuſpended in a lethargy of indulgence, the imitative arts flouriſh, and they arrive at unrivalled perfection in the conſtruction of ſuch articles as are deſtined to contribute towards the enervating pleaſures of ſenſe and fancy.

If our preſent plan would admit of ſpeculative diſcuſſions, we ſhould be led to conſider how far that ſpirit of idleneſs and diſſipation, that fondneſs for pomp, ſplendor, and magnificence, which have evidently marked the inhabitants of the warmer climes of Aſia, from the earlieſt periods of hiſtorical record; can be reconciled to that thirſt of glory, that endurance of toil and hardſhip, and that perſevering zeal, which enabled the ſeveral conquerors from the eaſt to triumph over the plain, frugal, and martial Greek, and thoſe northern nations, whoſe ſturdy deſcendants, at a future day, threatened Rome itſelf, and ſhook the walls of that mighty republic till they trembled to the baſis.

Purſuing the ſame train of ideas, we ſhould reflect with aſtoniſhment on the unaccountable revolutions which have taken place in this quarter of the globe; where a handful of Romans, with a flight more rapid than their own eagle, carried the arms and ſpread the terrors of that republic beyond the Ganges, ſweeping away the mighty empires of the Medes, Aſſyrians, and Perſians, and extending the limits of her ſway to countries which had not yet even heard the name of their conquerors.

Nor ſhould we leſs admire the riſe and progreſs of the Saracen power; a race of people whoſe origin is ſo obſcure, that hiſtorians have been unable to trace it with preciſion, and who notwithſtanding founded an empire on the declenſion of the Roman greatneſs, which from that period to the death of Tamerlane the Great, ſpread terror, devaſtation, and deſtruction, over an immenſe extent of this quarter of the world, involving kingdoms, provinces, cities, arts, ſciences, and freedom, in undiſtinguiſhed ruin.

Nor will our wonder ceaſe, when we find a new, extenſive, and hitherto permanent empire, ſtart from the aſhes of the former; and, under a religion and form of government equally inimical to arms and commerce, acquire immenſe power and unſhaken ſtability; and, amidſt frequent revolutions, and inteſtine commotions, arriving at ſuch a pitch of greatneſs, as to be courted in alliance by all the powers of Europe.

Nor are the religions of the Aſiatics leſs various than their climates: in a very conſiderable part of Aſia the doctrines of Mahomet prevail; idolatry, under various forms, is extended over a ſtill larger proportion; whilſt chriſtianity, clouded with errors and ſuperſtition, and oppreſſed by the weight of oppoſing numbers, can hardly preſerve the ſacred flame from extinction, in a very ſmall and inconſiderable diviſion of this great and populous quarter of the globe.

The vaſt variety of governments affords alſo an almoſt equal number of different languages, denominated from the reſpective countries, Arabic, Perſian, Tartarian, Malayan, Chineſe, Japaneſe, Ruſſian, and Turkiſh: the modern Greek of the Morea, and the ſhores of the Levant, has loſt that dignity and purity which gave it claſſical pre-eminence, and is little more than a jargon compoſed out of moſt of the languages of Europe.

Aſia may be generally conſidered as comprehended in the deſcription of Aſian Turky, Ruſſian Tartary, and the empires of China, India, and Perſia; though ſubdivided into many leſſer kingdoms and ſtates, yet they are for the moſt part dependent on theſe mighty monarchies.

Beſides the ſeveral European ſettlements and colonies mentioned in the Inſular Table, Great Britain has made conſiderable eſtabliſhments, and acquired an extent of territory at Bengal, Madraſs, and other parts of the empire of India; and factories have been formed in China, Perſia, and Arabia; Portugal has ſettlements at Goa, and elſewhere on the Indian coaſts; and Denmark at Tranquebar and Daneſburg, on the coaſt of Coromandel; each of which will be particularly noticed when we ſpeak of thoſe diviſions of country in which they are ſeverally ſituate.

Our accounts of the religions, laws, manners, cuſtoms, and dreſſes, of the various kingdoms and ſtates, are thoſe of the ſeveral capitals; where, in the provinces or ſubdiviſions of theſe governments they differ materially, thoſe variations have not eſcaped our notice.

BOOK I.

CONTINENT OF ASIA.

CHAP. I.

TURKY IN ASIA.

WE have already obſerved, that as the Saracen powers roſe upon the ruin of the Roman empire, ſo the Turkiſh ſprung out of the aſhes of the former, and of courſe occupies many of thoſe rich, fertile, and delightful provinces, which under the government of Rome in it's republican ſtate, flouriſhed in arts, arms, and agriculture, but drooped under the imperial ſway, and at this moment ſink beneath the tyranny of deſpotiſm, barbariſm, and enthuſiaſm.

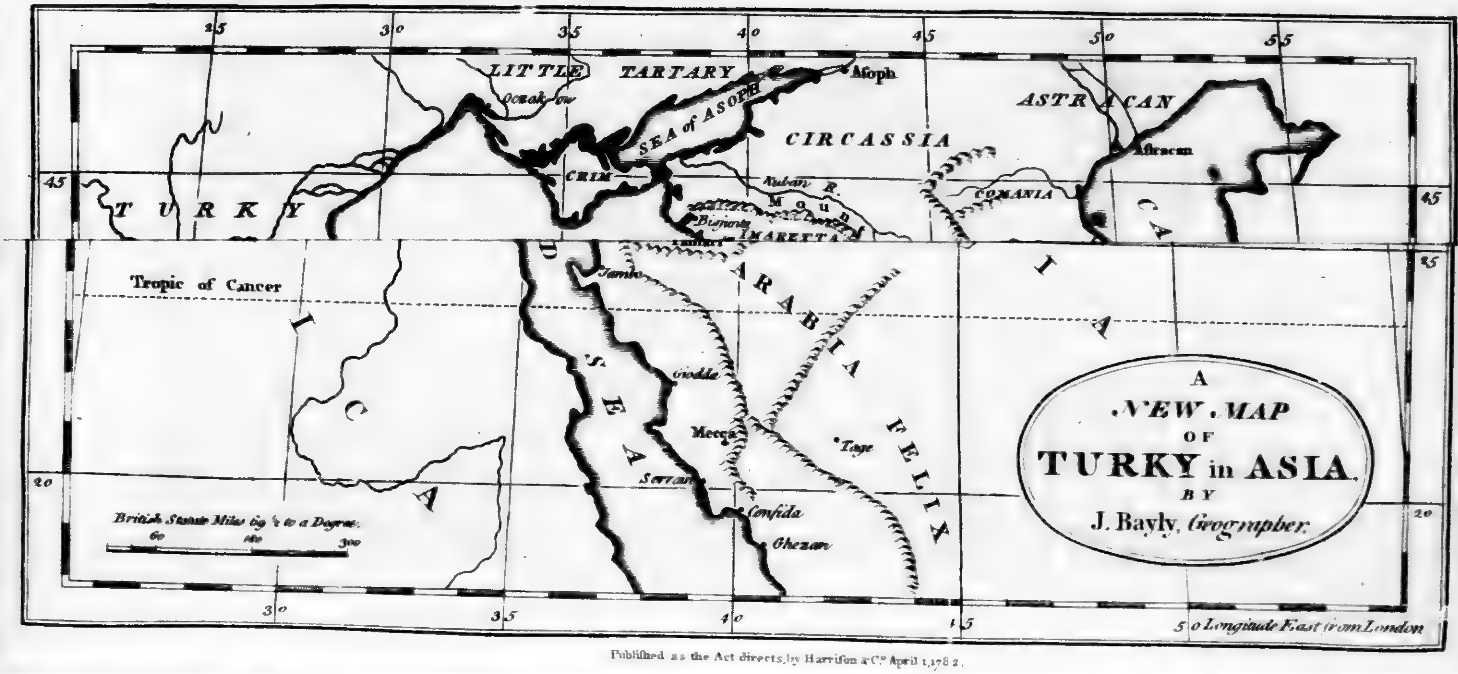
Thus, cruſhed by the iron rod of power, and cramped by a religion whoſe forms and ceremonies reſtrict their intercourſe with the other parts of the world, the inhabitants of climates favoured by Heaven with a peculiar ſhare of natural bleſſings, yield to their conſtitutional impulſes; and thoſe in the ordinary ranks of life content themſelves with the mere neceſſaries of it, without an effort to better their conditions; whilſt thoſe into whoſe laps accident hath poured a greater portion of riches, employ it in gratifying the groſſeſt deſires, and in the moſt ſordid and ſenſual enjoyments,

Turky in Aſia has the Black Sea and Circaſſia on the north; Perſia on the eaſt; Arabia and the Levant Sea on the ſouth; and the Archipelago, Helleſpont, and Propontis, ſeparate it from Europe on the weſt: it extends from the 28th to the 45th degrees of north latitude, and from the 27th to the 46th degrees of eaſt longitude from London. The length of this part of Aſia is about 1000 miles, from eaſt to weſt; and the breadth about 800, from north to ſouth.

Aſian Turky may be divided into eaſtern and weſtern: the former containing Eyraco Arabic, or Chaldea; Diarbec, or Meſopotamia; part of Curdiſtan, or Aſſyria; Turcomania, anciently Armenia Major; Georgia, including Mingrelia, Imaretta, and part of Circaſſia Syria; and Paleſtine—the latter contains Natolia, formerly Aſia Minor, which is divided into Amaſia, Aladulia, and Carmania.

Theſe are alſo ſubdivided into various kingdoms and provinces, and will each claim our attention as we journey through the vaſt diviſion of Aſia which is ſubject to the Turkiſh government.

Aſia Minor contains many mountains, with the names of which, and hiſtorical circumſtances annexed to them, thoſe who are converſant with ſacred or prophane hiſtory cannot be



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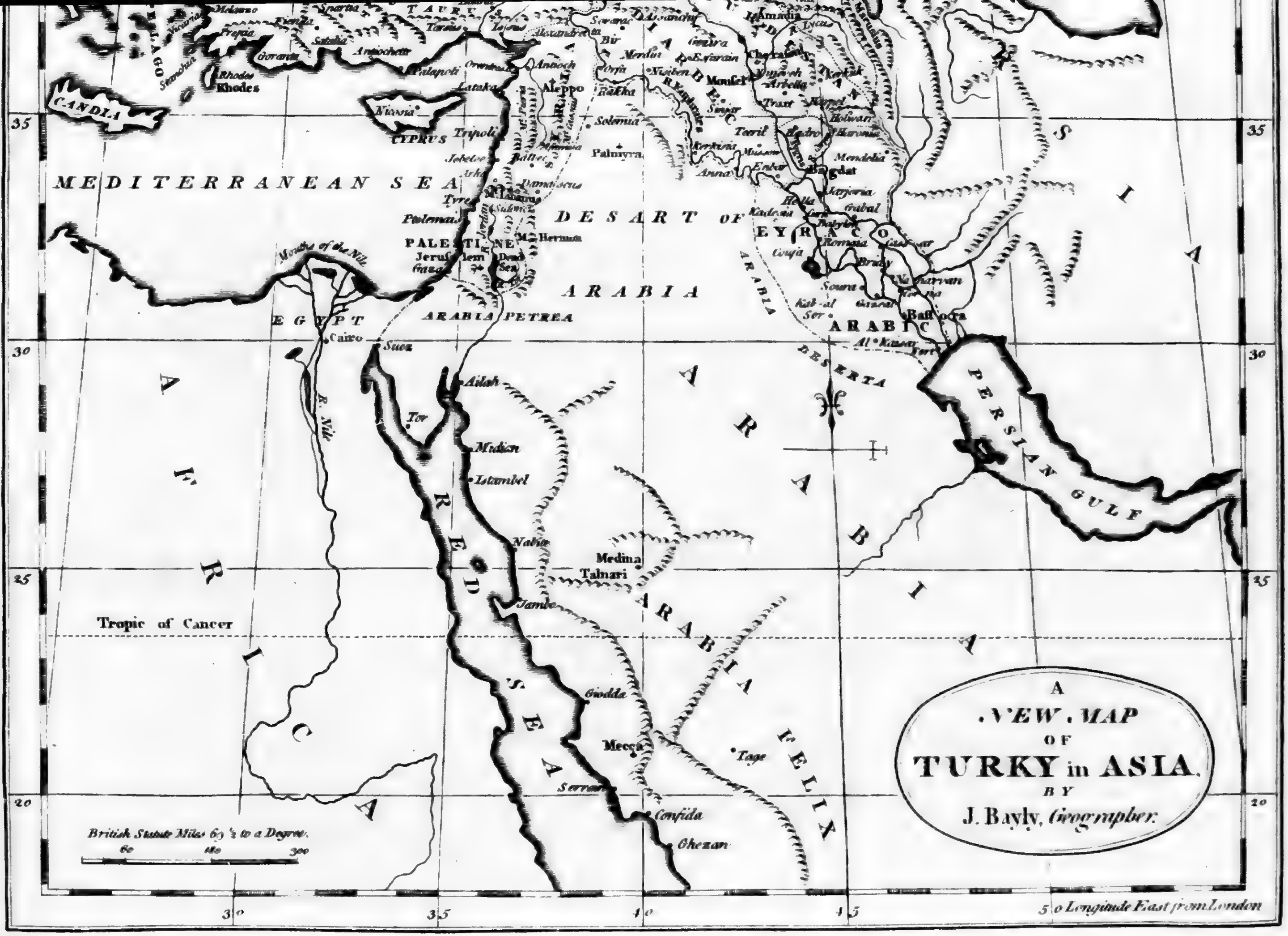
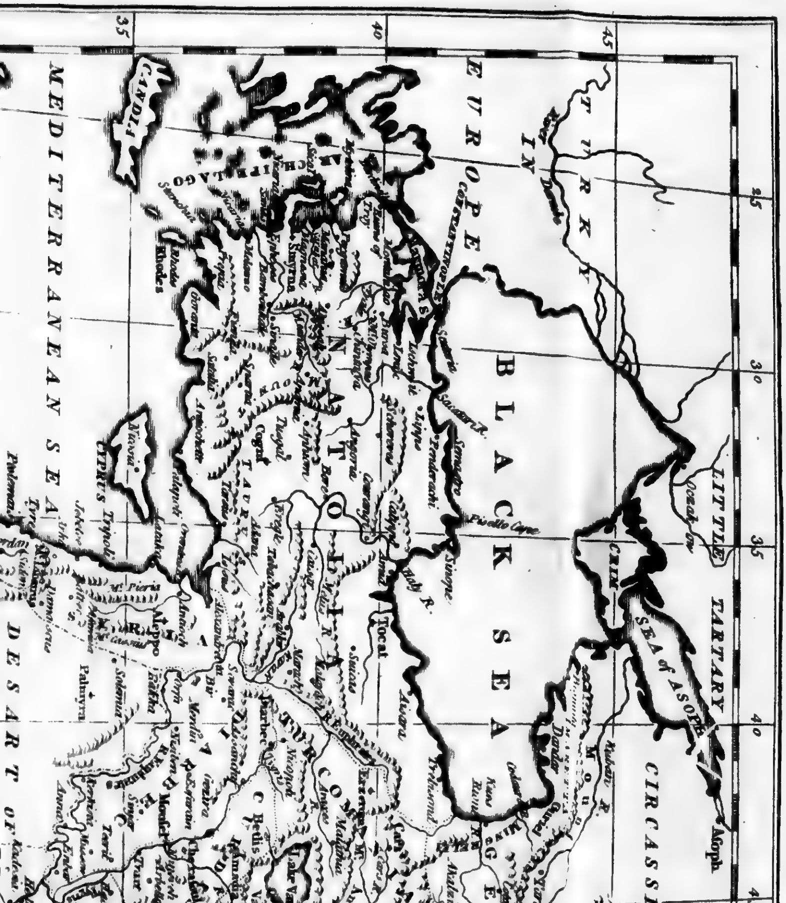


A NEW MAP OF TURKY in ASIA. BY J. Bayly, Geographer.

Published as the Act directs, by Harriſon & Co. April 1, 1782.



TURKY IN EUROPE
ARCHIPELAGO
CANDIA
MEDITERRANEAN SEA
BLACK SEA
ANATOLIA
CYPRUS
Constantinople
Smyrna
Rhodes
Sinope
Tocat
Piccillo Cape
Aleppo
Palmyra
Antioch
LITTLE TARTARY
CRIM
SEA of ASOPH
Azoph
CIRCASSIA
GEORGIA
TURCOMANIA
Lake Van
Erivan
Taurus
ASTRACAN
Astracan
CASPIAN SEA
DESART OF
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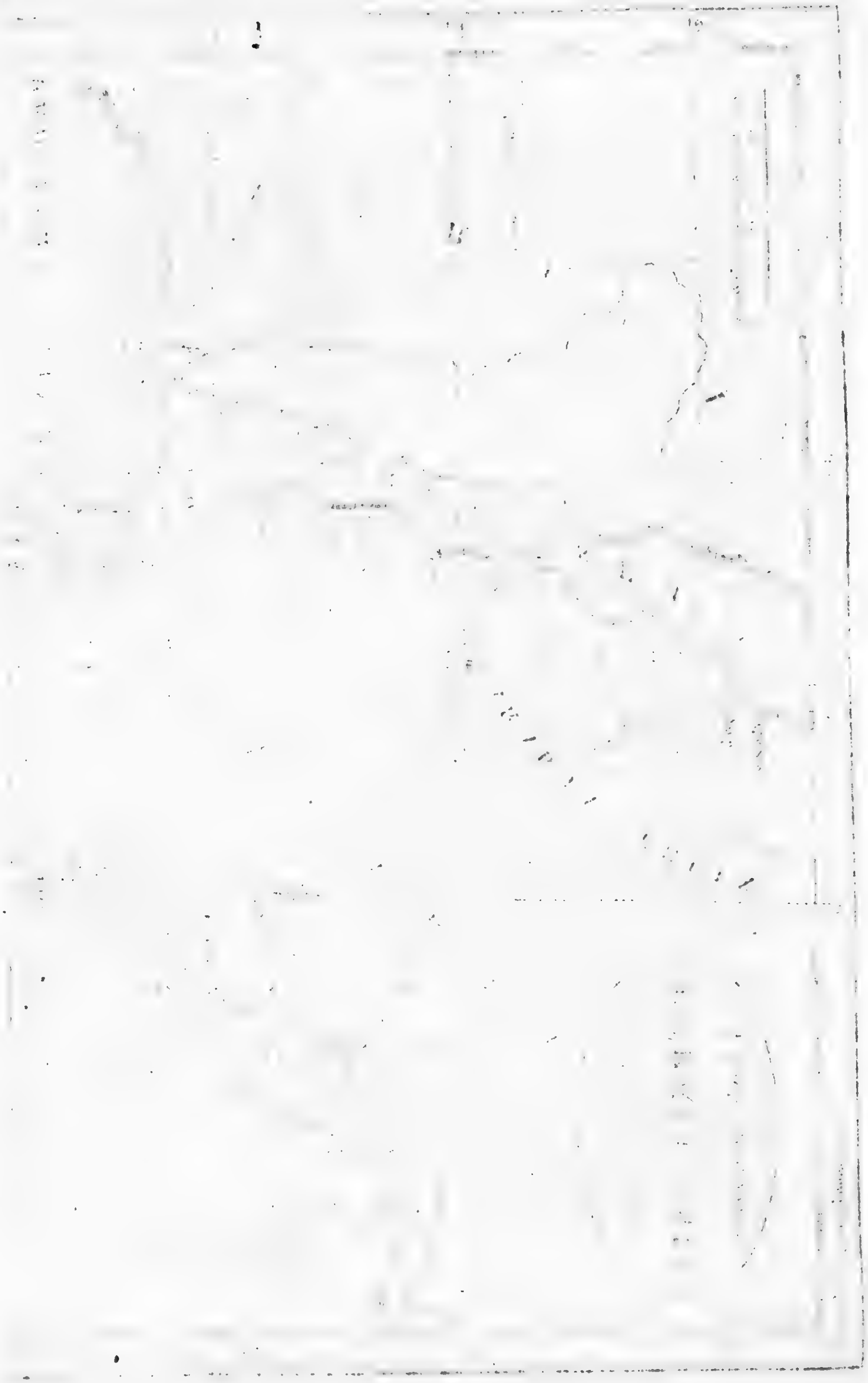

be unacquainted; ſuch as Olympus, Taurus, Anti-Taurus, Ida, Caucaſus, the mountains of Caramania and Cardiſtan, and Hermon and Lebanon in Paleſtine.

Nor are the rivers leſs celebrated by poets and hiſtorians: theſe are the Euphrates and Tigris, which flowing from the north to the ſouth and ſouth-eaſt, circumſcribe that part of Diarbec, which from the fertility of the ſoil, the benignity of the climate, and the variety and excellence of it's productions, was formerly ſuppoſed to have contained the garden of Eden; the Meander, (from whoſe winding courſe all rivers which flow in the ſame way are ſaid to be meandering ſtreams) riſing at the foot of Mount Taurus, and taking it's courſe towards the weſtward, falls into the Archipelago; the Sarabat, whoſe ſource is in Natolia, and it's mouth likewiſe in the Archipelago; the Haly, whoſe ſpring is in Cappadocia, and which empties itſelf into the Euxine Sea; the Kara, which firſt flows from Natolia Proper, and joins the Euphrates; the Orontes, which burſts from Mount Hermon, and paſſing to the north-weſt, falls into the Levant Sea; and the Jordan, formed by the junction of the Jor with the Dan, both which ſtreams riſing upon the mountain of Anti-Taurus, and uniting after they reach the plain, are diſcharged into the Red Sea, after forming, as they paſs towards it, the Sea of Galilee, or Lake of Tiberias.

A country of ſuch extent muſt neceſſarily be ſituate in climates differing conſiderably at the different extremes: yet it is for the moſt part temperate, equal, and moderate; the ſeaſons regular and certain; the air pure, light, and generally healthful; notwithſtanding which, peſtilential diſeaſes frequently viſit theſe otherwiſe happy regions, and more than counterbalance the inclemencies of the frigid and tempeſtuous north.

Equally variable is the ſoil of this extenſive portion of Aſia: yet the far greater part of it is rich, fertile, and luxuriant; the productions varying from eaſt to weſt, and from north to ſouth, yet yielding all together the neceſſaries, conveniencies, and luxuries of life, in almoſt incredible profuſion; and that, too, in ſpite of the invincible lazineſs of the inhabitants, who, like the children of Iſrael, ſcarce give themſelves the trouble to gather the manna which drops from Heaven.

Some of the kingdoms and provinces (for many kingdoms are united under this enormous head) abound with corn, olives, citrons, lemons, oranges, figs, pomegranates, dates, and other fruits of the moſt grateful taſte and delicious flavour; others are rich in wine, cattle, ſilk, and honey; and others produce drugs, gums, medicinal herbs, odoriferous plants, and coffee of the moſt exquiſite reliſh: yet, in the midſt of plenty, in the full proſpect of enjoying the choiceſt bleſſings of Providence, unconquerable indolence, and an arbitrary form of government, deprive the wretched inhabitants of the comforts within their reach; the one reſtraining them from procuring more by their labour than the means of exiſtence, and the other robbing them at pleaſure of the ſcanty pittance which they can prevail on themſelves to earn, by exertions which in leſs happy climes would rather be conſidered amuſing than toilſome.

In the different diviſions of Aſian Turky, all manner of metals and minerals are found, and almoſt every kind of precious ſtone; emeralds, in particular, of peculiar beauty, luſtre, and ſize: this country alſo abounds with medicinal ſprings and baths, whoſe virtues and efficacy are ſaid at leaſt to rival thoſe of the moſt celebrated in Europe.

The Aſiatic Turks are in general ſtout, well made, and robuſt; their complexions naturally fair, and their features handſome, eſpecially whilſt they are young or preſerved from expoſure to the ſun, whoſe penetrating rays, in climates which feel it's influence in a conſiderable degree, ſoon change not only the ſkins, but even the countenances, of thoſe who are employed in the labours of the field or the occupations of war: their hair is commonly of a dark auburn, or cheſnut, and ſometimes black, of which laſt colour are their eyes.

The women are generally beautiful, extremely well made, though not tall, and ſomewhat inclinable to fulneſs of fleſh; they arrive at womanhood much earlier than in more northern countries, and preſerve their beauties but a very ſhort time after they reach maturity, fading at twenty, and growing old and even diſagreeable in a very few years after; it is very rarely that a Turkiſh woman retains the ſmalleſt remains of her beauty till thirty.

The deportment of the Turks is ſolemn, grave, and ſlow, and they affect to appear ſedate, paſſive, and humble; but they are eaſily provoked, and their paſſions are furious and ungovernable; they are full of diſſimulation, jealous, ſuſpicious, and ſo immoderately vindictive, that they will abandon their avarice, the ſtrongeſt of all their other paſſions, to gratify their revenge. In religious matters, they are narrow-minded, bigotted, and enthuſiaſtic; devoid of charity to Chriſtian or Jew, or any other whoſe religious tenets differ from theirs; but benevolent and communicative to thoſe who profeſs the ſame religion as themſelves.

They are ſo wholly devoted to intereſt, that all other conſiderations give place to it; neither religion, natural affection, friendſhip, or even love itſelf, can influence them to depart from the path to profit; a paſſion ſo much the more unaccountable, and inexcuſeable, as all their poſſeſſions are precarious, and riches, when obtained, are held at the pleaſure not only of the throne, but of the meaneſt of it's miniſters, who has had the addreſs to collect purſes enough to purchaſe a government or office of ſtate.

The Aſiatic Turks are not in general ſo immoral as thoſe of Europe, though their virtues are rather of the negative than the active kind; it is among the great that the vices of avarice and cruelty are chiefly to be met with; perhaps, becauſe thoſe in inferior ſtations want the power to gratify their inclinations, as they ſeem in general to poſſeſs leſs of ſoftneſs and philanthropy than moſt other people: they are, indeed, tolerably hoſpitable to ſtrangers, charitable, and juſt in their dealings; but only when their gueſts, the objects of their charity, and the perſons with whom they deal, are followers of Mahomet; with thoſe of other religions they practiſe little hoſpitality, benevolence, or juſtice.

It is held highly commendable to provide for pilgrims or travellers; and for this purpoſe houſes of accommodation are commonly erected on roads which are unprovided with fit places of reception for thoſe who have occaſion to take long journies, and they are ſupplied with neceſſaries for the bed and table; the ſame ſpirit induces them to dig wells and erect fountains by the road ſides, water being of great importance to travellers, not only as a refreſhment on account of the warmth of the climate, but for the performance of the ceremonies of a religion which enjoins frequent waſhing and purification with water.

As they advance to old age, it is a common cuſtom to dye their beards to conceal the change of colour which begins to take place; and women, at the ſame time of life, uſually metamorphoſe themſelves in the like way, by colouring the hair of their heads; a practice which produces a ridiculous effect to thoſe who are unaccuſtomed to ſee black eyes with hair of a full or duſky red, the colour to which the drug they uſe for this purpoſe changes it.

Though the Turkiſh ladies affect to conſider painting as an act of depravity which would degrade a woman of virtue, yet they almoſt univerſally dye their eye-brows black, with a compoſition which is called hattat, modelling them with a pencil to that form which is moſt faſhionable or pleaſing: it is alſo a very general cuſtom to black the inſides of their eye-lids with a powder which they call iſmed, and which is a mineral ſubſtance reſembling lead ore, which is prepared by firſt roaſting it in a quince, an apple, or a truffle, and then levigating it with the oil of ſweet almonds on a poliſhed marble; and this they pretend ſtrengthens the ſight, to which intent they ſometimes add to it flowers of olibanum, or amber. In order to apply this powder, they provide themſelves with a ſmall cylinder of ſilver or any other metal, or of ivory, about two inches long, and the ſize of a crow-quill; this inſtrument is firſt dipped in water, and afterwards in the powder, and being placed againſt the eye horizontally, and the eye-lids cloſed on it, is gently drawn through, ſo that it effectually blackens the inſide, and leaves a black rim quite round the edge; but this is by no means a modern cuſtom, having been a practice of great antiquity, both in the ancient Roman and Grecian ſtates: it was then, however, confined wholly to the ladies; but at preſent prevails among ſuch of the men in Turky who chuſe to diſtinguiſh themſelves as the *petit maitres* of this country

Nor are the ladies content with ſtaining their eye-brows and eye-lids; their hands and feet are ornamented in nearly the ſame way, with this difference, that the colour they chuſe for this purpoſe is a duſky yellow, with which they touch the tips of the fingers and toes, and drop a few ſpots of the preparation uſed in this operation on the hands and feet: ſome, indeed, as marks of ſuperior elegance, ſtain great part of theſe extremities, in the forms of flowers and figures, with ſome dye of a dark green caſt; but this ſoon loſes it's beauty, and changes to a colour not leſs unpleaſing than the other.

The dreſs of the Turkiſh ladies has been ſo accurately deſcribed by an European of the ſame ſex, whoſe obſervations were made within the walls of that haram from whence few of thoſe who have once entered have ever eſcaped, and ſo much confidence may be placed in the truth of this deſcription, that we ſhould be unjuſtifiable if we omitted to give it in very nearly the words of our learned and ingenious country-woman, who had herſelf conformed to the prevailing eaſtern dreſs.

The firſt part of the ladies dreſs is a pair of drawers very full, which reach to the ſhoes, and conceal the legs more modeſtly than petticoats; theſe are made of thin roſe-coloured damaſk brocaded with ſilver flowers. The ſhoes are of white kid leather embroidered with gold: over this hangs a ſmock of fine white ſilk gauze, edged with embroidery; this ſmock has wide ſleeves hanging half way down the arm, and is cloſed at the neck with a diamond button; but the ſhape and colour of the boſom are very well to be diſtinguiſhed through it. The antery, is a waiſtcoat made cloſe to the ſhape, of white and gold damaſk with very long ſleeves falling back, and fringed with deep gold fringe, and ſhould have diamond or pearl buttons. The caftan, of the ſame ſtuff with the drawers, is a robe exactly fitted to the ſhape, and reaching to the feet with very long, ſtrait, falling ſleeves: over this is a girdle about four fingers broad, which all who can afford it have entirely of diamonds or other precious ſtones; thoſe who are not at that expence, have it of exquiſite embroidery on ſattin, but it muſt be faſtened before with a claſp of diamonds. The curdee, with a looſe robe, is put on or thrown off according to the weather, being a rich brocade lined either with ermine or ſables, and has ſleeves which reach very little below the ſhoulders.

The head-dreſs is compoſed of a cap called talpoc, which in winter is of fine velvet embroidered with pearls or diamonds, and in ſummer of a light ſhining ſilver ſtuff; this is fixed on one ſide of the head, from which it hangs a little way down with a gold taſſel, and is bound on either with a circle of diamonds or a rich embroidered handkerchief: on the other ſide of the head the hair is laid flat; and here the ladies are at liberty to ſhew their fancies, ſome putting flowers, others a plume of herons feathers, in ſhort what they pleaſe; but the moſt general faſhion is a large bouquet of jewels made like natural flowers, the buds of pearls, the roſes of different coloured rubies, the jeſſamines of diamonds, the jonquils of topazes, and the like, ſo well ſet and enamelled, that it is hard to conceive any thing of that kind ſo beautiful. The hair hangs at it's full length behind, divided into treſſes, braided with pearl or ribbands in great quantities.

In ſome of the diſtricts, but more particularly among the Arabs, a large gold or ſilver ring, of an inch or an inch and an half diameter, is hung to the external cartilage of the woman's right noſtril, which is perforated for that purpoſe; and theſe people ſometimes mark their under lip, breaſts, and arms, with a bluiſh colour, which they introduce and fix indelibly by pricking the part with a fine needle, and rubbing in a certain powder prepared for that purpoſe; but this is to be underſtood of women inferior in rank to thoſe whoſe rich, elegant, and highly fancied dreſs, is calculated to adorn the perſons of thoſe diſtinguiſhed beauties, who are collected from various quarters of the earth, and decked with the richeſt ſpoils of the eaſt, to await the pleaſures of that luxurious monarch, who, captivated by the ſplendor of his titles, and faſcinated by the charms of indolence and eaſe, and the gratification of his ſenſual paſſions, foregoes all the valuable enjoyments of life, and remains himſelf the greateſt ſlave in a land of perfect ſlavery.

The Turkiſh women are, as we have already obſerved, inclined to fat; nor is this conſidered as a deformity: on the contrary, a degree of plumpneſs, ſomewhat above the European idea of that point which conſtitutes beauty, is admired in Turky; and this habit is rather encouraged than avoided.

When a woman of any rank is permitted to go into the ſtreets, ſhe is obliged to wear two murlins or veils; of which one hides the whole head-dreſs, and hangs a conſiderable way down the back; the other compleatly covers the whole face, except the eyes: even the ſhape is effectually concealed by a garment called a ferigee, without which no woman of rank can appear. This part of the dreſs is in ſummer made of plain ſilk or ſtuff, and in winter of cloth; and has long ſleeves which reach to the ends of the fingers and wrap round them. As the exterior garments are alike, the miſtreſs cannot be diſcovered from her ſlave; and as it is contrary to an eſtabliſhed cuſtom for any man to touch, or even follow a woman in the ſtreets, theſe indiſcriminate maſquerading dreſſes afford opportunities and conveniencies for intrigue, equal to thoſe which are enjoyed in the moſt licentious countries in Europe.

Under theſe diſguiſes appointments are made at the ſhops of Jews, who generally vend the richeſt commodities of the empire; there the amorous couples meet, and the favoured gallant frequently purſues an amour of this ſort without ever diſcovering either the name or quality of the lady who honours him with her notice, and rewards his aſſiduity with her love.

Nor are any women in the world more devoted to pleaſures, which, however inſipid they may appear to the ladies of Europe, have yet charms for thoſe who, never having enjoyed the bleſſings of liberty, or the joys of ſociety and converſation, and who from early habit and want of education are diſqualified for rational amuſement, can find ſatisfaction in viſiting, bathing, and taxing the huſband's purſe to ſupport a childiſh extravagance in dreſs, which can only be exhibited to thoſe of their own ſex, for the gratification of that vanity, which ever prompts women of weak or uncultivated underſtandings, in all countries, to emulate the follies and profuſion of others.

The dreſs of the men is a pair of drawers next the ſkin; over them a ſhirt, and a doliman of ſilk, ſattin, or ſtuff, according to the quality and circumſtances of the wearer, which reaches to the heels, and is made cloſe-bodied like a kind of caſſock, and is quilted for warmth in the winter; over this garment they wear a ſaſh girded very tight round the waiſt, and in this ſaſh they ſtick one or two daggers, the hilts and ſcabbards of which are ornamented with gold or ſilver, and thoſe of perſons of diſtinction with diamonds and other precious ſtones; and in this ſaſh they alſo carry their purſes, or looſe money, and the boxes and caſes which contain the tobacco, of which they make conſtant uſe.

Over the doliman a looſe coat or gown is worn, which the affluent line with furs for the winter; they wear ſtockings, the legs of which are of woollen cloth, but the feet of red or yellow leather, and their ſhoes are of the ſame colour and materials: a crimſon velvet cap covers their heads, round which is a turban compoſed of many yards of ſilk or linen.

The janiſaries wear occaſionally a ſercola, or cap of ceremony, hanging down behind, and having before a pipe of gilt leather, about ſix inches long, which falls upon the forehead; for ordinary days they have turbans of white, red, or other colours.

The Turks are great admirers of a venerable beard, yet they ſhave their heads cloſe; and uſe a proverbial expreſſion in juſtification of the practice, that *the devil neſtles in long hair*.

If they apprehend themſelves ſo protected that they dare avow being rich, they neither live meanly or abſtemiouſly: their breakfaſt is commonly fried eggs, honey, cheeſe, and the like; their dinners are early, generally at eleven in the ſummer, and in the winter even ſooner. They uſe a round table, either of ſilver or of copper tinned, according to their circumſtances; this table is ſet upon a wooden ſtool, about twelve or fourteen inches high, and they carefully preſerve the carpet which covers the floor from being ſoiled, by placing a piece of cloth under the ſtool at meal-times, which is removed as ſoon as the dinner is finiſhed; the table remains uncovered, except by the diſhes, the largeſt of which are placed in the middle, and the ſmaller, containing the ſallads, pickles, and bread, as well as the ſpoons, are placed round the edges: as ſoon as thoſe who are to dine are ſeated, a piece of ſilk, long enough to ſurround the table, at which they always ſit croſs-legged on mats placed upon the carpet, is ſpread on their knees. At the tables of perſons of condition, only one large diſh is ſerved at a time, which is removed as ſoon as each perſon has eat a ſmall quantity of it, and another is ſet on: they neither uſe knives or forks, ſupplying the places of both with their fingers, according to the general cuſtom of the eaſt; for ſauces and other liquids they uſe ſpoons made of tortoiſe-ſhell, horn, or wood, being prohibited by their religion from gold or ſilver utenſils.

Their bread is principally wheat-flour made into thin cakes, but it is neither fermented properly or well baked, for which reaſon they conſtantly eat it new; but they have great variety of biſcuits and ruſks, the tops of which they commonly ſtrew with the ſeeds of ſeſamum or fennel flower.

The firſt diſh ſerved is commonly ſoup or broth of ſome ſort, and the meal generally finiſhes with a pilaw, which is compoſed of mutton or fowls ſtewed with rice and a ſtrong gravy; the other diſhes, which are more or leſs numerous according to rank or fortune, conſiſt of ſtewed fowls, pigeons, or other birds, ſtuffed with rice and ſpiced, and ſmall pieces of mutton ſtewed with herbs or roaſted. As a grand regale, they fill a lamb with almonds, raiſins, piſtachios, and rice, and ſtew it whole: they make great variety of paſtry, both in pies of meat and tarts of freſh and preſerved fruits; but the paſte acquires, from the badneſs of the butter, a rancid taſte, very unpalatable to thoſe who are unaccuſtomed to it. With the pilaw a diſh of ſweet jelly comes to the table, which is ſometimes eaten with it; and, laſt of all, each perſon takes a ſingle ſpoonful of a thin kind of ſyrup, in which are ſmall ſlices of various dried fruits.

Their diſhes are in general too greaſy, and highly ſalted and ſpiced, as well as ſeaſoned with onions or garlic; but they are no ſtrangers to piquant ſauces, uſing vinegar and lemon, or pomegranate juice, to render them poignant. Water is the only liquor they uſe at their meals, but they drink coffee almoſt immediately after they are finiſhed.

They take their ſuppers about ſix o'clock in the ſummer, and five in the winter, which conſiſt of nearly the ſame diſhes as the dinner; in the winter their viſits are generally made after ſupper, where they ſit up late, and are entertained with collations of ſweetmeats: fruit they eat in conſiderable quantities between their meals, according to the different ſeaſons.

The meals of the common people are confined to a ſmall number of diſhes, neither dreſſed with much art or highly ſpiced or ſeaſoned. Bread, butter, rice, and a little mutton, and a diſh or two peculiar to this country, with the compoſition of which Europeans are unacquainted, compoſe their winter food; in the ſummer they are ſupplied with variety of fruits, which with rice, bread, and cheeſe, conſtitute their meals, the principal of which, as in moſt other countries, is taken in the evening, when they return from the labours of the day.

Wine and ſpirits are forbidden by the laws of Mahomet, yet as indulgences are allowed in this reſpect to the ſick, pretences of that ſort are ſeldom wanting; nor do they in general ſcruple to take them freely in private among ſelect and confidential friends, retiring for this purpoſe to gardens and ſummer-houſes, where they frequently drink ſo as to exceed very conſiderably the bounds of moderation: indeed, there are few among them, eſpecially in the higher claſſes, who do not break through this law of their prophet, which they rightly underſtand to have been framed much more for political than religious purpoſes; and, indeed, in a country where theſe faſcinating commodities are ſo eaſily and cheaply procured, and where all the other paſſions are ſo luxuriouſly indulged, the unreſtrained uſe of wines and ſtrong liquors might be productive of very fatal conſequences; circumſtances which had, without doubt, great weight with the cunning founder of the Mahometan religion, whoſe doctrines were firſt to make their way among the loweſt, and of courſe the moſt ungovernable part of mankind.

But though theſe people are ſeldom intoxicated with wine, or at leaſt avoid being obſerved in that condition, yet they practiſe another ſpecies of intoxication with much leſs reſtraint; many of them being addicted to the uſe of opium, which produces ſome of the immediate effects of drunkenneſs, inſpiring them with an extraordinary chearfulneſs, rouzing them into unuſual exertions, and occaſioning a kind of temporary delirium. Nor is this ſort of intemperance leſs deſtructive to the conſtitution than wine or ſpirits, though not exactly in the ſame way; the latter bring on fevers, dropſies, and conſumptions, and thoſe who accuſtom themſelves to opium, either alone or mixed with ſpices and ſweetmeats, arrive at old age at an early period of life; loſs of memory and dulneſs of apprehenſion being uſually the ſymptoms which foretel a total deprivation of the mental powers, in which ſtate thoſe who are devoted to this pernicious habit generally finiſh their wretched courſe of debauchery.

The beverages in moſt eſtimation among the Turks, and which indeed conſtitute all their public refreſhments, are coffee and ſherbet; the former, which is made very ſtrong, and taken without milk or ſugar, is in conſtant uſe, being univerſally drank at certain times of the day by all ranks of people. At a viſit, the entertainment commences with a diſh of coffee, accompanied by ſweetmeats or acid conſerves, after which pipes of tobacco and ſherbet are preſented to the gueſts; and, if they are of high quality, the room is perfumed by burning ſweet wood in a cenſer, or ſweet waters are ſcattered over it; but this ceremony is a civil intimation that the viſitors are expected to withdraw.

Some modern travellers, who highly extol the hoſpitality of the Turks, and admire the manners of the Eaſt in the diſcharge of this duty, which in their opinion ſoftens the rigours of deſpotiſm, ſeem to overlook a very material circumſtance which accompanies this eulogium: he who ſeeks the favour or protection of a great man, or who would be admitted to his preſence, is always expected to approach him with a valuable preſent; the returns for which are uſually high profeſſions of friendſhip and eſteem, and liberal promiſes of patronage and protection, accompanied with behaviour ſo truly affable, that the influence of power ſeems to be loſt in the graces of becoming dignity and humanity.

How far the protection and affability of manners purchaſed in this way are to be conſidered as hoſpitality, or as the genuine effuſions of native virtue and benignity, we muſt leave to the diſcuſſion of thoſe who are more deeply verſed in refinements on moral rectitude: for ourſelves, we cannot help acknowledging, that the manners of the Turks appear to reſemble ſo nearly thoſe of the inhabitants of moſt parts of Europe, that we can hardly aſcribe to the Aſian courtier a greater degree of merit than we can allot to the European; both of them ſeeming to be actuated by exactly the ſame principle, that of communicating their favours to thoſe from whom they expect a return of advantageous gratitude.

We are rather inclined to impute the demeanour attributed to ſuch laudable principles to the much more ſordid ones of avarice and diſſimulation; the former prompts them to ſacrifice even their pride and inſolence to the attainment of riches, and the latter enables them to perform the diſagreeable taſk under the ſemblances of hoſpitality and politeneſs: nor can we admit as an excuſe for acts of the groſſeſt venality and oppreſſion, that univerſal chain of corruption, which, in this deſpotic government, reaches from the grand vizier to the meaneſt inſtrument of power, without at the ſame time admitting that the univerſality of vice takes from it's depravity, and that as it grows more general, it becomes leſs odious; an opinion which we ſhould be extremely ſorry to find prevalent.

The cuſtom of ſmoaking tobacco is not wholly confined to the men; ſome women, and eſpecially among the common people, are addicted to it: it is commonly taken in pipes of wood, the ſtems of which are of wood of the roſe or cherry-tree, which for the affluent are uſually carved and ornamented with ſilver; the bowls are neatly made with clay. Some of thoſe who are rich uſe the Perſian caalean, which is a method of paſſing the ſmoke in ſilver tubes through a veſſel of water before it reaches the mouth, which renders it mild and cool, and is ſaid to be attended with the peculiar advantage of it's being leſs apt to leave a diſagreeable ſmell and taſte in the mouth, than when it is ſmoked in a common pipe; thoſe who are unacquainted with this luxury, or unable to afford it, are ſeldom without a pipe in their mouths, even whilſt they are performing their ordinary avocations.

Among the amuſements of the Turks, the bagnio holds the firſt place: for though bathing is undoubtedly contributory to health in warm climates, and the religion of Mahomet enjoins it as a ſacred ceremony, yet, next to the delights of the haram, it conſtitutes their chief pleaſure.

All the cities and great towns are provided with public baths, ſometimes in diſtinct places for each ſex; but they are more commonly appropriated to the uſe of both at different times of the day, the men uſing them in the morning, and the women in the afternoon. The conſtruction of theſe bagnios is well adapted for the purpoſes of amuſement and convenience.

The entrance is into a large room, provided with a fountain and baſon of water in the middle of it, and ſophas round the walls; and here the company aſſemble, enter into converſation, and prepare themſelves for bathing, by diveſting themſelves of their upper garments. This room receives no ſenſible warmth from the baths, but a door opens from it into a leſs ſpacious apartment, which is ſomewhat heated; and here the perſon who intends to bathe leaves the remaining part of his dreſs, and proceeds to the actual bathing room, which is of a larger ſize, and the air of which receives an additional degree of heat: about the ſides of this room are placed baſons of ſtone about a yard in diameter, into each of which two cocks admit warm and cold water, ſo that it may be rendered more or leſs hot, according to inclination or other circumſtances; each of theſe baſons is alſo provided with veſſels of copper to pour water over the bodies of thoſe who bathe; and there are ſometimes two rooms furniſhed exactly in the ſame way, and differing only in the degree of heat, and each of them have generally in one of the corners a larger baſon or ciſtern, capable of containing the whole body, and about four feet deep. The bathing rooms receive their light from domes, which are uſually covered with glaſs.

When the perſon who is to bathe firſt enters the bathing room, he is preſented with a compoſition, which being applied to thoſe parts of the body which Nature has provided with hair, looſens it, ſo that it is eaſily taken off; after which theſe parts are carefully waſhed: after this ceremony has been performed, he has to undergo an operation which appears painful and troubleſome to an European, but which theſe Aſiatics ſubmit to with evident marks of ſatisfaction.

One of the attendants of the bagnio now rubs, moulds, and chafes the whole body, beginning at the tops of the ſhoulders, and proceeding downwards; and in the performance of this ſervice, he gives each of the fingers ſuch a pull or ſudden jerk, as to make it crack or ſnap.

The perſon being then laid on his back with his arms folded acroſs his breaſt, the attendant ſeizes the back part of his neck, and making an effort to raiſe him, the vertebræ of the back are affected like the joints of the fingers, and ſeem to have been ſubjected to a momentary diſlocation; after this the back is chafed again, and baſons of the warm water being thrown over the whole body, it is gently rubbed with a coarſe cloth, and then with a lather of ſoap; which being waſhed off, he binds a napkin round his head, another round his middle, and ſometimes throws a third over his ſhoulders; and without dreſſing himſelf returns to the room of general aſſembly, ſmokes his pipe, and takes coffee, fruit, ſweetmeats, or other refreſhments, and joins in converſation till he is diſpoſed to reſume his cloaths and depart.

Few opportunities have offered of acquiring accurate accounts of the manner in which the women enjoy this amuſement; perhaps the only one which can be depended on, is that which has been communicated in the works of the lady to whom we have been already indebted for an elegant deſcription of the female Turkiſh dreſs.

This noble and ingenious traveller informs us, that it is not unuſual for two hundred ladies, attended by their reſpective ſlaves of the ſame ſex, to aſſemble at one of theſe bagnios, and after having undergone the operation of purification by water, to recline themſelves on the ſophas, and either employ themſelves in working, or engage in converſation with others, taking coffee, ſherbet, fruits, ſweetmeats, and other refreſhments; themſelves, as well as their attendants, who are in general young and beautiful, remaining wholly unincumbered with the unneceſſary ornaments of dreſs; and, unconſcious of the leaſt indecency, exhibiting charms, which, to the honour of theſe eaſtern beauties, ſeem neither to inſpire vanity in themſelves, or envy in others.

But as theſe are the only opportunities which the cuſtoms of this eaſtern world allow for diſplaying the richneſs and fancy of their dreſſes, or the profuſion and elegance of their jewels, the garments and ornaments which are laid aſide on their entering the bagnios, and reſumed before they leave them, are always proportioned in magnificence and conſtruction to the riches and taſte of the wearer; in giving proofs of which, the ladies of diſtinction vie with each other in theſe ſacred receſſes, to which no male can ever gain admittance.

Thoſe exerciſes which conſtitute the chief amuſements of Europe, are but little practiſed in this part of Aſia; hunting, ſhooting, riding, and walking, for pleaſure or health, the Turks treat as an abſurd application of that time, which they ſpend much more agreeably to their ideas, in lolling upon ſophas, ſmoking their favourite tobacco, or viſiting the numerous collections of beauties, who are devoted to their more voluptuous enjoyments: thoſe who have country-houſes or gardens diſtant from the towns, will ſcarce ſubmit to the toil of viſiting them; becauſe, where coaches and other vehicles of the like kind are little in uſe, they are under the neceſſity of breaking through that fixed and ſettled habit of indolence which ſeems to poſſeſs them univerſally.

However, when they conquer their lazineſs ſo far as to mount their horſes for an excurſion of a few miles, the journey is undertaken with infinite parade; a number of ſervants preceding them on foot, and particularly till they get beyond the city or town in which they reſide: when the ladies move, which happens, however, but very ſeldom, they are without the conveniency of coaches; and muſt either walk, if the diſtance is ſmall, or be conveyed in litters, if they undertake any conſiderable journies; theſe litters are very cloſely covered up, and carried between mules; though the lower rank have a kind of box or cradle, which is hung to the ſide of a mule, and is of a ſize juſt large enough to contain the precious burden.

One of the few active amuſements of the Turks, is a kind of mock fight maintained on horſeback with ſhort ſtaffs, in the exerciſe of which, as well as the management of their horſes on theſe occaſions, they ſhew no ſmall dexterity; but this exerciſe is confined to perſons of high rank, and is very ſeldom practiſed, for this alſo invades too much that ſyſtem of inactivity which ſeems to govern their whole lives.

Their favourite amuſements are cheſs and drafts, at both which games they are peculiarly expert: they have alſo other ſports reſembling the Chriſtmas gambols of Chriſtian countries; ſuch as hiding a ring under one of a number of cups placed on the table or a waiter, and gueſſing by rotation under which it may be found; the winner on this occaſion has the privilege of exacting forfeits of thoſe who have failed to name the right cup, or of compelling them to ſubmit to wear a fool's cap, have their faces blacked, or ſtand in certain poſtures; for the gratification of this pleaſure, they are, however, obliged to admit ſome of their domeſtics or inferiors to the diverſion, thoſe who are of any rank being too proud to be jeſted with, though they enjoy the humiliation of others.

Nor will it be matter of wonder, that the time of theſe people ſhould be ſo groſsly miſapplied, and the employment of it devoted to ſuch trifling and childiſh purpoſes; when we reflect that they are almoſt univerſally devoid of every ſpecies of literature, and their minds perfect blanks, without knowledge or information.

They have wreſtlers among them, who ſeem to be more mercenaries, going about for the entertainment of ſuch perſons as chuſe to pay them for exhibiting their ſtrength and agility: as to art in this exerciſe, they ſeem to place no great reliance on it, coming on with vaſt parade and flouriſh, and threatening their antagoniſts in ſet terms; but the whole affair conſiſts of a few puſhes and a ſtruggle or two, and the ſcene cloſes with ſome pieces of buffoonery, performed by the companions of the wreſtlers, and in a ſtyle nearly as entertaining as the other.

Dancing is alſo a profeſſion of gain; and is practiſed to this end by perſons of both ſexes, in whoſe performances the legs and feet ſeem to be leſs engaged than the hands and arms; the former ſerving principally to enable them to turn round, that they may exhibit to every part of the company attitudes and geſticulations, which, however well they are calculated to entertain an Aſiatic polite circle, would be conſidered in the European world as ſomewhat vulgar, if not indecent.

Various are the accounts which have been given of their muſic; which ſome aſſert to be rude, barbarous, and diſcordant, and others maintain to be ſweet, expreſſive, and harmonious. It may not be impoſſible to reconcile theſe ſeeming differences, by ſuppoſing that the former were only acquainted with the common muſic of the ſtreets, which may well deſerve the repreſentation they make of it, and that the others have been admitted to the concerts and private parties of the great, where the ableſt vocal and inſtrumental performers might be engaged, whoſe talents and taſte may reſcue the national credit from the diſgrace of being ſtrangers to the charms of muſic and "*the concord of ſweet ſounds.*"

Their martial muſical inſtruments conſiſt of trumpets, hautboys, cymbals, and large drums, the upper and lower ſides of which are ſtruck at the ſame time; the former with drum-ſticks of a large ſize, and the latter with a ſmall elaſtic rod: they have alſo drums nearly of the ſize with thoſe uſed by the Europeans, but they are uſually beat with the fiſts inſtead of drum-ſticks.

For concerts they have the dulcimer, the derviſe's flute, which is of a particular conſtruction, the Arabian fiddle or violin, and the guittar; but theſe inſtruments are almoſt conſtantly accompanied by the tambourine, which they call the diff, and which is well known in the ſtreets of this metropolis, being a hoop covered with parchment, and furniſhed with ſmall pieces of metal hanging to the edges of it: however jingling and diſcordant the ſounds of this inſtrument may be to modern ears, ſomewhat of the ſame kind was certainly uſed at the feſtive entertainments of the ancients, as it bears a very ſtrong reſemblance to their tympanum. In the ſtreets, and eſpecially in the provinces diſtant from the capital, the common people are entertained by a kind of bagpipe, which is played by itinerant muſicians, like our barrel-organs and hurdy-gurdies.

The vocal performances of theſe people are not altogether calculated for the delicate organs of an Italian audience; power of voice ſeems to be conſidered as the chief excellence, and this is exerted in a way which does not admit of thoſe nice modulations that melt the ſoul of the European cognoſcenti.

Though they keep time with tolerable exactneſs, when ſeveral inſtruments are performed on in concert, yet they do not divide their muſic into different parts: being moſtly ignorant of the notes, and relying only on the ear, it is rather extraordinary that they ſhould be acquainted with the meaſures uſed in this ſcience, and have regular denominations for them.

The coffee-houſes, ſeveral of which are to be found in every city or conſiderable town, are by no means places of polite reſort; the entertainments provided to reliſh the coffee and ſherbet of the gueſts are rather of the coarſer kind: the keepers of theſe houſes commonly retaining ſome buffoon, or imaginary wit, to amuſe them with ſtories, tricks, and ſleight of hand; in times of public feſtivity they provide a paltry band of muſic, and a puppet-ſhew, or ſpectacle of ſimilar excellence.

The private houſes of the Turks are uſually quadrangular, or rather conſiſt of different apartments, built on the ſeveral ſides of a ſquare yard or court. When the houſes are built with ſtone, a manner of building which is principally confined to thoſe of the affluent, the rooms on the ground-floor are generally arched; over this there is one other ſtory, and the roof is flat, and either covered with ſtone or plaiſter: the inſides of the houſes of people of faſhion are neatly finiſhed, and ornamented with painting and gilding, and they are provided with great numbers of cupboards and other conveniencies of the like kind; but they are little encumbered with furniture, having no uſe for chairs, as they ſit conſtantly on a carpet placed on an elevated part of the floor, or recline on low ſophas; tables are equally unneceſſary, except that kind of ſtool which ſerves to fix the waiter on at meals, and which is removed as ſoon as they are finiſhed.

They ſtill retain the ancient eaſtern cuſtom of inſcribing moral extracts from their Alcoran, or poetry compoſed by themſelves or borrowed from their poets, over their doors and windows within the houſe, in the ſame manner as paſſages of Scripture are frequently ſelected to adorn our churches; and this practice ſuits the natural or aſſumed gravity of the Turks, and the conſtant exerciſe of religious ceremonies, which mingle with moſt of their common avocations.

The entrances to their houſes are ſhut up with double doors, ſo that when they are opened it is impoſſible to look even into the court or ſquare, which is generally provided with a baſon and fountain in the middle; water being, as we have already obſerved, one of the luxuries of warm climates, and being equally deſirable for religious purpoſes. Parts of the court are paved, and others are left as a kind of garden, and produce variety of flowers, which, with thoſe that are cultivated in a great number of pots, are equally fragrant and ornamental. On the ſouth ſide of the court there is generally an alcove open to the north, one part of which is raiſed about a foot or ſomewhat more from the level of the ground, and being furniſhed with mats and cuſhions, ſerves to receive ordinary viſitors, or ſuch as attend the owner of the houſe on matters of buſineſs; and the pavement between this alcove and the baſon is of chequered work of different coloured marbles, and correſponds with a large hall on the oppoſite ſide of the ſquare, which has alſo in general a fountain of water in the middle, and is adorned with pots of flowers, being lighted from a cupola at the top: this room is alſo appropriated to the reception of viſitors, when the weather is unfavourable for entertaining them in the alcove; but all the internal beauties and ornaments of theſe houſes are loſt to the public, as they have ſcarce a window towards the ſtreets except in the upper ſtory.

The houſes of the ordinary tradeſmen and common people are for the moſt part built of wood, which frequently occaſions dreadful conflagrations in the capital cities and towns;

they differ from ſuch as we have already deſcribed, in the ſame proportion as the habitations of the nobility and gentry are removed in elegance and convenience from thoſe of the lower claſſes in the various countries of Europe.

The Turks, as well as moſt Eaſtern nations, are unacquainted with the pernicious cuſtom ſo prevalent in the weſtern world, of inverting the order of the ſeaſons appointed for reſt and labour, and turning night into day; they retire to reſt betimes, and leave their beds early in the morning; nor are they accuſtomed to the indulgence in this particular, which might be expected in a people devoted to luxury and indolence: they generally ſleep on a mattraſs laid upon the floor, and covered with a ſheet, another of which is faſtened to a light counterpane in the ſummer, and a quilt or woollen coverlet in the colder ſeaſons of the year, and thrown over them. They ſleep in drawers, and, according to the warmth of the weather, in one or more waiſtcoats; and in ſevere ſeaſons are wrapped in furs, and uſe one of their common cuſhions inſtead of a pillow, though ſome have both bolſter and pillow, according to the European cuſtom.

They do not undreſs and go to bed at any certain hour, and wait the approach of ſleep; but, being ſeated on the mattraſs, they ſmoke till they find themſelves ſleepy, and then laying themſelves down, their ſervants cover them up. Some of high rank have muſicians attending when they retire to reſt, who endeavour to compoſe them by the ſofteſt ſtrains of muſic; and others employ ſome young man of letters, who is conſidered as a kind of ſecretary, to read paſſages of the Alcoran, or ſtories from the Tales of the Genii, the Arabian Nights Entertainment, or other authors who recount the lives and actions of Mahomet, Ali, and the other founders of their religion. Their ſleeping places vary according to the different climates of ſo extenſive a country: in the warmer parts their mattraſſes are laid on the tops of the houſes in the ſummer months, or in their courts, under the alcove; in the winter they chuſe the ſmalleſt rooms for ſleeping places, and even thoſe have ſuch fires of charcoal as would ſuffocate an European, and muſt be pernicious even to thoſe who are accuſtomed to them. They have always a lamp burning; and if they awake in the night, refreſh themſelves with a pipe, a diſh of coffee, or ſome ſweetmeats; ſitting up till the inclination to ſleep returns.

Contrary to the uſual cuſtom of Europeans, the huſband purchaſes his wife, and that too without having examined or even ſeen the jewel he pays for. When a young man is conſidered marriageable, which is from ſeventeen to twenty (and the girls from fourteen upwards) the mother of the youth, or other female relation or friend, looks out for a wife for him among the young women of his own rank; and having found one ſhe approves, enquires of her mother if ſhe is unengaged, and then reports her ſucceſs to the father of the youth, who ſettles the whole affair, and fixes the price which his ſon is to pay for the lady, with her friends: when matters are in this degree of forwardneſs, the young couple are acquainted with their deſtination, to which they ſubmit without reluctance, being wholly unacquainted with forms of courtſhip, or ideas of love.

Proxies being appointed, they repair to the imaum, attended by ſeveral of the male relations of each ſide, who firſt identify, by proper teſtimony, the appointment of theſe repreſentatives of the intended bride and bridegroom; this done, the ceremony of the marriage contract is performed by the payment and acceptance of the ſtipulated price, and the hands of the proxies being joined, the affiance is compleated by a prayer or bleſſing from the Alcoran, though neither of the parties are preſent.

The purchaſe-money of the lady is now laid out in cloaths, jewels, and other ornaments for her perſon, and in furniture or decorations for her bed-chamber, her father and friends adding to it according to their circumſtances, and in moſt caſes very conſiderably, as the payment made to the father of the bride ſeldom amounts to any great ſum, being rather exacted as a matter of cuſtom than of real conſideration; and theſe nuptial preſents are ſent, with particular ceremonies, to the intended reſidence of the contracted couple, two or three days before that on which the bridegroom has determined to take home his wife; who at the ſame time invites his friends, acquaintance, and dependents, keeping open houſe till the day, and receiving the preſents brought by his gueſts, and thoſe ſent by others who have received invitations, it being an invariable cuſtom for all who are invited, as well as thoſe who attend, to offer theſe tokens of their eſteem and friendſhip.

On the day appointed for the bridegroom to receive his wife, all the female friends and acquaintance of each, together with others who are induced by curioſity, aſſemble at the bagnio appointed for this purpoſe. The matrons place themſelves round the largeſt room on the marble ſophas, and the virgins diveſt themſelves of their cloaths with all poſſible expedition, and appear without any covering, or other ornament, than their own long hair braided with ſtrings of pearl or ribbands. The arrival of the bride at the door being announced, two of theſe unincumbered beauties meet her and her mother, or any other particular friend, and conducting them into the room, proceed to reduce the bride to a ſtate of nature; this ſervice being performed, two others, who are provided with ſilver cenſers filled with perfumes, begin a proceſſion round the three large rooms of the bagnio, being followed by the whole virgin train in pairs, the leaders ſinging an epithalamium, with which the others join in chorus, the laſt couple leading the heroine of the day, whoſe eyes are fixed on the ground with a becoming affectation of modeſty.

The proceſſion ended, the bride is led round to the ſeveral matrons, and receives the congratulatory compliments and preſents of each; which latter conſiſt of jewels, pieces of embroidery, handkerchiefs, pieces of ſilk, or other trinkets and toys; in return for which ſhe kiſſes their hands: and this ceremony being concluded, and the bride dreſſed by her ready handmaids, ſhe is conducted to the houſe of her huſband, by her mother or other female friends, where ſeparate apartments and entertainments are provided for the different ſexes, who paſs the day in the mirth uſual on ſuch occaſions. At the time of the night when the gueſts prepare to depart, the bridegroom being dreſſed by his male friends, is conducted to the door of the apartment where the females are aſſembled, where he is met by his own relations of that ſex, who proceed before him, ſinging and dancing, to the foot of the ſtairs which lead to the chamber to which the bride is already retired; as the bridegroom aſcends theſe ſtairs, the lady being veiled with red gauze, is conducted by her female friends to meet him half way, and the whole band, attending the couple to the door of the bed-chamber, retire; and this is the firſt interview of the married pair.

Their notions, with reſpect to the female ſex, are extremely confined: they allow them no virtue but that of bearing children, which they inſiſt was the only end of their creation;

and, indeed, their total excluſion of the women from every kind of buſineſs, and all manner of employments, even thoſe of a domeſtic nature, affords them but little opportunity to exerciſe any other: under this perſuaſion they are extremely anxious to perform this duty, and conſider thoſe who die without contributing to the propagation of the ſpecies, as in a ſtate of reprobation; and ſo oppoſite are the doctrines of Mahomet in this inſtance to thoſe of ſome of the profeſſors of chriſtianity, that the celibacy which is held acceptable to God by the latter, is eſteemed by the former a breach of the laws of that prophet who the Mahometans believe to have been inſpired by the ſame Divine Being. Certain it is, that it ſeems abſurd to conceive that the Supreme Director of all things ſhould have implanted in us paſſions and deſires apparently directed to the great purpoſes of continuing the human race, and yet ſanctify with his Divine approbation reſolutions diametrically oppoſite to his intentions.

Not that we would infer, that the only calling to which the female ſex are deſtined by Providence is to increaſe and multiply; we have too much reſpect for our fair countrywomen, not to allow, that among them (whatever may be the caſe in the Eaſt) there are numbers in whom to the moſt brilliant talents and the moſt refined taſtes, are added ſolid judgment, quick diſcernment, keen ſenſibility, and ready wit; and who are equally qualified to ſhine in the public circle, and to improve and entertain in the private cabinet; and we cannot withold our pity from that portion of mankind, who by the tenets of a religion, founded on the narroweſt policy, are deprived of the pleaſures which reſult from the converſation of thoſe of the fair-ſex, whoſe minds have been cultivated by education, and enlightened by free communication.

Yet uninformed as the Eaſtern ladies are, they feel little repugnance at being treated as the mere vehicles of pleaſure or convenience to the lords of the creation; and, excluded from the means of enlarging their ideas, they conform readily to the ſtation allotted them, and rate their importance, in the ſight of God as well as men, by the opportunities they have had of contributing to the population of the world: and ſo far is this idea carried, that women who have committed the crime of living ſingle, or being widows have neglected to marry again, are ſeized with horror at the attacks of ſickneſs, and haſten to provide themſelves with huſbands, leſt they ſhould die in this unhallowed ſtate.

But the diſgrace is not confined to living ſingle; thoſe are involved in it, who, having taken huſbands, are unfortunate enough not to prove prolific: and among the ladies of Aſia the tongue of ſcandal propagates the tale of unfruitfulneſs, with the ſame energetic acrimony with which, in theſe Weſtern climes, ſhe marks the unfortunate fair who wanders from the paths of virtue.

Nor is it ſufficient to protect a lady from the loſs of reputation, that ſhe has already been the mother of children; if ſhe is ſuſpected of being incapable of bearing more, ſhe ceaſes to be reſpected: and to avoid the foul reproach, all the arts of preſerving the appearance of youth are exerciſed to the fulleſt extent, and with infinite ingenuity and addreſs, even to the prejudice of health, and the riſque of life itſelf. She who can boaſt the moſt numerous offspring enjoys the greateſt degree of honour; and it is no uncommon caſe to hear a lady, in the ſtate of pregnancy, expreſs her earneſt hopes that God will extend his mercy to her, in giving her two children at the next birth; and others congratulate her on her happy ſituation, and earneſtly wiſh to be in the ſame honourable condition. Perhaps, if the Aſiatic females were to experience the ſeverity of labours which ſome European women undergo, they would be leſs anxious to attain this enviable ſtate; but as they are excluded from many of the enjoyments of life, ſo they are exempted from this part of it's miſeries, their children being brought into the world with ſo little difficulty and pain, that they receive their company and return to their amuſements the ſame day that they are delivered, and in a week or fortnight are abroad in perfect health, and free from the ſmalleſt remains of weakneſs or indiſpoſition.

Mondays and Tueſdays, in every week, are days of indulgence, in which the ladies are permitted to viſit the tombs of their deceaſed relations or friends; and under theſe pretences they frequently walk in the fields and gardens, and reſort to the ſhops of Jews, and other dealers in toys and female ornaments; where, even in theſe lands of jealouſy and cautious circumſpection, affairs of gallantry are carried on with the ſame ſucceſs, as in thoſe countries where female freedom reigns far more uncontrouled. To the bagnios they reſort without reſtraint, at the times of the day ſet apart for their reception.

As ſoon as a Turk dies, the body is placed on a large table, and all the paſſages ſtopped with cotton, to prevent the emiſſion of any moiſture, which would not only render the body unclean, but the touch of it would have the ſame effect on the attendants. After this is done, the body is waſhed all over, and being wrapped in a piece of cotton cloth, is laid in the coffin, which differs only from thoſe in which the European dead are buried, in having a ridged lid: towards the head of the coffin a peg, or upright piece of wood, riſes about eight or ten inches, and on this the turban of the deceaſed is placed, if a man; the head-dreſs of a female is laid flat on the coffin, and covered with a linen cloth, or handkerchief; over the whole is laid a pall, the middle of which is pretended to contain a ſmall part of the old covering of the moſque at Mecca, the ſacred repoſitory of the remains of their prophet Mahomet; but, like the holy crucifix among the Catholics, as many pieces have been produced as would make fifty covers for the moſque. The pall may be of any colour or materials that the friends of the deceaſed chuſe, but it is generally black, ruſſet, or of a dark brown: ſometimes the cloaths and ornaments of the deceaſed are laid upon the pall; and if he had any public employment, the enſigns of his office.

The cuſtom of mourning for the dead in ſhrieks and howlings is of great antiquity, and prevails almoſt univerſally among the followers of Mahomet, but particularly in Turky; as ſoon as the actual departure of the maſter of a family is announced, the women rend the air with their cries, which are continued with few intermiſſions till the interment, which however takes place with all convenient ſpeed, and relieves the ſurvivors from this troubleſome and melancholy taſk.

The funeral proceſſion bears relation to the quality or ſituation in life of the deceaſed; if he has been employed in any military ſervice, banners, torn and tattered, are carried before the corpſe by proper officers; theſe are followed by the male acquaintance and friends of the deceaſed; after theſe the body is carried on men's ſhoulders, with the head foremoſt; the neareſt male relations follow the body immediately, and the females cloſe the proceſſion, continuing their loud lamentations, whilſt the men are ſinging prayers, or portions of the Alcoran.

The body is received at the gate of the moſque by the imaum or prieſt, and being placed on a bier, certain prayers are pronounced by the imaum, and paſſages from the Alcoran, expreſſive of a future ſtate, and deſcriptive of the habitations and enjoyments of the bleſſed; and this ceremony being performed, the body is conveyed to the place of burial in the ſame order. The burying grounds are always without the walls of cities and towns, and are ſpacious and well preſerved.

The body is placed with the head to the weſtward, and the face towards Mecca, in a reclining poſture, neither lying flat or ſet upright, the bottom of the grave being ſo formed as to keep it in that poſition; the grave is lined and covered with large flat ſtones, ſo that the body remains in a kind of vault, none of the earth which is thrown on the covering ſtones reaching it: as ſoon as the corpſe is depoſited, and the firſt covering placed over it, the imaum throws a handful of earth, and repeats the following ſentences. "*Man! out*
" *of the earth wert thou created, and to earth doſt thou return. The grave is the firſt ſtep*
" *of thy progreſs to the eternal manſions. If thy actions have been benevolent, God hath already*
" *abſolved thee from thy ſins; if the contrary, the mercy of God is greater than thy tranſgreſſions.*
" *Believe, as thou didſt in this world, in God thy Lord, in Mahomet his prophet, and in all the*
" *prophets and meſſengers of God, and pardon will be extended.*"

The Turks uſually ſet up a ſtone at each end of the grave, on both which are inſcribed texts of the Alcoran, or ſome prayer: on that which is placed at the head a turban is generally carved in relief, which denotes the quality of the deceaſed, and in ſome meaſure correſponds with the inſcription of coats of arms on the tombs or grave-ſtones of this country.

Families of conſequence have portions of ground railed off in the common European manner, within which they bury their dead; but the ordinary grave-ſtones are held ſo ſacred, that they are never removed on any account, but are preſerved with infinitely more care than in moſt Chriſtian countries.

The men wear no mourning for their deceaſed friends, nor expreſs any regret at their departure, conſidering death as a diſpenſation of Providence, which ought to be ſubmitted to without murmuring; and, indeed, the ſame apparent fortitude attends them in moſt exigencies: they reſort to the grave, however, and pray on the third, the ſeventh, and the fortieth day after the interment, at which times they diſtribute conſiderable quantities of proviſions among the poor. The women, however, make ſome alteration in their apparel, wearing thoſe cloaths which are leaſt gay or ornamented, and particularly a head-dreſs of a dark colour, and laying aſide their jewels and gaudy apparel for twelve months after the death of a huſband, and ſix months of a father; during which time they viſit the tomb regularly on Mondays and Tueſdays, bedecking it with flowers, and chiding the deceaſed for leaving them, who had rendered him their beſt ſervices, and endeavoured to make life agreeable to him: a cuſtom which prevails alſo in many Chriſtian countries, and particularly in Ireland; where, however, it is confined to the lower claſſes. The length of the times devoted to mourning varies conſiderably in different ranks of life: thoſe which we have mentioned are generally obſerved among perſons of condition; but among all ranks of people the widow muſt mourn ſtrictly for forty days before ſhe is permitted to marry again; and during this time ſhe muſt remain in the houſe without once quitting it, nor muſt ſhe hold any other converſation than ſuch as is neceſſary to the management of her ordinary concerns, even with thoſe of her own ſex who are her neareſt relations.

The prevailing religion of Turky in Europe is Mahometaniſm; and, as an introduction to our deſcription of the doctrines and ceremonies of this profeſſion, it may be equally intereſting and amuſing to give a ſhort account of the founder.

Mahomet, or, as the Arabians call him, Mahomed, was a native of Mecca in Arabia, and was meanly born, during the reign of Juſtinian, the eleventh emperor of the Eaſt, in the ſixth century; the poverty of his parents co-operated with the little regard paid to learning in this part of the world, in preventing his receiving any education to improve an underſtanding excellently endowed by Nature; nor did he reap any advantage in this particular from the care of his uncle Abuteleb, who took him under his protection at the death of his father, which happened when he was not more than eight years old.

From this time little is known of Mahomet for a number of years: he is ſuppoſed to have continued with his uncle, who was engaged in ſome commercial concern, till he was about twenty, and at that age to have entered into the ſervice of a merchant; and at his death Mahomet married his widow Cadiga, and purſued the profeſſion of his maſter for ſome years with conſiderable ſucceſs.

But his uncle's engagements, during the time Mahomet continued with him, having frequently called him into Egypt, Syria, and Paleſtine, in which journies he was accompanied by his nephew; the latter gratified his curioſity, by enquiring into the nature of the diſputes which ſubſiſted between a variety of different ſects of religion; and obſerving, that though they agreed in many, indeed moſt of the material points, yet that new opinions were perpetually ſtarting, which always made proſelytes, by whom they were embraced with eagerneſs, and maintained with infinite warmth and inveteracy, his active mind furniſhed him from theſe hints with a plan of that religion which even during his life-time ſpread itſelf over many extenſive countries, and hath ſince been received by at leaſt one half of the inhabitants of the vaſt continent of Aſia, and hath extended itſelf into Africa, Europe, and ſeveral iſlands in each of thoſe quarters of the globe.

But the illiteracy of Mahomet made it neceſſary for him to find ſome more learned aſſociate to whom he might communicate his deſigns, and whoſe aſſiſtance might enable him to execute a work of ſuch difficulty and importance: and here, too, that peculiar good fortune which ſeemed to mark with ſucceſs all his undertakings, preſented one to him in his own family, perfectly qualified by education and diſpoſition to anſwer all his purpoſes, in the perſon of Sergius; who, having been a monk, had been obliged, from the profligacy of his morals and manners, to renounce his habit and order, and who having engaged himſelf as a ſervant to Mahomet's maſter, continued with him in the ſame capacity after he had married the widow.

Having, with this aſſiſtance, modelled the form and doctrines of the religion he meant to eſtabliſh, he began the reformation in his own family, and being ſubject to epileptic fits, he availed himſelf of this infirmity to impoſe on the world; and either by deceiving his wife, or prevailing upon her to affect a belief which might further the purpoſes of her huſband, he procured a report to be propagated, that theſe fits were only trances or paroxyſms of inſpiration, during the continuance of which he communicated with the Supreme Being, and received from him the fundamental laws and principles of a religion which he was directed to promulgate; thus ſtamping with the ſanction of revelation the great idea he had conceived, and afterwards executed with aſtoniſhing ſucceſs, of becoming the founder of a new religion and a mighty empire, and ſubverting the doctrines and government of Chriſtianity, which then prevailed over a conſiderable part of Aſia.

Having thus eſtabliſhed a belief of his divine inſpiration upon the credit of his natural infirmities, confirmed by a life of rigid abſtemiouſneſs and exterior ſanctity, and preſuming on his knowledge of the genius and diſpoſition of the Arabians, who are enthuſiaſtic and ſuperſtitious, and in the higheſt degree fond of new doctrines and opinions; Mahomet ſoon ventured to declare his miſſion, and boldly aſſumed the title of the Prophet of God, appointed to inſtruct mankind in a new code of religious laws, and to enforce obedience to them under the authority of Heaven.

But the event having juſtified the opinion which Mahomet had entertained of his countrymen, who flocked to him in numbers, and ſeemed well diſpoſed to liſten to his laws and follow his precepts, which tended evidently as much to a change in government as religion; thoſe who had the exerciſe of civil power in the diſtrict of Mecca began to entertain ſerious thoughts of interpoſing their authority, and of calling on the pretended prophet to give proofs of his miſſion: a circumſtance of which he was no ſooner apprized, than he thought it neceſſary to avoid an inveſtigation which might have nipped his project in the bud, and have proved equally deſtructive to himſelf; and having left Mecca in the night, he arrived in ſafety at Yatred, ſince called Medina.

Yet his doctrines had been too effectually broached to be ſuppreſſed by this trifling diſcouragement; many of thoſe who had been his converts at Mecca became the companions of his flight; and he drew after him numbers of others, who were either impreſſed with a belief of his revelation by his pretended trances, or were charmed with the faſcinating powers of his eloquence, and the proſpects which were held out to them of enriching themſelves by the plunder of the neighbouring nations, all of whom were to be brought to conform to his tenets by arms, if they ſhould refuſe to ſubmit to argument. And from this departure of Mahomet from Mecca his followers fixed their Epocha, which is thence denominated *Heigera*, or *the flight*.

Nor could any time be more favourable for the propagation of a new religion: the Arian hereſy prevailed among the Chriſtians of the Eaſtern Church, and rent them into parties, diviſions, and factions; the perſecution of the Jews by the Emperor Adrian had driven numbers of theſe unfortunate people into Arabia; and ſuch of the native inhabitants of the country as preſerved the remains of idolatry, bore irreconcileable hatred to Chriſtians and Jews. It is not therefore at all ſurprizing that the number of his diſciples ſhould increaſe conſiderably at Medina; and many of them having been accuſtomed to arms, Mahomet ſoon eſtabliſhed an army, and began the execution of his plan of conqueſts with an attack upon the city from whence he had been expelled: but having entruſted the conduct of this enterprize to Hamza, who was his uncle, or ſome near relation; that leader, who, like other partizans, poſſeſſed more courage than prudence, and whoſe numerous army was probably very ill-diſciplined, received a ſevere check before Mecca, being routed with a very conſiderable loſs.

But the followers of the inſpired prophet were not to be diſconcerted by a ſingle miſcarriage: having received reinforcements of men and arms, and, above all, an exhortation from Mahomet himſelf not to relinquiſh the great duty in which they were engaged, of ſubduing to the laws of God, and converting to the religion of his prophet, the offending and hardened inhabitants of Mecca; they renewed their attempt with better ſucceſs, and that city fell at length into their hands.

Yet the reduction of Mecca was not attended with all the favourable effects that might have been expected: Abu Soſian, a neighbouring Arabian prince, having collected a conſiderable force, poſted himſelf on a mountain about four miles from Mecca, with a view to cut off the detachment which had poſſeſſed itſelf of that city; in this ſituation Mahomet led his whole army againſt him, but was himſelf wounded in the conflict; and his followers, being panic-ſtruck at finding their leader vulnerable, deſerted his ſtandard, and the ſcattered legions became an eaſy prey to the victors, who purſued them, and made an incredible ſlaughter, exerciſing all manner of cruelties on the diſpirited and flying Mahometans.

To moſt men ſuch a ſtroke muſt have been fatal: his weakneſs expoſed; the protection of Heaven apparently witheld; his perſon no more ſacred from danger than his meaneſt aſſociate; deſerted by his army, and loaded with the reproaches of thoſe whoſe relations and friends had been betrayed, by his promiſes and pretences, to meet their deſtruction in ſupport of a ſcheme which now appeared to have been wild and chimerical; it required an uncommon degree of fortitude to withſtand the torrent of evils, and to combat difficulties which appeared almoſt inſurmountable.

But to this arduous taſk Mahomet was equal: with a promptitude of imagination, and an addreſs which never forſook him in the moſt trying moments of adverſity, he contrived to turn his defeat to advantage; and, by an idea calculated to ſilence the reproaches and allay the fears of his followers, roſe ſuperior to his misfortune, and derived from it a ſupport which enabled him to compleat his wonderful undertaking with facility and rapidity.

Having collected the remains of his army, and drawn together the greateſt part of thoſe who ſtill adhered to him, he addreſſed them in an animated ſpeech; and, inſtead of lamenting the blow he had received, or condoling with them on the loſs of their relatives and friends, he congratulated them on the certainty, that all thoſe who, in obedience to the Divine will, had endeavoured to propagate that religion which he had been authorized to extend over all the nations upon earth, had already been admitted to the manſions of the bleſſed; intelligence of which circumſtance had been communicated to him by that Being in ſupport of whoſe laws they had died, and who had farther commiſſioned him to convey to all who ſhould embrace his doctrines, perfect aſſurance of eternal bliſs, if they ſhould be ſo peculiarly favoured by Heaven as to forfeit their lives in this great and glorious cauſe.

And, to ſtrengthen the minds of his adherents, and effectually to obliterate every trace of diſſatisfaction at the perſonal loſs of their friends, he aſſured them, from the ſame Divine authority,

thority, that the period of every human life was irrevocably fixed in the unalterable decrees of Providence, that all thoſe who fell in the unſucceſsful battle were already devoted to death at that moment, but were by the peculiar favour of God permitted to expire in the field, that, in reward for having liſtened to the voice of his prophet, they might be entitled to a remiſſion of their ſins, and a participation of ſuch ſcenes of pleaſure and delight, as this artful adventurer well knew how to deſcribe to the diſſipated and luxurious Aſiatics.

Theſe flattering proſpects ſoon diſpelled every doubt, and removed every obſtacle to the progreſs of his enterprize: favoured by Heaven here, and aſſured of ſuch happineſs hereafter, his followers became ſo numerous, that they were parcelled out into different armies; and, under ſeveral leaders, extended his conqueſts and religion throughout various provinces of Arabia, and over ſeveral towns and cities on the confines of Syria.

Yet, among all theſe ſucceſſes, Mahomet never once turned his arms againſt Abu Soſian; on the contrary, he made a truce with that prince; a meaſure which policy had ſuggeſted to him as favourable to an intention he had formed of calling all his diſciples to accompany him in a pilgrimage to Mecca, to pay their devotions at the temple of that favourite city of Heaven, a native and inhabitant of which had been honoured with the high and diſtinguiſhed office of God's vicegerent on earth. And, to avoid giving offence to the Coraiſchites, the people governed by Abu Sofian, and whoſe ſituation enabled them to interrupt this deſign, he enjoined all his followers to repair to Mecca unarmed; an ordinance which conſiderably augmented their numbers, as the warlike diſpoſition of the Coraiſchites had prevented many from declaring in his favour, from the apprehenſion of being attacked by this people, who were known to be equally powerful and brave.

Hiſtorians have either been ſilent as to the particular views of this pilgrimage, or have attributed it to a wiſh of Mahomet to render himſelf conſpicuous in that city, where he had lived in a private capacity, and from whence he had been obliged to fly, to avoid being perſecuted for doctrines which now appeared, by the ſucceſs with which they had been propagated, to have been immediately ſanctioned by Heaven; or to a real deſire of ſurrendering to the Supreme Being the glory which he had already acquired, and of imploring his bleſſing and protection in his future undertakings.

But vanity of this ſort was not one of Mahomet's foibles; his fame was already too high to have received the leaſt addition from the admiration of the citizens of Mecca; and the whole tenor of his life and actions will acquit him of being influenced by ideas truly religious.

To political motives, therefore, we aſcribe this apparent act of devotion; and apprehend it may eaſily be accounted for, by conſidering that it afforded a favourable opportunity of aſcertaining the numbers of his followers, and of enriching himſelf by the preſents which, according to the cuſtom of the Eaſt, every individual, who would on ſuch an occaſion be ambitious to be preſented to this great leader, would not fail to bring in his hand.

After this pilgrimage had enabled him to add to his army, and to collect his ſtrength, he turned his force againſt the Jews, who poſſeſſed ſeveral towns in Arabia and Syria, and got poſſeſſion of the greater part of their ſtrong places; but the progreſs of his arms in the conqueſt of this people had well nigh proved fatal to him. The daughter of a citizen of Kalbar, at whoſe houſe he reſided, conceived a deſign, either to prove the truth of his aſſertions that he was a prophet from God, or to puniſh the offence of ſuch pretences by his death; and for this purpoſe poiſoned one of the diſhes of which Mahomet was to eat: the effect, however, did not prove fatal; the poiſon was in a great meaſure expelled by immediate remedies, though he was ever after ſubject to ſuch frequent and ſevere indiſpoſitions as were probably, at length, the occaſion of his death.

The Greeks next became the objects of his bloody miſſion; and conferring the command of an army of three thouſand men on a Coraiſchite of the name of Khaled, who fought under his banners, this officer had the boldneſs to attack twenty thouſand Greeks, near Mouta, in Syria; but the event of this battle would have rewarded his raſhneſs with deſtruction, if, in the critical moment of impending diſcomfiture, and when his troops had already began to give way, their intrepid leader had not reminded them of the ſacred cauſe in which they were engaged, and the glorious recompence which awaited thoſe who ſhould meet their deaths in the proſecution of it: re-animated by this well-timed recollection of the aſſurances of their prophet, they returned to the charge, and obtained a compleat victory.

The conſequence of this freſh ſucceſs was another general pilgrimage to Mecca; and this was made with much more pomp than the former, the prophet himſelf being the firſt to pay his devotions at the holy temple, and to conform to a variety of new ceremonies which he had directed to be added to thoſe which had been uſed on a former occaſion. It was on this ſecond pilgrimage, that not only the inhabitants of Mecca without diſtinction, but thoſe tribes of Arabs who reſided in the neighbourhood, ſubmitted to receive his doctrines; and he found little oppoſition in this part of Arabia, except from the Coraiſchites; who having broke the truce, and again taken arms againſt this intruder on their laws and government, were defeated in battle; and thoſe who refuſed to yield obedience to the laws and opinions of Mahomet ſuffered death without mercy or diſtinction.

Hitherto Mahomet had contented himſelf with being conſidered as the prophet of God, and had forborne to aſſume any other ſovereignty over the people who ſubmitted to his arms, than the direction of their conſciences in religious matters, and the inculcation of ſuch laws as, having relation to moral rectitude, were calculated to enforce his doctrines and give due operation to his opinions; but having now fixed his power beyond the poſſibility of it's being ſhaken, he firſt took upon himſelf the civil government of Mecca; and having in the following year totally routed an army of inſurgents, who had once more the temerity to oppoſe his progreſs, he compelled all Arabia to receive him as the ſole ſovereign of that extenſive country; and having expelled or extirpated Chriſtians, Jews, and Idolaters, maintained his authority and his doctrines without check or controul.

To give weight to the former, he eſtabliſhed officers of ſtate, created courts for the diſpenſation of juſtice, and appointed proper perſons to preſide in them; and for the latter purpoſe he nominated a high-prieſt to conduct matters of religion, and ſuperintend the morals of his ſubjects; with a number of inferior miniſters of various orders and degrees, who were diſtributed throughout his newly-acquired dominions, and acted in a double capacity,

pacity, as guardians of the religious conduct and inſpectors of the civil demeanor of a people who had hardly yet loſt the idea of their former freedom in both reſpects.

Nor did Mahomet neglect to form his army upon a more regular plan of order and diſcipline than could be effected whilſt they were employed in the more active ſcenes of conqueſt; a precaution which ſoon proved of important ſervice to his intereſts: the Greeks, whoſe reſentment of their defeat at Mouta had only been ſtifled till they could collect an army to revenge the diſgrace they had received, now advanced againſt Mahomet with an appearance of determinate reſolution; but the prophet having put himſelf at the head of thirty thouſand choſen troops, ſoon checked the ardour of theſe formidable invaders, who apprized of his approach, and dreading an encounter with ſo numerous a body of the ſame deſperate and infatuated zealots, a handful of whom had once before dealt deſtruction among their hoſts, thought fit to retire without hazarding a battle, and left the ſovereign of Arabia at liberty to ſpend the remainder of the year in forming new codes of laws, and ſtrengthening the powers of his civil government.

When he had fully eſtabliſhed the peace and order of the countries he had ſubdued to his authority, that ſubtle policy which ever directed his councils and actions, ſuggeſted to him the danger of ſuffering his new ſubjects to remain in a ſtate of inactivity, which might leave them at liberty to reflect on events ſo ſudden and ſurprizing, and might in conſequence awake from that lethargic conſternation, during which they had ſuffered themſelves to be robbed of their deareſt rights, thoſe of civil and religious liberty.

But as Mahomet was a perfect judge of human nature, he was well aware that mankind are much more apt to be influenced by paſſion than reaſon, and that vanity, the ruling principle of the world, would be gratified at the expence of the keeneſt ſenſations of injury or injuſtice; he therefore declared his intention of making a third pilgrimage to Mecca in a ſtile of magnificence infinitely ſuperior to either of the former; and he invited all thoſe who wiſhed to recommend themſelves to the peculiar favour of Heaven, or to be conſidered as exalted in rank, conſequence, and pre-eminence, above all others, to accompany him in the performance of a duty, which ſhould ſanctify their future lives, and qualify them to be entruſted with a ſhare of that power on earth which the Supreme had delegated to his prophet, and to ſuch as he ſhould think worthy to be aſſociated in the diſpenſation of the Divine will to the various inhabitants of the earth.

The unbounded extent of this commiſſion, which left kingdoms and ſtates at his diſpoſal, inſured to Mahomet the fidelity and zeal of his followers; they looked back to the prophet himſelf in a ſtation inferior to almoſt every individual among his diſciples, and each apprehending himſelf equally qualified, expected to ſhare in the diviſion of the whole globe, and to become in his turn a prince, a lawgiver, or a prophet.

Under this perſuaſion, the pilgrimage was undertaken with a degree of eager impetuoſity, which could be only equalled by the extravagant magnificence with which the whole cavalcade was conducted, and which conſiſted of ſuch aſtoniſhing numbers as had never before aſſembled on any public occaſion.

On the arrival of the prophet with his immenſe train at Mecca, he reſumed the office of the prieſthood; and, during his continuance there, endeavoured to impreſs on the minds of his people the doctrines of his religion, by frequent repetitions of them in the temple, and by the perſonal performance of the various ceremonies enjoined by them: this feſtival being concluded by a ſacrifice of camels, Mahomet publiſhed a new form of religious rights; and feeling his indiſpoſition increaſe, took leave of his followers in a pathetic harangue, the chief purport of which was to exhort them to a perſeverance in the religion which he had eſtabliſhed, and to conſider their ſeveral pilgrimages to Mecca, and in particular this laſt, as covenants with God for the performance of thoſe ſacred engagements of which he was himſelf a witneſs.

He was now returning to Medina, which having afforded him protection on his firſt flight from Mecca, was his favourite place of reſidence, when his illneſs gained ground on him ſo faſt, that it was with difficulty he reached the houſe of his wife Aieſca, who ſeemed to enjoy more of his regard than either of his others, where he very ſoon after died, in the ſixty-third year of his age.

But it was no eaſy matter to perſuade the diſciples of Mahomet, that the prophet of God had yielded to the common fate of mortals; they grew outrageous at the mention of his death; and Omar, who is by ſome hiſtorians called the brother, and by others only the father-in-law of Mahomet, carried his zeal for the immortality of the prophet to ſuch a height, as to threaten with deſtruction whoever ſhould dare to prophane with ſuch an inſinuation the ſacred and diſtinguiſhed pre-eminence of this favourite of Heaven.

Contrary opinions prevailing, and the whole city being divided into parties, which threatened tumult and diſorder in the ſtate; Abubeker, who is alſo ſaid to be another brother of Mahomet, but was more probably the father of another of his wives, undertook to convince the people, and even Omar himſelf, that the prophet was by no means exempt from the ordinary lot of mortality; and this he did ſo effectually, by judicious quotations from the Koran itſelf, that he ſilenced the clamours of the multitude, and convinced them that the Divine miſſion having been accompliſhed, the meſſenger of Heaven was by the Almighty decree called to the regions of bliſs, to receive the reward due to his faithful performance of the great and important office with which he had been entruſted.

But a conteſt now aroſe, which ſeemed pregnant with the ſame ill conſequences as the former: the cities of Mecca and Medina diſputed which ſhould enjoy the honour of retaining the ſacred remains of the prophet; the pretences of thoſe who favoured the former being founded on it's having been the place of his nativity, and thoſe who ſupported the claim of the latter, grounding their opinions on the refuge which the city of Medina had afforded him, when he was compelled to abandon Mecca to avoid the perſecution of his fellow-citizens.

Nor were theſe the only places propoſed for the interment of this ſuppoſed delegate of Heaven; the city of Jeruſalem was mentioned by a third party, as the diſtinguiſhed ſpot in which God had of old revealed his will to his people by the mouths of prophets acknowledged by Mahomet himſelf to have received his inſpiration.

But this difficulty was alſo obviated by the prudence, moderation, and ſagacity of Abubeker, who communicating to the people an opinion which he aſſerted had fallen from Mahomet himſelf, that the place of a prophet's death ought to be that of his interment, all parties ſubmitted to the ſacred deciſion, and a grave was prepared in the city of Medina: though this is a fact in which all hiſtorians do not concur, ſome maintaining that the body was depoſited in a ſepulchre at Mecca.

Of the perſon of Mahomet we have very imperfect accounts; heroes and conquerors are generally repreſented as amiable in their perſons as they are fortunate in their undertakings, and according to this rule, the prophet of whom we ſpeak muſt have poſſeſſed uncommon excellency: nor is this idea altogether abſurd; a ſtriking dignity of perſon adds much to the powers of perſuaſion, and as moſt great atchievements depend as much on the tongue as the ſword, it is not improbable that many of thoſe whoſe hiſtories are marked with great and ſucceſsful events were endowed with the choiceſt exterior ornaments of Nature.

But from the actions of Mahomet we are enabled to form a much more preciſe idea of his underſtanding. He appears to have been cool, crafty, and deſigning, yet poſſeſſing a genius extended and comprehenſive; characteriſtics which have hardly ever united ſo perfectly in the ſame perſon as in him of whom we now ſpeak. Earneſt in the purſuit of whatever object he had in view, he frequently treſpaſſed the bounds of prudence, but the fertility of his imagination immediately ſuggeſted to him the means to obviate the difficulties into which he had plunged himſelf, and his firmneſs and reſolution of mind always enabled him to purſue them through dangers which to others ſeemed altogether inſurmountable. He had ſagacity to chuſe the moment favourable to ſucceſs, judgment to improve the opportunity, and fortitude to abide even unpropitious events. Though his perſonal courage was undoubted, yet he wiſely avoided too frequent occaſions of proving it; and though he boaſted a commiſſion to promulgate his doctrines by the ſword, he choſe rather to add to the number of his proſelytes by the alluring temptations of preſent aggrandizement and future felicity; and, conſcious that the accompliſhment of his views depended in a great meaſure on the unanimity of his followers, he enrolled every man who from motives of fear or from conviction embraced the religion he preached, among the number of the faithful, and not only aſſured him of his own ſalvation upon terms too eaſy to be ſlighted, but inſtantly inveſted him with powers to collect others to the flock, and communicate to them the bleſſings of which he was himſelf to partake: thus every individual became a teacher as well as a ſoldier, and the latter profeſſion was of courſe leſs neceſſary to be practiſed than the former.

That Mahomet made no ſcruple of avowing his want of education will ceaſe to be aſtoniſhing, if we reflect that, having aſſumed the character of a prophet inſpired by God, he produced the Koran as a proof of that inſpiration; and though that book was moſt probably compoſed by Sergius, the aſſociate we have already mentioned, yet as Mahomet aſſerted it to be the work of his own pen, under the guidance of Supreme power, his underſtanding was ſuppoſed to have been enlightened by the rays of divine knowledge, and the want of early cultivation to have been ſupplied by an immediate intercourſe with Heaven; an opinion which was particularly favoured by the powers of his eloquence, the perſpicuity of his reaſonings, the purity and elegance of his language, and the force of his arguments, in thoſe addreſſes to his followers which uſually preceded and followed every new undertaking, and on the perſuaſive efficacy of which the prophet placed much more confidence, than in the ſtrength of his arm or the energy of his doctrines.

In his private character, he is deſcribed as chearful and lively in his converſation, even in his temper, pleaſing in his manners, and remarkably eaſy of acceſs; his memory was ſo retentive, that he not only recollected the perſons, but the requeſts of thoſe who made application to him; and when it did not ſuit his inclination or his convenience to comply with the latter, he atoned for his refuſals by aſſiduities to the former; a conduct which rendered him reſpectable among the firſt ranks of people, and popular with the multitude.

He was devoted to the pleaſures of the fair-ſex, and made his doctrines equally ſubſervient to his gratifications in this particular, and to the propagation of a religion which made it's way more by indulging the paſſions than convincing the reaſon of mankind.

If his practice was at all conformable to his precept, he was charitable and humane, virtues ſo ſtrongly inculcated in the writings of which he claimed the credit, that it is hardly poſſible to conceive the author wholly deſtitute of them; not that any remarkable inſtances are recorded in which either his benevolence or compaſſion were exerciſed.

Mahomet married ſeveral wives beſides Cadiga his firſt, but the exact number is not aſcertained; it is however agreed, that he left no other iſſue than one daughter, Fatima, who was married in the life-time of her father to Hali, who was either his nephew or ſome other near relation.

The religion of Mahomet, called after the founder Mahometan, is the eſtabliſhed and prevailing form throughout Aſian Turky.

The Mahometan religion conſiſts materially of two points, which may be conſidered as the fundamental articles of that faith, and five of practice: the former, that there is no other god but God, and that Mahomet is his prophet; the latter, that purifications of the body by waſhing are to be obſerved as an indiſpenſable part of their duty to God; that prayers are to be offered at certain fixed times and ſeaſons, as preſcribed by the holy law; that alms are to be beſtowed according to the ability of the giver; that it is neceſſary to faſt during all the month of Ramazan; and that frequent pilgrimages to Mecca are acceptable to God, and one neceſſary to ſalvation.

The purifications are of two kinds: with water, when that element is to be procured; but when water is not at hand, the Koran indulges them with the ſubſtitution of fine ſand; a permiſſion abſolutely neceſſary, as it would hardly be poſſible to reſort to water as often as the ſeveral acts of uncleanneſs render it neceſſary to purify.

The hours when they are enjoined to pray are frequent, conſiſting of no leſs than five ſeveral times in the natural day, which commencing at noon, they are directed to begin their praying at that hour, and to repeat it in the evening when it is too dark to diſtinguiſh colours, at lying down to reſt, and at riſing in the morning; but then any two of theſe ſets of prayers, except that preſcribed for the morning, may be ſaid together, which reduces the times of prayer to three; and even theſe may be diſpenſed with at any time, provided the perſon holds himſelf indebted in ſo many prayers, and diſcharges the obligation at his firſt convenience.

Every Mahometan is enjoined to diſtribute in alms a certain proportion of his ſubſtance; yet though charity is warmly inculcated in the Koran, and continually enforced by their preachers, it is generally confined to the erection of public buildings, ſuch as moſques, caravanſeras or inns on the road, fountains and other reſervoirs for water, bagnios, colleges, or bridges, and little of it is applied in the immediate relief of the neceſſitous, except thoſe mendicant religious who are called faquirs, and who are continually wandering about and collecting theſe involuntary offerings; also ſome ſmall portion which a few, more attentive to the purpoſes of alms than the reſt, employ in purchaſing the freedom of inſolvent debtors, or of ſlaves who are ſubject to cruel maſters; and a ſtill ſmaller part, which is dedicated to the aſſiſtance of diſtreſſed travellers or ſtrangers.

No people obſerve their faſts more ſtrictly than the Turks: during the Ramazan all ranks of people abſtain from eating, at leaſt publicly, till ſun-ſet, nor do they even indulge themſelves in the great employment of their lives, ſmoaking; but during the night all is feſtivity, the moſques and even private houſes are illuminated both within and without, and they take care to recompenſe themſelves amply for the penances of the day. This faſt continues a month.

The pilgrimage to Mecca is required to be made at leaſt once in every man's life, but men of rank and ſubſtance are enjoined to repeat it often: the religious ſanctity of a Turk is eſtimated by the number which he has performed of theſe pilgrimages.

Circumciſion is alſo enjoined by the religious laws of Mahomet, but no certain period is fixed for the performance of this ceremony; which, however, generally takes place at four or five years old, when the children are ſuppoſed beſt able to undergo the pain and inconvenience which attend this operation. The common people do it privately, without regard to any particular time, and without any religious form; but perſons of condition have their ſons circumciſed in the preſence of a prieſt, who reads a portion of the Koran, and the day is ſpent in mirth and feaſting.

The Mahometans are divided into an infinite number of ſects, who maintain their ſeveral opinions with the ſame warmth and acrimony as are too often to be found in the diviſions of the Chriſtian church; but the two general diſtinctions, within one or other of which all the other ſectariſts are included, are the diſciples of Hali, the ſon-in-law of Mahomet, and of Abubeker, whoſe daughter the prophet married: from the latter the Turks pretend to derive all authority in church and ſtate, which the Perſians claim in right of the former.

Their opinion of a future ſtate is conformable to that of the ancient philoſophers, as well as the modern Chriſtians; they believe that thoſe who have paſſed their lives in virtue will be admitted to a ſtate of perfect happineſs, and that thoſe whoſe actions have been contrary to the laws of God, as revealed by his prophet Mahomet, will be conſigned to a place of puniſhment; but they hold it inconſiſtent with the mercy of God, to ſuppoſe that the ſufferings of a wicked man will be eternal, and therefore they apprehend he will remain in miſery for a length of time proportioned to his iniquity, and afterwards be received into the manſions of bliſs, but will not be admitted to ſo perfect an enjoyment of happineſs as thoſe who have lived without ſin.

Some, however, maintain the doctrines of the metempſychoſis, or tranſmigration of ſouls; and from the particular attention paid by many of the Turks to the preſervation and care of certain animals this opinion ſeems to be rather prevalent.

They have ſome accounts of a rebellion in Heaven, of the conteſt between the good and evil ſpirits, and the caſting out of the latter; but theſe circumſtances are worked up with ſo much fabulous and abſurd matter, as to appear rather allegorical than hiſtorical.

They do not admit of the immediate paſſage of the ſoul to it's place of deſtination, nor do they allow of an intermediate ſtate; but they affirm, that as ſoon as the body is depoſited in the grave, it is repoſſeſſed by the ſoul, and ſo far re-animated as to ſit upright, and anſwer the queſtions of two black angels, who are ſent to interrogate the deceaſed concerning the articles of his faith and the actions of his life, accounts of which he is then compelled to give faithfully, that they may be recorded in a book that is to be produced at the general day of judgment: till the time of interment the ſoul is ſuppoſed to wander, but after this examination to aſſume ſome incorporeal ſhape, in which it is to enjoy the rewards or ſuffer the puniſhments due to it's demeanor on earth, and at the general reſurrection to be re-united to the body which it informed during it's mortal exiſtence.

The enjoyments of the happy are repreſented to conſiſt of drinking the waters of Delight, on the banks of a river of that name, under the ſhade of a tree of ſuch extent, that in a journey of fifty thouſand y[illegible] man would not paſs over one of it's leaves; where they are to be ſerved with delicious drink by their reſpective prophets, Mahomet and Ali, mounted on animals whoſe heads are like women, their fore-feet like thoſe of a ſtag, and their hind quarters like a tyger: and they are to be attended by innumerable troops of beautiful women, with large black eyes, who are to adminiſter to their moſt voluptuous pleaſures, in which they may revel without reſtraint, and indulge without the poſſibility of ſinning; and that theſe enjoyments are to be perpetual, without producing ſatiety, impairing their health or vigour, or abating the keeneſt edge of ſatisfaction.

Theſe bleſſed regions they are to enter by a bridge as narrow as the razor's edge, over which true believers and the righteous will paſs with eaſe and aſtoniſhing celerity, but the unfaithful and unjuſt will fall from it into the place appointed for their reception, where they are to be tormented by devils, and infeſted by noxious and poiſonous animals and ravenous beaſts, who ſhall perpetually gnaw, without conſuming or deſtroying, the wretched bodies conſigned to this infernal abode.

But ſome of the better informed Mahometans do not receive the paſſages in their ſacred writings from whence theſe opinions are deduced in a literal ſenſe, but rationally infer that they are allegorical, and devote the ſoul in paradiſe to the contemplation of the Divine excellence, and to the acquiſition of ſuch ſuperior and ſublime knowledge, as is unattainable by the groſs and clouded faculties of human underſtanding.

The times of prayer are proclaimed from the ſteeples of their moſques, by officers appointed for that purpoſe: one or two of whom on ordinary days, and ten or a dozen on Fridays and feſtivals, remind the people of the performance of this duty at the ſeveral times of the day when it is enjoined, beginning their exhortations with invoking '*God* '*moſt great!*' which they repeat as they turn to the four quarters of the earth; after which they declare, that '*there is no other god but God, and that Mahomet is his prophet*;' and then conclude with an invocation to '*riſe and pray*,' and perform that duty '*which* '*Mahomet the prophet of God commanded.*'

In the performance of theſe acts of devotion they diveſt themſelves of all the ornaments of their perſons, and of their arms, and offer themſelves to God in the humbleſt garments, unadorned with gold, ſilver, or embroidery; for which reaſon they have peculiar garments, and eſpecially white or plain turbans, for the performance of their religious duties.

When a Mahometan enters a temple or moſque, he uncovers his feet inſtead of his head, and prays with great earneſtneſs and attention, uninterrupted by civilities to others who enter the ſame place of worſhip, and undiſturbed by any worldly conſiderations: the decency and ſeriouſneſs with which they perform their devotions is highly commendable, and worthy the imitation of Chriſtians, the purity and excellence of whoſe religion ſhould inſpire them with the fervour and zeal apparent in thoſe whoſe doctrines they ſo juſtly condemn. Contrary to the practice in Chriſtian churches, a Turk will neither cough, ſpit, or even rub himſelf, whilſt he is in the exerciſe of this duty; and ſhould he be betrayed by inadvertency into either of theſe irreligious acts, he conſiders himſelf as rendered unclean by it, and recommences his purifications and his prayers.

They are directed to turn their faces towards Mecca when they pray; and in order to avoid miſtakes, if they are not certain as to the direction of that place, they are permitted to turn their bodies round in ſome part of their prayer, and then they are aſſured that they muſt have been right at ſome particular moment, which is a ſatisfactory compliance with this injunction.

In their public devotions the congregation attend to the prieſt, and not only repeat his words, but imitate his actions: their general acts of devotion conſiſt rather of declarations of faith than of prayers, the uſual form being an acknowledgment of the '*unity of the Godhead; that he neither begets or is begotten; that he is unequalled; and that Mahomet is his prophet.*'

But they have particular occaſional prayers preſcribed for each day of the week. On Saturday their prayers are directed to the converſion of the Jews; on Sunday to that of the Chriſtians; on Monday they pray for all the prophets, in the number of whom and among the chief, they account Moſes and Chriſt; on Tueſday they invoke the bleſſing of Heaven on the prieſt, and thoſe who are employed in the ſacred offices; Wedneſday they dedicate to prayers for the infranchiſement of all true believers, who are in ſlavery among Chriſtians or other Infidels; on Thurſday they uſe a general prayer for the ſalvation of all mankind; and on Friday, which is their ſabbath, they commit all true believers to the peculiar care of Heaven; and on the laſt mentioned day thoſe of higher rank, who commonly perform their devotions either in their own houſes or in other places of retirement, reſort to the moſques. Some among them carry about with them the Koran, and the implements neceſſary to purification, and pray in the corners of ſtreets or in the fields, from whence they are cenſured as oſtentatious or vain-glorious; charges againſt which they defend themſelves, by urging the force of example, and the propriety of not appearing to be aſhamed of their religious profeſſions.

The mufti, or high-prieſt of Turky, is conſidered as the immediate ſucceſſor of Mahomet, but is at preſent diveſted of all temporal power; nor is his authority in the church of any conſiderable extent, he being himſelf liable to be depoſed or degraded at the will of the Grand Seignior.

Yet, as the Alcoran and the comments and explanations of the ſeveral doctors from time to time conſtitute the code of civil as well as religious laws, the appointment of officers, both in the church and in the judicial department of the ſtate, is ſuppoſed to remain with the mufti, whoſe power, however, in this reſpect, is cramped and circumſcribed by dictates which his own precarious ſituation inclines him to obey without heſitation.

The mufti is alſo ſupreme judge in all caſes criminal and civil; all appeals are made to him, and his judgment is generally ſo concluſive, that even the ſovereign ſeldom interpoſes his authority to alter the ſentences or decrees of this miniſter: he is alſo conſulted in divan on all political matters; nor is war undertaken, or peace reſtored, without his fetſa or fiat. Yet all this is but the ſhadow of power; for he is ſo much at the mercy of the crown, or rather of the vizier, that the part he is to act on all occaſions is previouſly intimated to him, with which he is to comply under pain of diſpleaſure, and his ſanction in political matters ſeems only to be required as a ſhield againſt the ſhafts of ill-fortune; for if their warlike undertakings fail to be ſucceſsful, the blame reſts on the mufti, whoſe ſacred office ſhelters him from popular reſentment.

There are alſo cadiliſquiers, who are judges and prieſts, and rank next to the mufti in theſe departments; through theſe offices they arrive at the pontificate, and upon the death or depoſition of the mufti one of them muſt be choſen to ſucceed him. Every province has alſo a mullah cadi, who is the chief magiſtrate of that diſtrict, to whom appeals are to be made from inferior cadis, or judges, who preſide in almoſt every town; but though the legal path to juſtice is through the eccleſiaſtics, who being verſed in the Alcoran are ſuppoſed to be beſt acquainted with the laws of Mahomet, by which their deciſions are to be governed, yet the military governors of towns and provinces frequently take the criminal authority out of their hands, and inflict death or other puniſhment without even the form of a trial.

Thoſe who perform the offices of prieſts in the moſques are called imaums, and aſſume this character without being authorized by the mufti, or any other of the ſuperior orders of prieſthood, of whom they ſeem to be wholly independent: when a vacancy happens in an office of this ſort, any grave and ſedate man, who is well read in the Koran, makes intereſt with the people to recommend him to the governor or other military commanding officer, under whoſe deputation he commences prieſt, which office he may alſo quit at any time, or be removed from it at the pleaſure of him by whom he was appointed, or his ſucceſſors. The habit of the imaum differs only from the layman in the largeneſs of his turban, and his duty is to call the people to prayer from the ſteeple of the moſque, to read the Alcoran on the ſabbath, and to perform thoſe proſtrations and ceremonious poſtures in the moſques which thoſe who compoſe the congregations are to follow; he alſo preaches occaſionally, but this is more peculiarly the office of the ſheiks, who are educated to this profeſſion in the convents of which we ſhall ſpeak hereafter.

The mufti is addreſſed by many high and ſounding titles, expreſſive of the qualifications which he is ſuppoſed to poſſeſs; ſuch as, '*wiſeſt among the wiſe—verſed in all knowledge—ſpring* "*of virtue—fountain of ſcience—and key of the treaſures of truth.*" When he is firſt appointed to this office, he is inveſted by the Grand Seignior in perſon with a robe or veſt of ſable, and preſented with a purſe of the value of a thouſand dollars. His revenues conſiſt of a penſion of about a thouſand aſpers, which is equal to about two guineas a day, and the ſale of the preſentations to the royal moſques, which is a legal perquiſite of this office; and as he is always of the council of ſtate, and poſſeſſes a certain degree of intereſt with the ſovereign and his grand vizier, and other great miniſters, his favour is ſolicited, according to the cuſtom of the Eaſt, with conſiderable preſents, by thoſe who wiſh to obtain powerful or lucrative employments.

Moſt of the moſques having been Chriſtian churches, and having been endowed with lands whilſt they were dedicated to that religion, the ſame revenues have been continued to them, which are appropriated to the maintenance of the ſeveral prieſts and other officers who miniſter in the Mahometan temples, to the repairing and beautifying theſe places of public worſhip; and if any thing remains after the performance of theſe ſervices, it is expended in maintaining and educating youths, who are inſtructed in the law of Mahomet, and qualified to expound it to the people; or given in alms to the poor: ſometimes, if it very conſiderably exceeds the neceſſary expenditure, the overplus is applied to the exigencies of the ſtate. Where theſe lands have been ſold, or ſums of money have been given by pious perſons for the ſupport of new moſques, they are placed out at intereſt, and this is the only occaſion on which the Turks admit of uſury. The occupiers of church lands enjoy certain privileges and immunities beyond thoſe who are tenants to laymen; the baſſas, janiſaries, and others in public offices, paying rather more regard to the poſſeſſions of the church than to private property.

In various parts of the Turkiſh dominions are monaſteries, or religious houſes; but they are inhabited only by one order, who are called derviſes, which ſignifies either poverty or a renunciation of the world; but theſe inſtitutions are of a much more modern date than the eſtabliſhment of the Mahometan religion, though they are pretended to be coeval with it.

Theſe monaſtics are meanly cloathed, affect an appearance of great ſanctity, and a ſolemn deportment, and faſt, pray, and impoſe penances on themſelves, like thoſe of the Roman Catholic religion among the Chriſtians; like them alſo they wear a ſtring of beads, and number their oraiſons.

The ſuperior of each convent or houſe reads and expounds the Alcoran to them every Tueſday, and after his ſermon is finiſhed, the derviſes perform a ceremony to which they are habituated from their childhood, and which, therefore, does not produce the ſame diſagreeable effect as it would on thoſe who are unuſed to this kind of exerciſe.

The derviſes having each made a profound bow to the principal, form a circle round him; and one of the number, who is alſo within the circle, playing on a kind of a flute, the others turn round with incredible velocity, and continue this motion till, on the ceaſing of the muſic, they alſo ſtop inſtantly, and having repeated their obeiſance to their ſuperior, depart. This ceremony owes it's riſe to a tradition, that the founder of the order of derviſes, of the name of Mevaluna, continued this circular motion, without pauſing or taking any ſuſtenance, for fourteen days, at the end of which time he fell into a ſwoon or trance, during the continuance of which, he was directed by the immediate revelation of Heaven to inſtitute this order, and received inſtructions reſpecting their regulation and government; and alſo the Divine permiſſion to uſe this muſical inſtrument, all others being ſtrictly forbidden by the laws of Mahomet, in the performance of acts of devotion.

Though theſe monaſtics make vows of celibacy, chaſtity, and poverty, on their entering into this order, yet they may at any time be diſengaged from them, marry, and employ themſelves in the buſineſs of the world; though this ſeldom happens, as the indulgences they receive from their ſuperiors, to whom alone they are reſponſible for their conduct, enable them to enjoy in private the gratification of their moſt ſenſual inclinations without the apprehenſion of cenſure, from which they are protected by the pretended holineſs of the character they have aſſumed.

They are admitted to theſe convents while they are children, and are taught the languages of the ſeveral countries under the ſame government, ſuch as the Turkiſh and Arabic, to which is generally added the Perſian; and they are inſtructed in the law of Mahomet, and the ſeveral expoſitions and readings of their doctors, by which means they are qualified to become ſhieks or preachers, and are ſent to perform that function in the different moſques. They affect to deal in magic, and deceive the ignorant with tricks of legerdemain and ſlight of hand; but they are ſtrangers to every ſcience, and to all kinds of uſeful knowledge: however, the great extent of this order, which is ſpread all over thoſe countries where the doctrines of Mahomet have been received, renders them ſubſervient to political purpoſes, as thoſe among them who are moſt ſhrewd, and leaſt addicted to the ſtupifying and pernicious cuſtom of taking opium, to which they are greatly devoted, act as ſpies, being admitted without reſtraint to viſit all Mahometan nations, and to pry into the ſecrets of different ſtates without the dangers of detection.

There are alſo certain mendicants, who have been already mentioned under the denomination of faquirs, or fakirs, who have no fixed or ſettled habitations, but wander about and obtain money from the credulous and ignorant, under pretence of vows to undergo certain penances, or perform particular duties, from whence their prayers are ſuppoſed to be efficacious on behalf of thoſe who miniſter to their wants. Nor muſt we omit to notice the ſantons or hermits, who profeſs lives of the moſt rigid auſterity, neither covering their bodies with any other apparel than what barely ſerves the purpoſe of preſerving decency, nor ever cutting their hair or nails, to whatever length theſe excreſcences may grow: theſe devotees are held in ſuch regard, that even their habitations are ſacred, and ſerve to protect the worſt of criminals from the hands of juſtice.

The laſt order of religious who we ſhall mention are the emirs, who are imagined to be deſcendants from ſome branch of the family of Mahomet; they are diſtinguiſhed by wearing green turbans, which is mentioned as the prophet's favourite colour, and are ſo highly reſpected by the laws on account of their ſacred deſcent, that the loſs of the right-hand is the puniſhment of him who offers violence to any one of theſe privileged ſons of holineſs; nor do they engage in any ſecular buſineſs or employment, except in purchaſing Chriſtian or other Infidel ſlaves, for the purpoſe of converting them to the Mahometan religion.

On the firſt appearance of the next new moon after the Ramazan, or month of faſting, the Turks celebrate their Bairam; a feſtival which laſts three days, and is obſerved as a time of thankſgiving, as may be collected from the religious ſervices performed in their moſques at this time, and which are replete with acknowledgments of the Divine favour for having communicated to them the only true, holy, and pure law; for having preſerved it uncorrupted, as it was delivered by Mahomet the prophet, ſervant and ambaſſador of God, for whom they invoke bleſſings and ſalvation, as well as for Jeſus the ſon of Mary, Moſes, David, Solomon, and other of the Jewiſh patriarchs. During the courſe of this feſtival, the princes and perſons in exalted ſtations receive the compliments of their inferiors and dependents, the people walk abroad and pay and receive viſits in their beſt apparel, ſtrangers are entertained, acquaintances embrace each other as they meet, animoſities are forgotten, and enemies reconciled: even the women are indulged in unaccuſtomed liberties; the wealthy ſacrifice all kinds of cattle, and diſtribute the carcaſes among the poor; ſlaves are treated with leſs rigour than uſual, and in ſome inſtances enfranchiſed; and univerſal joy and feſtivity prevail till the midnight after the third day, when this ſeaſon of rejoicing is at an end.

Many ſects of Chriſtians are tolerated in the Turkiſh dominions in Aſia; among them thoſe of the Greek church are the moſt numerous, and have ſeveral patriarchs or high-prieſts, ſuch as thoſe of Antioch, Jeruſalem, and Alexandria.

The Greek church differs from the Latin in obſerving four Lents in the year, during which, as well as on Wedneſdays and Fridays throughout the year, and on the eves of certain high feſtivals, they faſt with great ſeverity. They do not baptize their children till they are eight or ten days old, when they immerſe them wholly in cold water in the ſummer, and warm in the winter; and after baptiſm they anoint the child's body with a conſecrated oil, which is prepared by the biſhops, and ſent to the prieſts in alabaſter boxes, in alluſion to the ointment which Mary Magdalen poured on the head of Chriſt. In celebrating the euchariſt they uſe a vaſt variety of ceremonies, thruſting a ſpear into the bread, in remembrance of the ſpear which was thruſt into the ſide of our bleſſed Saviour, and offering ſeveral loaves or pieces of bread as ſacrifices to the Virgin Mary, Saint John the Baptiſt, and ſeveral others of the fathers of the church; the prieſts and deacons alſo pray for their biſhops living and dead, for thoſe who have been benefactors to the church, and for ſuch other departed ſouls, by name, as have left friends who have regard enough for their future happineſs to pay the price of theſe prayers.

After the elements of bread and wine have been conſecrated, which is done privately, and not in ſight of the congregation, the prieſt and deacons receive them apart, and then proceed to adminiſter ſmall pieces of the bread thrown into the wine to others, taking out a ſmall quantity of the latter at the ſame time with a ſpoon, and putting both together into the mouths of the communicants, uſing a declaration, that it is '*the body and blood of* '*Chriſt:*' yet they do not maintain the doctrine of tranſubſtantiation with the ſame earneſtneſs as the Papiſts, though they admit of a change to the worthy receiver, but decline entering into any controverſy concerning the nature of it. The laity are enjoined to receive the ſacrament four times in the year, and ſeldom omit it at the two great feſtivals of

Chriſtmas and Eaſter: they generally celebrate this communion at the third hour, or about nine in the morning; but on Eaſter-day before the ſun riſes, in commemoration of the early viſit of the holy women to the ſacred ſepulchre. Confeſſion is required before the Lord's Supper is taken, yet they adminiſter it to children of two or three years old, and even to infants in caſe of ſickneſs. On the Thurſday in the holy week, they conſecrate a quantity of bread and wine, that they may always be ready to give it to the ſick, drying the bread after it has been dipped in the wine, that it may be the better preſerved.

When the ſeveral communicants have received the ſacrament on either of the great feſtivals, the prieſt goes round the church with a large diſh, in which are mingled boiled wheat and other grain and pulſe, together with raiſins, almonds, and other nuts, which he diſtributes to the congregation; and this is called the oblation of the colyba, and is taken as an acknowledgment of their belief in the reſurrection of the dead, of which they conſider corn and fruits to be ſymbols from ſeveral texts in the apoſtolic writings.

Though the religion of thoſe Greek Chriſtians differs in many inſtances from both that of the Roman Catholics and Proteſtants, yet in ſome it reſembles each. The Greeks enjoin confeſſions and penances, but they are not very ſtrict in the former, and for the latter they are allowed to commute and then receive abſolution, without which they hold it very hazardous to die: they annex dreadful ideas to excommunication, apprehending that the body remains entire in the grave, and is ſubjected to great torments, and that the ſoul wanders until this ſentence is remitted.

They anoint the ſick with oil, and this ceremony is performed by a number of prieſts, who alſo touch ſeveral parts of the houſe with it, and make croſſes on the door and door-poſts: this is eſteemed a ſacrament as well as matrimony, which is ſolemnized in the face of the congregation, the prieſt meeting the couple at the door of the church, and conducting them to the chancel, where he puts two lighted torches into their hands, and proceeding with them into the body of the church, gives the man a ring of gold, and the woman another of ſilver, which are afterwards exchanged, and a ſuitable ſervice being performed, the ceremony concludes with their drinking out of the ſame cup. They diſapprove of ſecond marriages, and do not allow of a third contract: and they forbid marriages between ſpiritual relations; that is to ſay, the ſons and daughters of godfathers and godmothers. The marriage vow is not very ſtrictly kept in theſe countries, nor is the breach of it much noticed, where the eſtabliſhed religion allows a plurality of wives; and for the ſame reaſon divorces are eaſily obtained among the Greek Chriſtians.

The Greek Chriſtians prohibit the worſhipping images, but have pictures in all their churches, and burn incenſe before them; allow of the interceſſion of the Virgin Mary and the ſaints; and conform only to the Proteſtant ſyſtem, in adminiſtering the ſacrament in both kinds.

They have great numbers of convents or religious houſes, and the monks who inhabit them are moſtly of the orders of St. Baſil and St. Anthony, and lead ſevere lives. Thoſe who are in orders among them, and poſſeſs any degree of learning, are engaged in collecting and tranſcribing the expoſitions and other writings of the Fathers, whilſt thoſe who are not ordained to the prieſthood, follow ſecular employments, and miniſter to the neceſſities of their more learned brethren. Their food is principally vegetables and fruit; thoſe who are near the ſea procure now and then a little ſhell-fiſh: but their faſts are ſo ſevere and frequent, as to prove injurious to their healths; a ſacrifice which the groſſeſt abſurdity only could conceive to be acceptable to the God of mercy; yet ſo far do they carry this infatuation, that ſome of theſe Chriſtians retire to rocks and mountains, refuſe to hold converſe with the world, and in the performance of vows, founded in folly and ſuperſtition, eat only four, three, or even, in ſome inſtances, two meals a week, till their bodies being worn out and emaciated for want of neceſſary ſupplies, they fall martyrs to this miſconceived enthuſiaſm, and committing a crime which hath been expreſsly forbid by the Divine law, they obtrude themſelves into the preſence of that God, who created them for purpoſes of a far more noble nature, than to ſeparate themſelves from all the claims of ſociety, or by their own acts to ſhorten lives which ought to have been ſpent to the lateſt hour in performing ſocial as well as religious duties.

The Turks are extremely deficient in literature; there are but few among them who are acquainted with any other language than that in common uſe, or the Arabic, which latter they do not underſtand grammatically: if they can read the Koran, and keep a common account, or write a letter, they are qualified for moſt public employments. Indeed, thoſe who hold offices in the church, and who, as we have already obſerved, are alſo the lawyers, have rather better educations; and as the printing preſs has at length made it's way to the metropolis of this mighty empire, learning will probably follow: at preſent the extent of their ſcientific knowledge is a ſmattering of aſtronomy, by which ſome among them are able to calculate an eclipſe, and this is held to be a very high degree of ſkill. However, they are great pretenders to judicial aſtrology, and place much confidence in predictions derived from this imaginary art.

It is not common to find any other book than the Alcoran in private houſes, nor are many of their colleges or other public inſtitutions provided with libraries, though ſome of them have a few books, which thoſe who are entruſted with the care of them can hardly read: theſe eſtabliſhments being for the moſt part made either as atonements for thoſe acts of iniquity by which they have acquired riches, or for the purpoſe of keeping a part of their wealth in their own family, thoſe who build and endow them appoint the guardians and officers, who generally conſider the charity as meant for themſelves, and appropriate the revenues accordingly.

Their phyſicians are generally Jews, and ſometimes Chriſtians of the country, but they are moſtly illiterate and ignorant, equally unſkilled in chymiſtry and anatomy, and depending entirely on old receipts and preſcriptions; but if the phyſician fails of ſucceſs, he is ſure to eſcape cenſure, the Turks being great predeſtinarians, and believing that as God viſited mankind with diſeaſes, he hath alſo communicated certain means of cure, which will infallibly take effect, unleſs the appointed time is arrived for diſſolution, in which caſe no efforts of medicine can avail: ſo that, whether the patient dies or recovers, the phyſician hath equal credit, and has therefore few incentives to proſecute his ſtudies, or to endeavour at improving his knowledge, by reading the few tranſlations they have among them of Hippocrates, Galen, and ſome other medical writers.

To the doctrine of predeſtination may perhaps be attributed the frequent, or rather conſtant prevalence of the plague in ſome parts of the Turkiſh dominions; convinced that thoſe, and thoſe only, who are devoted to ſuffer in this diſeaſe, will be affected by it, they uſe no precautions to avoid it, or to prevent it's ſpreading, but with perfect indifference enter infected houſes, and actually viſit the ſick and attend the funerals of the dead: and the cloaths worn on ſuch occaſions being generally thoſe of the graver colours, are frequently laid by till another occaſion, when the body of the wearer being perhaps more diſpoſed to take the contagion than when they were laſt uſed, he is ſeized with the diſeaſe, and ſpreads it in his family and among his acquaintance; and as it is well known that this infection will remain in cotton or woollen cloaths for a very great length of time, the frequent breaking out of the plague in Turky may be eaſily accounted for in this way.

From the vaſt variety of uſeful as well as luxurious articles which this country produces, one might be led to imagine the trade and commerce of it would be equally extenſive and advantageous; for in different parts of Aſian Turky are to be found raw ſilk, goats hair, goats wool, camels hair, cotton, wheat, barley, rice, bees-wax, ſaffron, coffee, rhubarb, turpentine, ſtorax, gum ſeneca, gum tragacanth, gum Arabic, gum ammoniac, opium, galls, maſtic, ſenna, worm-ſeed, alum, vitriol, box-wood; various drugs, roots, and woods, for dyes; mother of pearl, and emeralds; likewiſe wine, oil, figs, raiſins, pomegranates, piſtachio nuts, dates, and almonds.

In this country are alſo manufactures of mohair-thread, cotton-thread, carpets, dimities, burdets, cordovans of various colours, and ſhagreen ſkins and other leather.

Nor is any country in the world better ſituated for commerce: the ſhort communication with India and China by the Red Sea and the Gulph of Perſia, and by the Levant, the Mediterranean, and the Black Sea, with Europe and Africa, afford opportunities of exporting theſe valuable commodities to moſt of the nations who inhabit the three quarters of the globe; and they are altogether as well provided with timber and naval ſtores, to build ſhips for tranſporting their merchandize, and navies to protect their trade.

But all theſe advantages are buried in the natural indolence of the people, aided by a form of government unpropitious to adventure, and unfavourable to induſtry: with very little toil, the inhabitants of theſe happy climates procure the means of ſupplying all the wants, and indulging in many of the luxuries of life; nor are they ſtimulated to extend their wiſhes beyond their immediate enjoyments, by the beguiling hope of perpetuating their names, or aggrandizing their poſterity; the poſſeſſion of wealth is ſtill more precarious than the attainment of it; and in the moment that the ſubject of a deſpotic government becomes obſervable for the increaſe or magnitude of his fortune, the hand of power is ſtretched out to graſp the fruits of his labours, and he falls a ſacrifice himſelf to the very acquiſitions which were meant to enſure his happineſs.

Happy, thrice happy, the inhabitants of the favoured land, where the ſovereign and the people are bound to each other by links of mutual and reciprocal intereſt; where property and perſonal liberty are rendered inviolate by the moſt perfect of all ſecurities, the preſervation and ſafety of the throne itſelf; where the honour and dignity of the crown depend on the freedom and happineſs of it's ſubjects, and where the ſupport of the monarchy is the baſis of the popular rights! Oh, may the foul dæmons of diſcord and diſcontent never interrupt an union which Heaven itſelf muſt approve; nor ambition interpoſe to plant daggers in the boſom of the prince, or the vitals of his country!

This diſinclination and incapacity of the Turks for general trade and commerce may be conſidered as a part of that Providential œconomy which governs the univerſe. If theſe people poſſeſſed the ſame diſpoſitions for foreign adventure which mark thoſe countries that are more limited in territory and numbers of inhabitants, they might eaſily ſpread themſelves over the face of the earth: from communication with other nations they would naturally acquire ſome of their habits, and imbibe notions of conqueſt and methods of obtaining it; inured to the hardſhips of voyaging, they would be brought to ſubmit to thoſe of war; and they would ſoon feel an inclination to imitate that diſcipline, under the weight of which they have ſmarted in every conteſt with European powers; and to armies gathered out of countries ſo extenſive and populous, inſpired with ideas of ambition, and armed with the prudence, foreſight, and military ſkill of the weſtern world, what force could be oppoſed? or what combination would be equal to withſtand the united efforts of numbers, diſcipline, and reſolution?

The animals of Turky in Aſia are various in the ſeveral diviſions of this extenſive country: among thoſe of the uſeful or domeſtic kind, after mentioning the horſes, for an excellent and beautiful breed of which Arabia has been for many ages celebrated, the camel and dromedary claim our firſt attention.

The camel differs principally from the dromedary in being of a larger ſize, and ſomewhat leſs ſwift of foot, though of ſuperior ſtrength; and in having two bunches on his back, and the dromedary only one: in other reſpects they are ſo much alike, that they appear to be only varieties of the ſame animal, inſtead of diſtinct kinds. The great camel will carry a burden of a thouſand or twelve hundred pounds weight; and the leſſer, or dromedary, is equally remarkable for ſwiftneſs, travelling with ſuch ſpeed as to diſpatch a journey of two hundred miles in twenty-four hours; yet his pace is only a kind of trot, a motion ſo violent, that thoſe only who are accuſtomed to it can endure the agitation, and even thoſe who ride them daily are obliged to have their bodies ſupported by particular ſtrait cloaths, or broad belts. Of the two kinds, the dromedary is moſt numerous, being found all over the deſarts of Arabia; the camel is principally met with in Turcomania and the Levant, though it is no ſtranger to other parts of Aſian Turky.

Of all animals, the camel is ſaid to be moſt moderate: they are commonly fed with balls of barley-meal, and with cut chaff or ſtraw; and with only a very ſmall quantity of the former, or the addition of a few dates, and the trifling nouriſhment they can procure in the barren countries through which they are deſtined to travel long journies, they will endure many days of continual labour. Nor is their power of abſtinence from water leſs admirable; in countries where they are to paſs over tracts of unrefreſhed ſand, for many days together, theſe uſeful animals are incommoded by no thirſt, nor is their journey impeded by the ſcorching heats, or yielding materials of the road they are to traverſe: Nature, all-wiſe and bountiful, hath furniſhed them with feet of ſo ſoft and ſpongy a texture, that they are neither ſubject to crack with the former, or apt to penetrate too deeply into the latter; and ſo expreſsly is this beaſt calculated for the climate which it inhabits, that if by any extraordinary accident it happens to get into wet or ſwampy ground, it is unable to proceed, and muſt be ſuffered to lie ſtill till the moiſture is dried up, and the ſurface hardened: nor have any of the various attempts which have been made to propagate a breed of theſe animals in Europe and America ſucceeded; for though they have been frequently tranſported into theſe quarters of the world, far from being uſeful, or affording any hope of their being naturalized to the new ſoil, they have always pined away, and loſt thoſe qualities which have rendered them remarkable and deſirable in the countries of which they are natives, and where, without their labour, trade and commerce would be at a ſtand, as no other means of conveyance could be found for the various goods and merchandize required to be tranſported from nation to nation through dry and ſcorching regions of trackleſs and burning ſands.

They are ſo extremely gentle, as neither to require bridle to reſtrain them, or whip to urge their ſpeed, though their ordinary pace is rather ſlow, not exceeding three miles in an hour; yet their endurance of continued toil amply compenſates for their want of quickneſs: they are obedient to the driver's voice, and ſo docile that they kneel down to receive their loads; yet ſo ſenſible of the extent of their own ſtrength, that they riſe the moment they feel their burden equal to it, nor will they ſuffer an additional weight to be laid on; and when any attempt of that ſort is made, they are ſaid to expreſs their indignation or concern by ſighs and groans.

When merchants or traders travel from country to country with their merchandize loaded on theſe uſeful beaſts, they aſſemble together in large bodies, to ſecure themſelves from the attacks of wandering Arabs, and other robbers of the wilderneſs: this aſſembly is called a caravan, and each individual who engages in the journey ſubmits to certain rules and regulations, calculated for the preſervation of the body. The whole extent is divided into certain ſtages, and they are ſo allotted, that they may arrive every evening at ſome ſpot well known to the conductors of the caravans, where they may find refreſhment, and, if poſſible, water for the camels, who prefer thorns, thiſtles, briars, and common weeds, to the moſt delicious paſture.

They ſhed their coats every year, and camblets and other ſtuffs are made of the hair mixed with other materials; in particular, thoſe faſhionable handkerchiefs, which the Engliſh ladies have of late years worn under the name of *ſhauls*, are ſaid to be wholly compoſed of it. To the native Arabs this animal is of inexpreſſible value, as the milk of the females conſtitutes one part of their food, and the fleſh of the young ones another; the hair furniſhes them with cloathing and coverings for their tents, and their labour enables them to traffic with other nations, and to remove themſelves, their families, and effects, in caſe of danger.

The camel is in height, from the ground to the top of the bunch, about ſix feet, though it ſometimes riſes to ſix feet and ſix inches; it has a long, ſlender, and bending neck, a ſmall head, and ſhort ears; the colour of the hair on the bunch or protuberance is duſky, and that of the other parts of the body of an aſh, inclining to red; it's tail is long, the hoofs ſmall, and the feet flat, divided above but not beneath; it has ſix callous excreſcences on the legs, one on each knee, and one on the inſide of the upper joint on each fore-leg, one at the inſide of the hind-leg at the bottom of the thigh, and another on the fore-leg juſt below the breaſt.

The age of the camel is from forty to fifty years: during the time the female is prone to generate, both ſhe and the male are ſomewhat troubleſome and unruly, and this ſeaſon continues about a month; ſhe goes with young a year, and in general brings forth only one at a time, like other large animals, though inſtances have been known of her producing two.

Nature has formed this animal admirably to ſuſtain long abſtinence; it has not only four ſtomachs in common with other animals which chew the cud, but it has a fifth, which ſerves as a reſervoir for holding more water than the beaſt has immediate occaſion for; and in this receptacle it remains without diminution or putrefaction till it is required to be mingled with the dry food, or diſtributed among the abſorbing veſſels; and when this becomes neceſſary, the proper quantity is forced into the other ſtomachs by a contraction of the muſcles of this reſervoir: and this additional ſupply conſiſts of ſo large a quantity, that the lives of travellers are ſaid to have been frequently ſaved, when by accidents their journies have been ſo retarded, or their ſtages have been ſo miſcalculated, that they have been in danger of periſhing by thirſt before they could arrive at a place where they could be furniſhed with an article ſo indiſpenſably neceſſary to their exiſtence. The camel is alſo ſaid to be endowed with a faculty of diſcovering water by his ſmell long before he reaches it, and on ſuch occaſions to quicken his pace voluntarily, and haſten towards it, though the drivers are totally ignorant of the cauſe of the increaſing ſpeed.

The Arabian camel is not altogether ſo large as that which is found in other parts of Turky, but it is more hardy; it's hair is ſhorter on the protuberance, but longer on the other parts of the body; it differs alſo in colour, the back being grey, and is much coarſer than that of thoſe animals in other parts of Aſia.

The dromedary, as we have already obſerved, is leſs ſtrong and more ſwift than the camel; and ſome of theſe are ſo delicately ſhaped, and the bunches on their backs are ſo ſmall, that they are delivered from the ſlavery of carrying burdens, and are uſed only to ride on, and particularly for carrying couriers or meſſengers of ſtate; and ſome are trained to the race, and matched to run againſt others in a competition for ſuperiority of ſpeed.

There are alſo ſome black cattle found in the different countries which compoſe Aſian Turky, but the fleſh of them is ſeldom eaten, and they are principally employed in the plough and other works of draught; and theſe beaſts are ſaid to be of a very large ſize, having long legs and very great bellies.

Buffaloes are much more common, and are met with in greater numbers, both wild and tame: between this beaſt and the common bull and cow of Europe there is a great ſimilitude, both in form and diſpoſition; the buffalo being very eaſily tamed, and rendered ſerviceable in the ſame domeſtic offices in which the former animals are employed; yet naturaliſts agree that they are of very diſtinct ſpecies, bearing a remarkable antipathy to each other, and conſtantly refuſing to mingle the breeds.

The figure of the buffalo is more clumſy than beaſts of the cow kind, and he carries his head lower towards the ground; he has leſs fleſh on his limbs, his body is more ſhort and thin, yet his legs are higher, his head ſmaller, and his horns project leſs, being compreſſed to the head, a large tuft of hair hanging between them on the forehead; his ſkin is harder, thicker, of a darker colour, and leſs covered with hair; he has a hunch or bunch on his back, which differs ſomewhat both in ſize and ſituation in different countries; the noſe is flat and void of hairs, except ſome ſtraggling ones juſt about the lips; the ears are long and large, and without hair on the inſides; the hair over the whole body is generally ſhort and ſmooth, differing in colour in different countries; the ſkin on the neck appears to hang looſe, and that of the belly is very thinly covered with hair; the hoofs are of a dark colour, and the foot is ſhaped like the common cow.

The wild buffalo is in general an inoffenſive animal, at leaſt whilſt he remains undiſturbed; when he is wounded he becomes deſperate, beating with his feet, and uſing theſe as offenſive weapons, and not his horns.

The ſize of this animal is extremely various in different parts even of Aſian Turky; in ſome it exceeds that of the European cow, in others not being much larger than an Engliſh calf of ſix months old: the female brings forth only one at a time, at leaſt not commonly; ſhe goes with young twelve months. Neither the fleſh of the old buffalo or the calf are of a very agreeable flavour, nor is the milk equal to that of the cow, though it is produced in great abundance, and great quantities of butter and cheeſe are made from it. The hide is highly eſteemed for ſoftneſs, thickneſs, and impenetrability.

When this beaſt is employed in works of agriculture, or in carrying burdens, it is guided by a ring through the noſtril; and they are ſaid to be ſo exceedingly ſtrong, that two of them, yoked together, will draw more than four ſtrong horſes: the figure of their heads and necks being naturally bent, they take the draught with more eaſe.

The ſheep are of different kinds; one reſembling thoſe of England, from which they are principally diſtinguiſhed by having larger and thicker tails; but thoſe of the other ſort, which are indeed much more numerous, are remarkable for the amazing ſize and weight of the tail, which frequently amounts to twenty pounds and upwards; ſome are ſaid even to reach fifty pounds weight: it is ſometimes, when it approaches to the laſt mentioned ſize, nearly a foot wide, and is obliged to be ſupported by a board fixed on a carriage with wheels, which is faſtened to the animals hind quarters by a kind of harneſs; the upper part of this tail is covered with wool, but it is bare beneath. The fleſh, or rather fat, of theſe enormous rumps, is ſo delicious as to be compared to marrow, and is not eaten ſeparately, but mixed with the lean of other parts of the ſheep; and thoſe who wiſh to have this delicate morſel preſerved from injury, and increaſed to a great magnitude, keep theſe animals in yards, and feed them with herbage gathered in the fields, inſtead of ſuffering them to wander in ſearch of their food, in doing which they are apt to tear and wound the burdens they drag after them; and the fleeces, which are more ſoft and woolly as they are found in more temperate climes, are alſo liable to injury.

The goats with which moſt of the countries of Aſian Turky abound, are of two kinds; one nearly like thoſe of more northern climates; and the other, which is called the Syrian goat, becauſe principally found in that diviſion of the Turkiſh empire, is ſomewhat larger than the common ſort, and hath ears of a moſt aſtoniſhing ſize, hanging almoſt to the ground, which are ſometimes ſo incommodious to ſuch of theſe animals as are tame, that they are cut off by their owners, that they may feed with greater eaſe. The horns of this goat are ſhort, ſeldom exceeding two or three inches in length, and they are inclined a little backward. The colour of the hair is ſomewhat reſembling that of a fox, and it is diſtinguiſhed from other ſpecies of goats by two excreſcences immediately under the throat, which have been compared to the wattles or gills of a cock. It's milk is held in eſtimation for peculiar ſweetneſs and delicacy.

Of the antelope here are two ſorts. The firſt, or common ſpecies, is ſomewhat ſmaller than the fallow-deer, and reſembles it in figure and proportion: it's horns are twiſted ſpirally, ſtand nearly upright, and are ſurrounded almoſt to the points with prominent rings; theſe horns are about ſixteen inches long when the beaſt has arrived at full maturity, and about twelve inches aſunder at the points; the colour of it's hair on the back and ſides is of a duſky brown, inclining to reddiſh; the belly and the inſides of the thighs white; it has a ſhort tail, black above and white below; the female is without horns. This creature is remarkably ſwift of foot, rather bounding than running, it's hind legs being longer than thoſe before, like the hare, and it's motion ſimilar to that of the laſt mentioned animal. It's fleſh is wholeſome and delicious food.

The other kind is nearly of the ſame ſize as the former, but has horns of a much greater length, ſometimes reaching to three feet; they are ſlender, ſtraight, and armed with rings, and at the baſe of each is a black ſpot of a triangular figure, edged with white. It has a black line extending from the neck to the loins; the hair on the neck, back, and ſides, is of a dark grey, and the breaſt and belly are white; the tail is about two feet long, covered with hair of the ſame colour with that on the back, except at the extremity, where it is black.

Both theſe animals are conſidered as beaſts of chace, and are purſued by greyhounds, which, though excellent in their kind, are often baffled by the ſuperior ſpeed of the antelope. The hunters frequently make uſe of the falcon, which attacking the beaſt in it's flight from the dogs, impedes it's motions, and gives theſe latter animals an opportunity of coming up to it.

Hares are in great plenty, differing only from thoſe of Europe in their ſize, being conſiderably ſmaller. Only the Arabs eat the fleſh of theſe animals, though it is altogether as well flavoured here as in thoſe countries where it is eſteemed a dainty.

In the mountainous parts of theſe countries is found the hyena. This beaſt is about the ſize of the wolf, which it alſo reſembles in ſhape; the head, however, is ſomewhat broader and leſs pointed, and the ears are longer; the body is covered with rough, coarſe, long hair, of an aſh-colour, ſtreaked with long black ſtripes from the back to the belly; it's legs are alſo marked with black rings, as is the tail in general, though not always, but it is invariably full of hair like that of a fox: it is ſaid to be the moſt ſavage and untameable of all quadrupedes, and to be in a continued ſtate of hunger or rapacity; even in the act of devouring it's food it ſeems unſatisfied, for even then, though it's growling ceaſes, yet it's eyes gliſten, the briſtles of it's back ſtand erect, and it ſhews it's teeth. The aſpect of this beaſt is horridly ferocious, and it's howl hath been compared to the human voice, exerted in the moment of extreme diſtreſs. Though not much larger than the wolf, it is ſaid to be the fierceſt among wild beaſts; nor is it leſs able in defence of itſelf than active in ſeizing it's prey; combating the lion, the panther, and the ounce, and generally with ſucceſs. It's habitation is in the cliffs of rocks, or in dens which it forms for itſelf under the earth. This beaſt, as well as the jackall, is ſaid to reſort to burying places, tear open the graves, and feed upon the putrid bodies of the dead. If it ventures near the haunts of men, it preys among the flocks and herds, but it more commonly confines itſelf to it's native wilds; and when it fails to find ſufficient food of the animal kind, will devour the roots of certain plants, and the young ſhoots of the palm. Many marvellous ſtories are related of this beaſt; ſuch as it's alluring it's prey by imitating the human voice, it's ſhedding tears over the bodies which it has deprived of life, and it's changing it's ſex; but theſe are fables invented to heighten the deſcription, and render more tremendous a beaſt juſtly dreaded for fierceneſs, cruelty, and inſatiable voracity.

Wolves and foxes are numerous in the plains, but they are rather ſmaller than thoſe of other countries; and the jackalls are the bold invaders of the hen-rooſt, and the deſtroyers of ſmaller quadrupedes. Wild boars are found in the foreſt, and particularly in ſome parts of Syria.

The cameleon is alſo frequently found in the Levant. This little creature reſembles the crocodile in form, and, like that animal, is produced from an egg, but is a very miniature of it, being hardly ever above eleven inches in length. The head of a full-grown cameleon, of the largeſt ſize, is about two inches long, from the back part of the head to the commencement of the tail four inches and a half, and the remaining four inches and a half are in the tail; the legs and feet are two inches and a half long: the bulk or thickneſs of the body differs conſiderably at different times; ſometimes it meaſures only a ſingle inch through from back to belly, and at other times it is increaſed to two inches, for it can dilate and contract itſelf at pleaſure; nor is this inflation confined to the body, for both the legs and tail partake of the diſtenſion.

This dilatation is not occaſioned by merely confining the breath, and ſo ſwelling the lungs, becauſe ſuch an increaſe of ſize could only be of ſhort duration; but the cameleon continues in this inflated ſtate for two hours together: and this appearance is aſſumed and diſappears gradually, the augmentation of bulk being, however, always more obſervable than it's decreaſe. This method of puffing itſelf up is not peculiar to the cameleon alone; ſomewhat of the ſame kind is viſible in pigeons, whoſe craws are ſometimes diſtended with air whilſt they appear to reſpire, cooing and opening their mouths frequently without contracting their ſize. When this animal is in it's contracted ſtate, it ſeems extremely lean; the ſpine of the back is ſharp, the ribs may be numbered, and the tendons of the legs are viſible; yet, notwithſtanding this leanneſs, the pulſation of the heart is not perceivable. The ſurface of the ſkin is unequal, cold to the touch, and has a grain like ſhagreen, but ſofter, each of thoſe little protuberances which occaſion this inequality of ſkin ſeeming poliſhed; ſome of theſe protuberances are of the ſize of a pin's head, particularly on the hinder legs, the upper joint of the fore legs, the belly and tail, but on the ſhoulders and head they are ſomewhat larger, and of an oval figure; under the throat, from the extremity of the lower lip to the breaſt, theſe little eminences are ranged in the form of a chaplet, and when the animal is at reſt in the ſhade, appear to be of a blueiſh grey, and the ſpaces between them pale, red, and yellow.

When this animal is placed in the ſun, the coat or hair which covers it's ſkin undergoes ſuch a variety of apparent changes, as have excited the wonder of mankind, and been productive of much ſpeculative argument among naturaliſts. Thoſe parts of the body on which the ſun-beams are not immediately directed, appear of a tawny brown, and the other parts aſſume brighter colours, ſuch as pale yellow and a lively crimſon, forming ſpots about half the length and breadth of a man's finger, which begin on the ſpine and deſcend half way down to the belly, ſcattering ones appearing alſo on the ſides, tail, and fore-parts. When the rays of the ſun are intercepted, the animal appears to be reſtored by degrees to it's original grey colour; nor do the ſpots always take in their changes the exact colours we have deſcribed, but frequently thoſe of the carpet, table, or floor, on which the cameleon is placed: wrapped in a white cloth it ſeems to loſe almoſt all colour, and this alteration remains a ſhort time even after it is uncovered.

This little creature is taken frequently at Smyrna: it's food conſiſts entirely of flies, and it requires ſo little ſuſtenance, that it takes theſe but ſeldom, and eats them ſo deliberately as to be half an hour in devouring a ſingle one. When confined in a cage it ſeems to enjoy the ſea air, and ſtretches open it's mouth to inhale it: it is uneaſy at reſtraint, and ſeldom ſurvives the loſs of it's liberty above four or five months.

The eyes are remarkably ſmall, yet they are protruded from the head; it has a ſingle eye-lid with a hole in the middle, through which the ſight appears; the colour of the eye is a ſhining brown, and it is ſurrounded by a little circle of gold colour. The conformation of the eyes, however, muſt be ſingular, as the animal often moves one of them when the other is ſtill: nay, one will ſometimes be directed to objects before it, whilſt the other is pointed a contrary way; or when one eye is employed in looking towards the ground, the other will ſeem fixed on the heavens.

The fowls are principally thoſe which are well known in Europe. The domeſtic poultry are preciſely of the ſame kinds; and they have the buſtard, the red-legged partridge, and other birds which conſtitute the game of our own clime. Larks of various kinds, and other birds of ſong, to which we are no ſtrangers in Great Britain, are alſo to be found in thoſe parts of Aſia.

Turky in Aſia abounds with eagles, falcons, and other birds of prey, differing in the various countries which are comprehended in it; ſome of theſe are trained for ſport: the larger are uſed, as we have already obſerved, in taking the antelope; and the ſmaller ſpecies are taught to fly at different kinds of fowl, as was formerly much practiſed in Europe.

The vulture, the cormorant, the ſtork, the heron, the crane, the owl, and the jay, are alſo natives of theſe countries; and there are ſome few pelicans and flamingoes, but thoſe are leſs numerous here than in ſome other parts of the globe. Among the water-fowl are alſo wild geeſe, ducks, widgeon, teal, and gulls, in the ſame varieties as they are found in Europe. Of the latter here are ſome which in the winter leave the ſea-ſhores and rivers, and flying into the towns, perch on the tops of the houſes, and are ſo tame as to take the food which is offered to them by the inhabitants.

It would be unpardonable to omit mentioning the pigeon, and in particular that ſpecies of this bird which is called the carrier; and which, though not peculiar to theſe countries, having been well known to the ancients in other quarters of the globe, has been more lately in uſe here than elſewhere.

This pigeon is diſtinguiſhed from all others by it's eyes, which are ſurrounded with a broad circle of naked white ſkin; by having the upper mandible of the bill covered with the ſame kind of ſkin, reaching from the baſe below the middle of it; and by their colour, which is of a very dark blue, approaching to black. This little animal was, till very lately, employed in conveying intelligence to Aleppo of the arrival of ſhips at Scandaroon.

This bird being bred at Aleppo, was kept there till a veſſel was expected to arrive at Scandaroon, and being conveyed in a cage to the laſt mentioned place, remained there till it was wanted: when this happened, a ſmall piece of paper, containing the name of the ſhip, and ſuch other particulars as could be mentioned in a narrow compaſs, was fixed under the wing, to avoid the writing being effaced by rain; and the pigeon's feet being waſhed with vinegar to cool them, and prevent the bird from ſtopping for that refreſhment which might endanger the deſtruction of the billet, the cage was opened, and the priſoner ſet at liberty, who inſtantly took flight, and returned to Aleppo with incredible ſpeed, often performing a flight of little leſs than ſeventy miles in two hours and a half. But it ſeems to have been neceſſary to take for this purpoſe a pigeon which had young, and not to let her abſence from her brood be longer than a fortnight, leſt, having forgot them, her ardour to return might be abated. Hiſtorians have recorded accounts of correſpondences maintained between the governors or commanders of beſieged towns, and thoſe who were expected to bring relief to them; between lovers and their miſtreſſes; and of extraordinary events communicated in the ſame way.

Theſe different countries produce a vaſt variety of ſerpents, and other venomous reptiles; but, as in other parts of the world, they are ſeldom injurious to mankind. Large white ſnakes are frequently found in Syria, but theſe do not appear to be noxious, nor are the ſtings of the ſcorpion and ſcolopendra, though they occaſion ſevere pain for a few hours, attended with any other ill conſequences. The lizards, which are here in great numbers, of various kinds, are known to be perfectly harmleſs; and the frog differs little from that of Europe.

Among the inſects of theſe countries, the ſilk-worm and the bee claim the pre-eminence; with the produce of the former we are well acquainted; the honey of the latter is of ſuperior flavour and delicacy to that of Europe. The locuſts ſometimes viſit this part of the world in incredible ſwarms, committing horrid devaſtations, and deſtroying all the verdure for many miles in extent.

Having concluded our general deſcription of Aſian Turky, we ſhall proceed to ſpeak of the ſeveral provinces which are under the Turkiſh government.

That diviſion or province of the Turkiſh empire which is called Eyraco Arabic, or Chaldea, lies between the rivers Tigris and Euphrates; being bounded on the north by Diarbec, or Meſopotamia; by part of Perſia towards the eaſt; by the Perſian Gulph, and part of Arabia Deſerta, on the ſouth; and by another part of the laſt mentioned country on the weſt.

The air of this country is in general ſerene, but by no means temperate, the heats being at particular ſeaſons ſo intenſe as to be almoſt inſufferable. It is ſaid to have been an ancient practice of the inhabitants of this country to ſit up to their necks in water during the continuance of theſe heats, and even to ſleep with their bodies immerſed in that element; but as this indulgence was productive of many diſorders, it is at preſent in a great meaſure diſcontinued. They are alſo ſometimes viſited by hot winds, which blowing from the eaſt over long tracts of burning and deſart ſands, are ſo deſtructive, that thoſe who are expoſed to the uninterrupted blaſt frequently periſh in an inſtant.

For eight months of the year they are without rain, and this drought ſometimes continues for the whole year, and even for two years together; during which time the inhabitants contrive to water their lands by means of cuts or canals from the rivers, and engines for conveying the water both to the high lands and to places remote from the banks of them; and by the exerciſe of induſtry and ingenuity, this country is rendered ſo fertile, that it repays the labourer's toil with an increaſe of two hundred fold in moſt kinds of grain. This country is deſtitute of grapes or olives, but the palm-trees ſupply wine, and the ſeeds of the ſeſamum oil.

Nor are the canals from the rivers only ſubſervient to the immediate purpoſes of cultivation; they ſerve to convey off that ſuperfluity of water, which pouring down from the mountains in the ſummer months, when the ſnow is melted by the ſun, uſed to overflow the country, and cover the whole face of it with water, and to facilitate the communication between the diſtant parts of this widely extended province. This diſtribution of water alſo enriches the paſtures, and is productive of excellent animal food, as well as milk and butter in great abundance.

In this country the plain of Shinaar is ſaid to be ſituated, where the race of man were collected after the flood, and from thence diſperſed over the face of the earth: it has been celebrated for having contained the garden of Eden, or paradiſe of our firſt parents; but other parts of the eaſt contend for this honour.

The famous city of Babylon ſtood alſo in this province; and, according to traditional report, on the ſpot where the tower of Babel had once been attempted to be erected.

Whoever was the founder of this mighty city, whether Semiramis or Belus, certain it is, that under the reign of Nebuchadnezzar it arrived at the zenith of grandeur and glory. The walls of Babylon are deſcribed as having been 60 miles in circumference, 87 feet in thickneſs, and 350 in height. The city is ſaid to have been a ſquare, each ſide of which was 15 miles in length. The walls were built of bricks, cemented with bitumen, the natural produce of this country, and which in time grew ſo hard as to be inſeparable from the materials which it joined together: and the earth for making the bricks which built theſe ſtupendous walls, having been all taken out of a ditch which was intended to ſurround them, this latter was afterwards faced with the ſame bricks, and being filled with water, added to the ſtrength and beauty of this proud city.

A hundred gates of ſolid braſs formed ſo many entrances into Babylon, being placed at equal diſtances, twenty-five on each ſide, and from each gate a ſtreet ran in a ſtraight line to the oppoſite, and the houſes in each ſtreet were regular and magnificent. Between every two gates were three towers, four at each angle, and three between each of the angles and the next adjacent gate. From north to ſouth, through the centre of the city, ran the River Euphrates, over which, in the middle of the city, was a bridge of great breadth and height, and at each end of the bridge a palace; that on the eaſt was called the old palace, and occupied four of the ſquares, into ſix hundred and ſeventy-ſix of which the city was divided, by the ſtreets cutting each other at right angles; the new palace at the weſt end of the bridge filled a ſpace equal to nine of thoſe ſquares: and the former of theſe buildings was four miles in circumference, and the latter eight; and this palace was alſo ſtrongly fortified, having three walls within each other. The hanging-gardens of the new palace have been celebrated as great curioſities; they are ſaid to have been a number of terraces, ſupported by arches, and that the higheſt of them reached the ſummit of the city wall: each of thoſe terraces was 400 feet in length, and of proportionable breadth, and the aſcent from one to the other was by ſteps or ſtairs ten feet wide. Water was conveyed by means of engines into an aqueduct which filled a reſervoir on the higheſt terrace, and was from thence diſtributed among the lower ones; each of them was adorned with ſtatues, and filled with the moſt beautiful and odoriferous trees, ſhrubs, and flowers: and to prevent the overflowings of the Euphrates from being troubleſome or injurious to the city, canals were made from it before it reached Babylon, by which that part of it which flowed through the city could always be kept within bounds. Of this immenſe city, once the wonder and glory of the world, not even the ruins now remain; nor is a trace left to aſcertain with preciſion the ſpot on which it once ſtood; a circumſtance the more extraordinary, as veſtiges of buildings of ſtill greater antiquity are to be met with in various parts of the eaſtern world.

The preſent capital of this province is Bagdat, or Bagdad, which was once the metropolis of the Saracen empire: it is pleaſantly ſituated in a fine plain, on the eaſtern banks of the River Tigris, in 33 degrees 15 minutes north latitude, and 43 degrees eaſt longitude from the meridian of London. It is ſaid to have been founded by the Caliph Almanſer, or Almanſur, in the one hundred and forty-fifth year of the Hegeira, and was wreſted from the Saracens by the Tartars in the ſix hundred and fifty-ſixth year, and having been at different times in the poſſeſſion of Tamerlane the Great, the Turks, and the Perſians, was at laſt totally ſubdued by the Turks in the year 1638, and hath continued in their hands from that time, Nadir Shah having in the preſent century made an unſucceſsful attempt on it.

This city was once extremely extenſive and populous, adorned by ſuperb palaces and other magnificent buildings; learning flouriſhed within it's walls, the inhabitants were civilized and courteous, and their language the pureſt Arabic: at preſent it is extremely fallen, both in point of grandeur, population, and elegance, the number of inhabitants not exceeding fifteen thouſand, who conſiſt of a mixture of Mahometans, Chriſtians, and Jews; the latter of whom are more numerous, as viſitors to the ſuppoſed tomb of Ezekiel, one of their prophets, in the neighbourhood of this city, than as reſidents. Few remains of the ancient public buildings are to be found; and the natives are by no means diſtinguiſhed by great learning or politeneſs: even the language hath been corrupted, in the various changes of maſters to which this city hath been ſubjected.

Yet it is ſtill the moſt conſiderable place of trade in the Turkiſh empire on the ſide of Perſia, being ſupplied with all the eaſtern commodities by way of Baſſora, which is ſituated near the mouth of the united ſtreams of the Euphrates and Tigris, and receives alſo annually caravans from Smyrna, Aleppo, and the weſtern parts of the empire, which furniſh it with the produce of theſe countries. It is walled and fortified with towers, on which about ſixty pieces of ſmall cannon are mounted; and is the reſidence of a baſſa, who collects the tribute of paſſengers, who are extremely numerous; the way by land to Mecca lying through Bagdat: the other revenues of the Grand Seignior are gathered by a teſtedor, and a cady reſides here to aſſiſt in the civil government, and who exerciſes an authority almoſt equal to that of the mufti at Conſtantinople. Here are five moſques, and twice as many caravanſeras or public inns; the market-places, or bazars, are arched, and frequently refreſhed with water, to keep them as cool as poſſible in a country where, on account of the exceſſive heats, the markets are frequently obliged to be held at midnight, and the inhabitants are compelled to ſleep on the terraces of their houſes.

Baſſora, Boſſora, or Boſrah, is the next conſiderable city of this province. It is ſituated in 30 degrees 20 minutes north latitude, and 49 degrees 10 minutes eaſt longitude, and lies between the River Euphrates and the Deſart, about 250 miles ſouth-eaſt from Bagdat, and 40 miles north-weſt of the Gulph of Perſia.

This city is of conſiderable extent, the walls being 12 miles in circumference; however, the whole incloſure is not occupied by buildings, there being many gardens and groves of date-trees within the walls. It is populous and flouriſhing; yet the houſes are low, and the public buildings by no means magnificent. The eaſtern part of Baſſora lies by the river, from whence a canal is cut which extends quite through the city, and divides it into two parts, a bridge of boats over the canal forming the only communication between them. Veſſels of great burden come up to the end of the canal, and ſmaller ones load and unload in the canal itſelf. There is a ſtrong fort at the mouth of the Euphrates, from which Baſſora is about 45 miles diſtant.

The ſoil on which the city itſelf ſtands is rough and ſtony, but the adjacent country is fertile and pleaſant; indeed, the whole ſpace between Bagdat and this place is ſo interſected with canals, that both trade and agriculture flouriſh: the former on account of the ready conveyance, and the latter by the drains and fences formed by theſe canals; on the banks of which may be ſeen vaſt herds of cattle, and particularly buffaloes, feeding in delicious meadows and paſtures.

The Eaſt India Companies of England and Holland have factories here, and trade with ſpices for the commodities of this country: but the principal uſe of theſe factories is to facilitate a communication by land with their ſeveral ſettlements in India. Here are alſo merchants of various countries, ſuch as Armenians, Perſians, and Indians, who enrich themſelves by a commerce which extends over the eaſtern world, and is not a little benefited by the caravans which paſs through this place alſo in their way to Mecca.

The eſtabliſhed religion is that of Mahomet; and there is a college in Baſſora for the education of youth, and the reſidence of certain doctors who are teachers of the law; ſo that this city may be ſaid to be a ſeat of ſuch literature as is encouraged in the Turkiſh empire: here are alſo many ſects of Chriſtians, who exerciſe their religion without reſtraint.

Though the trade of this city is at preſent conſiderable, yet it was once much more ſo; but the plague having almoſt depopulated it in the year 1691, it has never ſince recovered it's conſequence; though it was ſoon after repeopled by the Arabs, of whom the preſent inhabitants principally conſiſt, they having long ago ſubmitted to the Turk.

It is the reſidence of a baſſa, who has three thouſand janiſaries under his command, as a garriſon for this important place: and an officer is ſent annually with a body of horſe to collect the Grand Seignior's revenues, which ariſe principally from a duty on cattle, to the amount of one piaſter and a quarter for each ox, cow, or buffalo; two piaſters for a horſe or mare; and about the value of ten-pence for every ſheep. But this tribute is not paid with very ſtrict regularity, nor is it exacted with much ſeverity: ſome petty ſquabbles now and then ariſe about it between the peaſants and the collectors; but as it is apprehended that the Arabs are not perfectly ſatisfied under the Turkiſh yoke, that government does not chuſe to drive them to extremities.

There is an Arabian prince alſo reſiding at Baſſora, who poſſeſſes a large tract of land in the vicinity of this city, over which he claims ſome ſort of ſovereignty; but he draws his revenue from his extenſive plantations of palm-trees, and from a traffic which is carried on here in camels and horſes, of which ſome of the latter are ſo valuable, on account of their great excellence in beauty, ſpeed, and hardineſs, as to ſell upon the ſpot for a thouſand, and from thence to two thouſand crowns: and for the tranſaction of this buſineſs, the Arabian prince laſt mentioned keeps a kind of bank, or money-exchange.

About eighty or ninety miles from Bagdat, on the River Tigris, ſtands Traxt, a conſiderable town, fortified and defended with two caſtles; and on the weſt ſide of the Euphrates, about ſixty miles to the ſouthward of Bagdat, is Curſa, once a place of importance, but now deſolated.

A part of Aſſyria, called by the Turks Curdiſtan, is alſo under the Turkiſh government; though the eaſtern, and largeſt part of it, is ſubject to the Perſians. The Turkiſh diviſion of this province is bounded on the weſt by Diarbec, or Meſopotamia; on the ſouth by Chaldea; on the north by Armenia, or Turcomania; and on the eaſt by that part of the ſame province which is governed by the Perſians.

It lies from north to ſouth, nearly between the 53d and 27th degrees of north latitude, and extends in breadth towards the ſouth about 90 miles; but towards the north it extends from eaſt to weſt near 200 miles.

This country comprehends a conſiderable part of ancient Aſſyria; a name derived from Aſſur, or Aſhur, the ſon of Shem and grandſon of Noah. The ſoil is fruitful, and the face of the country diverſified with hills covered with trees, and vallies rich in paſture and fertile in grain, where they are improved by cultivation; but being a frontier between Turky and Perſia, and ſubject to the deſpotic government of the former, and frequent inroads from the latter, agriculture is in a great meaſure neglected, but the paſtures feed vaſt flocks and herds of cattle.

The Curdes, who inhabit this country, are ſaid to be lineally deſcended from the ancient Chaldeans; they live principally in tents, which are large, and in ſhape of an oblong ſquare: they are not much above the height of a man; the ſides are compoſed of cane or wicker lattices; they are covered with a kind of brown coarſe cloth, manufactured partly with the hair of the camel, and partly with the coarſe wool or hair of the ſheep of this country, and are lined with mats of neat workmanſhip, and extremely durable.

When they have occaſion to ſeek change of paſture for their herds and flocks, their tents are folded up, and carried on the backs of their buffaloes or oxen; and thus they frequently ſhift their quarters, wandering from valley to valley, and from mountain to mountain, according to the different ſeaſons of the year.

But they are ſaid to be more addicted to rapine and plunder than to domeſtic employments or works of induſtry. The men are mounted on excellent horſes, and armed with long lances; and whilſt the women and children are engaged in conducting their cattle to paſtures, and in making butter and cheeſe of the milk, their huſbands lie in wait for the caravans, which they attack without regard to countries or diſtinction of nations, holding themſelves independent, and refuſing to acknowledge ſubjection either to Turk or Perſian.

The perſons of theſe people are widely different from thoſe of the inhabitants of other parts of Aſian Turky; they are ſtout, hardy, and active, but they have very dark complexions, with black hair, ſmall eyes, wide mouths, and very fierce countenances.

The once famous city of Nineveh, the capital of the Aſſyrian empire, was ſituated in this province, upon the eaſtern bank of the Tigris; the walls of Nineveh were ſaid to have equalled in circumference thoſe of Babylon, though it was of a different figure, this being an oblong, and Babylon perfectly ſquare; the thickneſs of the walls is ſaid to have been ſo great, that three chariots might paſs abreaſt on them; and on theſe walls upwards of a thouſand towers or turrets are ſaid to have ſtood, each near 200 feet in height; at preſent no other remains of this magnificent city are to be found, than ſome ruins extending along the bank of the river for about three miles. The prophet Jonas, for whom, among the other prophets of the Jewiſh race, the Mahometans profeſs great veneration, is reported to have been buried on a little hill about a mile and a half from the Tigris, and a moſque is built upon the ſpot, in which the tomb is ſhewn by prieſts who attend for that purpoſe, by whom it is covered with a carpet like that of Mahomet, and offices of devotion are performed at it by the light of lamps or tapers, which are kept conſtantly burning.

There are but few towns or villages in this province; but where the inhabitants erect houſes, they generally place them within ſmall diſtances of each other, for the ſake of mutual protection as well as accommodation, and in theſe places ſmall quantities of land are cultivated, which produce tobacco and gall nuts: they plant vineyards, but make no wine, drying the grapes for food.

The hot winds which infeſt ſome parts of this country, and frequently prove deſtructive, are ſaid to derive their injurious quality from ſeveral hills of ſulphur which lie between Bagdat and Nineveh; there are hot ſulphureous baths at a village in this province, called Alchaman, and the Arabs are ſaid to find gold in ſome of the hills.

Wild beaſts are ſo numerous in this province, that it is neceſſary for travellers to be well armed to reſiſt their attacks, as well as thoſe of the more mercileſs inhabitants of the human race; the former are ſaid to be the dread of thoſe who paſs by the canals, in the ruſhes on the banks of which beaſts of prey lurk, and plunge into the water to ſeize the unwary paſſenger. Wild cats, of large ſize and extraordinary fierceneſs, with very long black ears, are alſo reported to abound in this part of Aſian Turky.

Cheraſoul is the preſent capital of the province of Curdiſtan; it lies eaſtward of the ruins of Nineveh, in the 36th degree of north latitude, and the 43d of eaſt longitude. The ſituation of this place is peculiar, the city lying on the ſide of a hill ſo ſteep, that the houſes are dug out of the rock; and the ſtreets, which are near a mile in length, run in parallel lines one above the other, the communications being by flights of ſteps: it is the reſidence of a beglerbeg or baſſa, who has ſeveral ſangiacks or ſub-governors under him in different parts of the province.

Amadia is ſaid to be in this province, though ſome geographers have placed it in Diarbec; it is, however, ſituated north of Nineveh, in 37 degrees of north latitude; and, like Cheraſoul, ſtands near the ſummit of a mountain, to which the aſcent is ſaid to be a journey of a full hour, yet a conſiderable trade is carried on here: ſeveral merchants reſide in the town, and have their bazar or market, and ſhops for the expoſure and ſale of their merchandize.

Hiſtorians have fixed on a plain in the neighbourhood of Arbella for the ſpot on which Alexander defeated Darius; and the natives ſhew a hill in the midſt of this plain, on which are the ruins of a caſtle, now over-grown with oaks, as the ſtand of Darius to wait the event of this battle. The town itſelf is ſituate between the two rivers Lycus and Caprus, in the 35th degree of north latitude, and is at preſent of very little conſequence.

Upon the borders of a lake called Van, in the northern part of this province, in 37 degrees 55 minutes north latitude, and in 43 degrees 30 minutes eaſt longitude, ſtands the city of Betlis, which is built between two high mountains, within a cannon-ſhot diſtance of each other; it has a caſtle built upon a hill reſembling a ſugar-loaf, having no other aſcent than by a narrow winding path cut out of the rock; on the ſummit is a plain large enough to contain the caſtle, and three ditches, which have each a draw-bridge. The city ſpreads over the interior ſides of the two mountains, which face each other.

The bey, or ſovereign, of this town and the territory which ſurrounds it, is a prince of the Curdes, who ſtill maintains his independency, and is neither ſubject to the Turk or Perſian; nor is it the intereſt of either of theſe powers to endeavour to ſubdue him to their government by force, the ſituation of the place rendering the ſucceſs of ſuch an attempt doubtful, and ſuch a provocation being likely to prove highly injurious to the aggreſſor, it being always in the power of this chief to interrupt the trade and plunder the caravans between Aleppo and Tauris, the road through which they paſs lying among mountains within a day's journey of this place, where the paſſes are ſo narrow as to admit of his cutting them off without the ſmalleſt difficulty, whilſt they are an inacceſſible fortification to his own territories, which may be defended by the troops which he maintains, and which are ſaid to amount to upwards of twenty thouſand horſe, beſides a kind of footmilitia amongſt the ſhepherds ſtill more numerous, againſt the united forces of both the Turkiſh and Perſian empires.

There are alſo ſome other inconſiderable towns and villages in this province; ſuch as Holwan, ſituated among the mountains which divide Curdiſtan and Chaldea from Perſia, in the thirty-fifth degree of north latitude; and Harpel, on the river Caprus, which, though a place of ſome extent, and the reſidence of a ſangiack or ſub-governor, is only ſurrounded by a mud wall. The Mahometans aſſert that the prophet Elijah is ſtill living, and inhabits one of thoſe mountains which ſurround the firſt-mentioned place.

The province of Diarbec, Diarbeker, or Meſopotamia, lies between the Rivers Tigris and Euphrates, which are it's boundaries on the eaſt and weſt; on the north it is bounded by Armenia Major, or Turcomania, and on the ſouth by Chaldea.

The whole country, though ſomewhat hilly, is interſperſed with frequent vallies, watered as well by the two rivers juſt named, as by many other ſmaller ſtreams: the northern part of the province is extremely fertile, producing corn and wine in plenty, and abounding in cattle, wild beaſts and fowls, and all manner of proviſions; the ſouthern diſtrict is leſs pleaſant and fruitful.

The principal towns and cities are Bir, Orfa, Mouſul, and Diarbec, of which the latter is the capital of the province; but, beſides theſe, there are alſo ſeveral ſmaller towns, and ſome populous villages.

Bir, or as the Turks pronounce it, Beer, ſtands on a hill near the eaſtern ſhore of the river Euphrates, in 40 degrees of eaſtern longitude, and 36 degrees 20 minutes of north latitude, at the diſtance of about 70 miles from Aleppo. It is a great thoroughfare into Perſia, and a great paſs from Meſopotamia; for ſome cataracts in the Euphrates below this town prevent the merchandize from being tranſported by water to Baſſora: this town is defended by two caſtles, one towards the river, and the other on the land ſide, in the former of which the ſangiack or governor reſides. Travellers have given accounts of a kind of armoury kept in this caſtle, conſiſting of old croſs-bows of aſtoniſhing ſize, beams intended for battering-rams, Roman ſaddles, and large head-pieces. The town is alſo ſurrounded by a wall, and watered by two clear ſtreams, which riſing on the ſummit of the hill, flow down into the town. The garriſon conſiſts of about ſix hundred janiſaries and ſpahis: the houſes are ranged along the hill from the river-ſide to the top, where there is a caravanſera for the reception of travellers with the caravans, who are not allowed to enter the city, but aſcend to this inn by a winding road at the back of the mountain; on the oppoſite ſide of the Euphrates is another capacious caravanſera, for the uſe of thoſe who in their way from Syria propoſe to paſs the river by a ferry eſtabliſhed at this place, where it is ſmooth and free from cataracts.

All travellers, except thoſe on ſaddle-horſes unaccompanied by camels, pay a tribute here, which is collected at the caravanſeras; but this impoſition is not conſiderable, and the paſſenger is repaid by the plenty and excellence of the proviſions which are furniſhed by the adjoining fruitful and pleaſant country.

Orſa, which ſome travellers have called the capital of Meſopotamia, is ſuppoſed to be the place where the city of Edeſſa anciently ſtood; and, according to tradition, where Abraham reſided; and is ſituated in 40 degrees of eaſtern longitude, and 36 degrees 40 minutes of north latitude. Here is a large fountain, the waters of which riſe immediately under the foundations of the principal moſque of the city, and this is pretended by the Chriſtians of this country to be the ſpot on which Abraham prayed before he proceeded to make an offering to God of his ſon Iſaac, and that the water guſhed out from the two places on which he reſted his knees; on which account this grotto is held ſo ſacred, that no perſon is permitted to enter it with his ſhoes on. The Chriſtian religion is exerciſed here without reſtraint, and the profeſſors of it, who are extremely ſuperſtitious, entertain travellers with various ſtories of miracles.

On the ſouthern quarter of the town is a well, which theſe Chriſtians call the Well of the Handkerchief, and which took it's name, as they aſſert, from the following circumſtance. Abgarus, King of Orſa, being afflicted with a leproſy, ſent meſſengers to our Saviour, and beſought him to come and reſtore him to health, and among theſe meſſengers was a painter, who was enjoined to draw the portrait of Chriſt. Our Saviour refuſed to viſit Abgarus on account of his approaching paſſion; but, obſerving the painter about to perform his taſk, Chriſt threw a handkerchief over his face, which immediately received the moſt lively impreſſion of his countenance, and directed it to be carried back to the prince. As the meſſengers returned, they were attacked by robbers near this city; when he who had the charge of this precious handkerchief, dropped it into a well to conceal it, and having eſcaped and related what had paſſed, the king and his court went the next morning in ſolemn proceſſion to the well, the water of which had miraculouſly riſen to the brim, and the handkerchief was diſcovered floating on the ſurface, which the prince having taken in his hand, was inſtantly cured of his diſeaſe, and he and all his ſubjects were immediately converted to chriſtianity. This ſacred picture, they ſay, after being kept at this place many years, was at length ſtolen by Franks, as they called the European Chriſtians, and carried to Rome. And from this tale the water of this well has the reputation of being a ſpecific for the cure of leproſies.

This city is walled with free-ſtone, and defended by towers at proper diſtances, but the ſpace within is but meanly built, and great part of it deſolate or ruinous. Here is alſo a caſtle on the ſouth ſide of it, ſurrounded by a broad and deep ditch cut out of the ſolid rock: on the top of this caſtle they ſhew a ſmall ſquare turret, as the former dwelling of the prophet Elias, though both that and the caſtle are apparently of much more modern erection. This city is governed by a baſſa, whoſe authority alſo extends over Bir, and other parts of the province; and he commands a garriſon of about eight or nine hundred troops, partly janiſaries, but principally ſpahis or horſemen, who are neceſſary to check the incurſions of the Arabs, who frequently croſs the Euphrates in purſuit of plunder.

The country round Orſa is extremely pleaſant; and, near the city laid out in gardens and vineyards, which produce excellent wine. Here is a conſiderable manufacture of yellow Turkiſh leather, and a kind of tapeſtry or cloth for covering tents and other uſes of the like kind.

Mouſſel, Mouſel, or as it is ſometimes called Mouſul, is ſituate on the weſtern bank of the river Tigris, oppoſite the ruins of Nineveh, in 43 degrees of eaſt longitude, and 36 degrees of north latitude. It is about three miles in circumference, ſurrounded by a ſtone-wall, and has a caſtle for it's defence, in which alſo the baſſa reſides, with a garriſon of about three thouſand men; but the buildings are indifferent, and the city is by no means populous, though it has a very conſiderable trade, by means of the caravans from Aleppo to Perſia, which paſs through it, and the navigation of the river to Bagdat, Baſſora, and the Gulph of Perſia. The greater part of the inhabitants are Chriſtians of the Armenian and Greek communions, which religion is tolerated, though that of Mahomet is the eſtabliſhed faith.

Though the oppoſite ſhore of the river about Nineveh is extremely fertile, yet on the ſide of Mouſul it is barren and unfruitful, producing ſcarce any thing but galls near this city.

The heat is ſo intenſe in the ſummer, that the inhabitants are obliged to confine themſelves to their houſes, from an hour or two after the ſun riſes till the like ſpace after it is ſet: and this place is alſo particularly infeſted with the hot and dangerous wind which we have already mentioned, and which is here called ſamiel, and is imagined to be that mentioned by Job; each blaſt of it ſeems impregnated with ſtreaks of fire as fine as hairs, and is ſo malignant that it inſtantly deſtroys thoſe who are unfortunate enough to breathe or inhale it. It is eaſily perceivable in it's approach, and thoſe who diſcover it fly from it with the utmoſt ſpeed, or falling flat on their faces, eſcape by ſuffering it to paſs over them; this wind is principally felt near the river, but not upon it, and is ſuppoſed to be occaſioned by ſulphureous vapours kindled by agitation.

But beſides this peculiarly peſtilent air, which only viſits this country at particular and ſometimes very diſtant ſeaſons, the conſtant heat of the air is at all times during the hot months dangerous in a degree, injuring the lungs, inflaming the blood, and drying the ſkin ſo that it is apt to crack or riſe in bliſters. Travellers guard againſt theſe pernicious effects, by covering their faces and eyes with ſoft and thin black crape: but even this precaution is ſometimes ineffectual; the eyes grow red, and ſmart exceſſively. This complaint is relieved by an ointment made with a mixture of ſugar and long-pepper, both powdered extremely fine, and mixed with any unctuous matter.

Diarbec is the chief city of this province of Diarbec Proper, though Bagdat is reputed the capital of all the provinces which were formerly included under the general name of Diarbec, and which conſiſted of Meſopotamia, Chaldea, Aſſyria, Eyraco Arabic, and Curdiſtan.

This city, which is called by the Turks Caremit, is ſituated in the 38th degree of north latitude, and in the 41ſt degree of eaſt longitude. It ſtands on a riſing ground, not far from the ſource of the Tigris, and where the courſe of that river forms a ſemi-circle; and from the buildings to the river the deſcent is extremely ſteep. It is ſurrounded by two walls, the outward one being fortified by ſixty or ſeventy ancient towers; and each wall has three gates, over which are Greek inſcriptions, at preſent almoſt illegible, though the name of Conſtantine occurs ſeveral times in them, and gives room for conjecture, that this city was founded by that emperor, or that it enjoyed his particular favour and protection. It contains upwards of twenty thouſand Greek and Armenian Chriſtians, beſides a conſiderable number of Mahometans, and is equally commercial, opulent, and flouriſhing: a canal from the Tigris ſupplies it with water; and it has ſeveral moſques, one extremely magnificent, which was formerly a Greek church; and ſeveral ſpacious and commodious bazars or markets, and caravanſeras. Near the city is a chapel, which is reputed to be the place of Job's interment.

Over the Tigris is a ſtone-bridge; though the river is fordable here, except when it is ſwelled by rains and the melting of the ſnow on the mountains, when it is only paſſable by means of this bridge.

The neighbouring country is pleaſant, but not fertile immediately round the city, producing for exportation only tobacco and galls; at ſome little diſtance it is extremely fruitful, ſupplying the markets with excellent proviſions of bread, animal fleſh, and wine; the pigeons are ſaid to be peculiarly large and delicate.

Here are very conſiderable manufactures of various kinds, particularly for dreſſing and dyeing thoſe goat-ſkins which are almoſt univerſally known in Europe under the denomination of Turky leather. The water of the River Tigris is ſaid to poſſeſs qualities admirably ſuited to dyeing this leather, and improving the grain of it; and dyes prepared here for cotton and linen cloths are alſo reputed to afford more lively and laſting colours than thoſe of any other part of Aſia.

The inhabitants of Diarbec are eſteemed more courteous and polite than thoſe of any other city of Aſian Turky; as a proof of which, they are remarkable for treating the women with leſs ſeverity than uſual, indulging them with more freedom of converſation, and not excluding them totally from the management of their families, and thoſe other domeſtic employments in which the ſofter ſex may be ſo uſefully and happily engaged.

This city is governed by a beglerbeg, who is alſo viceroy over a conſiderable part of the province, including ſeveral inferior governments; he alſo commands a very large force, reported to be no leſs than twenty thouſand horſe and foot, who are diſperſed throughout the province for the purpoſe of repelling the Tartars and Curdes, numerous parties of whom frequently make incurſions into it, plundering and deſolating the country, and leading the inhabitants captive.

The province of Turcomania was anciently known by the name of Armenia Major; and is bounded to the north by Georgia and part of Natolia; on the eaſt, by Media, a province of Perſia; by Diarbec and Curdiſtan on the ſouth; and is divided from another part of Natolia by the River Euphrates on the weſt.

This country is extremely mountainous, a chain of hills, which are covered with ſnow even in the month of June, running through the midſt of it; hence the climate is cold, the ſoil in general unfruitful, though there are ſome vallies tolerably fertile, and the fruits of the earth and harveſt of grain extremely backward. Nor does the earth yield any of it's produce in great plenty or perfection, nor at any rate without great labour and toil: ſuch parts of the country as lie near the rivers being watered by channels cut from them, and the more remote parts being refreſhed by the hand like gardens; and this is abſolutely neceſſary as the land is ſo much impregnated with nitrous ſalts, that without a conſtant ſupply of moiſture, the roots of every plant and grain would be burnt up and deſtroyed; though the furrows are made immenſely deep by ploughing with eight or ten oxen at a time, to mix the dry and ſandy earth of the ſurface with that which lying lower remains in a more humid ſtate.

And as bountiful Nature has in moſt caſes ſupplied the peculiar wants of each country and climate, ſo this province is watered by an amazing number of rivers; ſuch as the Tigris, the Euphrates, the Araxes, the Lycus, and ſeveral others; which riſing in the mountains of Maruſius, Antitaurus, and others, whoſe names are hardly known with preciſion, flow through this province, and afford thoſe ſupplies of water, which from the nature of the ſoil are ſo very particularly required.

At the foot of the great chain of mountains, in 40 degrees latitude, at the diſtance of five days journey to the ſouthward of the Black Sea, and ten from the frontiers of Perſia, ſtands the city of Erzerum or Arzerom, the capital of Turcomania.

This city is ſituate at the extremity of a plain of conſiderable extent, which is rather more fruitful in grain than other parts of the province; though the harveſt is late, ſeldom beginning till the month of September, notwithſtanding the wheat ripens in about two months after it is ſown, and the barley in half the time.

This city is alſo incloſed with double walls, like many others in the eaſt, and thoſe are ſtrengthened by towers, and ſurrounded by ditches, which are neither of ſufficient depth for defence, nor kept in any order. Above the town is a caſtle, which is the reſidence of the aga of the janiſaries, a numerous body of whom are kept in garriſon here: indeed, the principal part of the Turkiſh inhabitants procure this commander, for a ſum of money, to enroll their names among this body; by which they obtain the privilege of oppreſſing the Chriſtians, and committing all ſorts of enormities, with the ſame impunity as they are practiſed by the regular janiſaries, whoſe pay not being above ten pence to the higheſt, and deſcending ſo low as two pence half-penny to thoſe of inferior rank, is inſufficient to ſupply thoſe extravagancies in which they are diſpoſed to indulge. The Turkiſh baſſa, who is viceroy or governor of the province, reſides here in a very indifferent palace, and has the care of the revenues, and the adminiſtration of juſtice.

Erzerum is a place of very conſiderable trade, and ſome manufactures. The former conſiſts of veſſels of copper, braſs, and mixt metals, which are dug out of the bowels of the neighbouring mountains; as alſo madder for dying, caviare, (which is made of the ſpawn of ſturgeons) galls, furrs, and opium: the latter, of ſilks, printed or ſtained calicoes, and leather both yellow and red. It is alſo a great thoroughfare for caravans to and from Perſia to Aleppo, and to Trebiſond on the Black Sea, in the way to Conſtantinople. And the Grand Signior draws a conſiderable tribute from the travellers who compoſe theſe caravans; each of whom (not being a Turk) pays a capitation of five crowns, if he only paſſes through the country, and either five per cent. on the amount of his cargo of merchandize, or the value of twenty pounds for each camel's load: but if the caravans enter the city, the duty is conſiderably augmented; the paſſenger paying an additional five crowns for himſelf, and nine per cent. on his merchandize; two thirds of which is gathered for the Grand Signior, and the remaining third is the perquiſite of the baſſa.

The ſudden changes from extreme heat to intenſe cold, are attended with peculiar inconveniences in this city; which ſtanding in a ſandy plain, has no wood for fuel nearer than two or three days journey, the plain itſelf not affording a tree or buſh: the inhabitants of this city are therefore reduced to the diſagreeable neceſſity of ſupplying this want by burning cow-dung, and the excrement of other beaſts; this not only occaſions a very diſagreeable ſmell, but communicates an unpleaſant taſte to the milk, and all the other proviſions, which would otherwiſe be good in their different kinds. The only eatables which do not neceſſarily partake of this nauſeous flavour, are the fruits; which are delightful, but are principally brought from the adjoining province of Georgia.

The water is excellent, falling from the hills in many ſmall rivulets, and after ſupplying the town, watering the adjacent fields: but they make no good wine, nor are their ſpirits preferable; notwithſtanding which, the Turks of this place enforce ſo ſtrictly the law of Mahomet, that neither the one or the other is to be procured without great difficulty.

Van, another city of Turcomania, is ſituate near a lake of the ſame name, in 44 degrees 30 minutes eaſt longitude, and 38 degrees 30 minutes north latitude. The town, which is large and populous, is ſituate at the foot of a mountain, on the craggy top of which is a caſtle which is deemed impregnable, and is garriſoned by a conſiderable number of troops, under the command of a beglerbeg, who governs this place and eight or nine ſmaller towns, each of which has a ſangiac or ſub-governor, who is accountable for his conduct to the beglerbeg of Van. The lake is extenſive, being reputed to be four days journey, or one hundred and fifty miles in circumference: there are ſeveral ſmall iſlands in it, and two which are ſaid to contain villages and monaſteries of Armenian monks, and are called Limdaſi and Adareton. Many rivers empty themſelves into this lake; which, however, does not appear to have any outlet or diſcharge: it abounds with excellent fiſh of various kinds; one in particular, which being pickled like the anchovy, is exported in large quantities, and conſtitutes a conſiderable part of the proviſion of thoſe who inhabit this town and it's neighbourhood.

Cars, or Kars, lies on a river from whence it borrows it's name, though the Turks call it Azem, in 44 degrees of eaſt longitude, and 41 degrees 30 minutes north latitude; it is the neareſt town in this province to the frontiers of Perſia, and is about one hundred miles from Trebiſond; the city is of an oblong form, about two miles in circumference, and ſurrounded by a double wall, but is very meanly built, and thin of inhabitants: it has, however, a ſtrong caſtle on an inacceſſible mountain, in which an aga reſides with a numerous garriſon. The Chriſtians are much more numerous in this place than the Mahometans; and though the religion of the latter has the ſanction of public authority, yet they ſeem to exerciſe ſome of their religious ceremonies with a degree of reſtraint, and particularly their ablutions, which they perform in ſecret places, under pretence that the Chriſtians, if they could diſcover their baths, would pollute them, by applying the water to common offices. Two kinds of robbers are ſaid to infeſt this town and neighbourhood: the firſt ſort plunder travellers, under the pretence of cuſtom or tribute; the latter are banditti, who plead no other authority for their depredations than the force of arms.

The merchants of Armenia are not only known throughout all the eaſt, but are to be found in all the commercial countries of Europe, tranſacting mercantile buſineſs both on their own accounts, and as agents for others, with great judgment, probity, and exactneſs. In making their bargains, they employ a broker; whoſe buſineſs is to look on whilſt the buyer tenders to the ſeller the money he means to offer, accompanying it with many vociferous proteſtations of it's being the utmoſt value of the commodity on ſale: the ſeller, however, rejects the firſt offer, with declarations equally warm, of the inſufficiency of the offer; upon which the buyer adds, the ſeller again refuſes, and the friendly but noiſy altercation continues, till the broker approves of the terms; who then graſps the hand of the owner of the goods, and by ſeeming force compels the ſeller to take up the proffered money. The Armenian merchants, who are reſident in various parts of India, are ſuppoſed to be the moſt opulent and extenſive traders in the world; and great numbers of them are reſident in the Britiſh ſettlements, and under the protection of the different governments of the Engliſh Eaſt India company.

The religion of the Armenians, the practice of which is not confined to this particular province, but ſpreads throughout great part of the Turkiſh dominions, as well as in Perſia, differs materially from the Latin, and in ſome reſpects from the Greek churches, though it approaches neareſt to that communion.

The Armenians have two patriarchs, and many archbiſhops, biſhops, and prieſts of different orders: ſome lead monaſtic lives, and are of the order of Saint Baſil; and theſe are prohibited from marriage, in which all their other clergy are indulged once, but they are forbid to marry a ſecond time; nor is a prieſt permitted to exerciſe the ſacred functions during the firſt ſeven days after he is married, or at any future time, without being ſeparated from his wife a certain number of days, both before and after. The clergy are ordained ſo young as eighteen; but they are at firſt admitted to the inferior offices only, and riſe in the miniſtry by degrees, according to their learning and demeanor.

The monks lead very auſtere and mortified lives, and the whole people keep more frequent faſts than any other church; at leaſt one half the year they abſtain from animal food and fiſh, and on every day which is ſet apart as a faſt, they refrain from all ſuſtenance till the evening, and then they only indulge in bread and roots, or herbs, without oil; nor is this ſeverity to be diſpenſed with, even on occaſions of ſickneſs; and to ſuch a length do they carry this penance, that inſtances have been known where the ſick have refuſed nouriſhment at the actual expence of their lives.

Their opinions with reſpect to tranſubſtantiation, are conformable to thoſe of the Greek church; like the members of which, they alſo dip the bread in the wine, and adminiſter the Lord's ſupper in both kinds: but they do not mingle water with the wine; following, as they ſay, the example of our Saviour, who at the inſtitution of this ſacrament, drank and adminiſtered it to his diſciples pure and unmixed. The bread is made without leaven, in the form of ſmall round cakes; and the whole congregation, without diſtinction, partake of this communion, even children of two or three years old. During the Lent, they do not celebrate the Lord's Supper; nor does the prieſt ſay maſs in public, but in a part of the church divided from the congregation by a curtain, where he repeats all the ſervice in a low voice, except the goſpel and creed, which he reads aloud.

Their churches have only one altar, and the choir is ſomewhat raiſed above the body of the church, the floors of both being covered with carpets, which is abſolutely neceſſary, as the Armenians never enter a place of divine worſhip with their ſhoes on; they uſe muſic in their churches, and the whole congregation join in ſinging parts of the ſervice. After reading the goſpel, certain little bells are rung; in which, as well as in burning tapers or lamps on the altar, they ſeem to follow the Latin or Roman Catholic church; however, the Armenian Chriſtians totally deny the ſupremacy of the pope.

They believe that the ſouls of the righteous, after death, will remain in a ſtate of reſt till the general judgment, unconſcious of any other ſatisfaction than what ariſes from the reflection of a paſt life of virtue: the wicked they conſign to immediate puniſhment in hell.

They have ſeveral ſtrange traditions, which are received as articles of faith: among others, they believe, that during the pregnancy of the Bleſſed Virgin, her ſiſter Salome charged her with incontinence, and the Virgin having deſired her to lay her hand on her belly, a flame of fire iſſued from it, and conſumed great part of Salome's arm; but being directed to place the remaining part of the limb on the ſame place, it was immediately reſtored.

They alſo aſſert, that Judas, after having betrayed his Maſter, reſolved to hang himſelf; and conceived hopes of eſcaping the deſerved puniſhment of his iniquity, by the deſcent of our Saviour into hell, who he believed would ſet free all the ſouls he ſhould find there; but that the devil, aware of his craft, held him by the heel till Chriſt had viſited thoſe infernal regions, and then let him drop in.

The Armenians deny the diviſion of the divine and human nature in the perſon of Chriſt, aſſerting that they are united as the ſoul and body of man.

Many of the ſuperſtitions have crept in among theſe Chriſtians; ſuch as holding certain days lucky or unlucky, and refuſing to undertake any buſineſs on ſuch as are deemed unpropitious; they alſo, like the Turks, eſteem ſome particular animals, and in particular dogs, unclean, and conſider the touch of them as a pollution.

In the adminiſtration of baptiſm they provide only one godfather, and he uſually anſwers for all the children of the ſame parents; becauſe marriages with theſe ſpiritual relations is prohibited even to the fourth degree: ſo that if a male and female of different families have the ſame godfather, they are forbid to marry; and for this reaſon a man is ſeldom deſired to perform this office to more than one family.

The child is carried to church by the mother, or ſome other woman of the family, from whom the prieſt takes it and plunges it three times quite naked into a veſſel of water, repeating a form ſimilar to that directed in the liturgy of the Church of England, and beginning with "*I baptize thee in the name of the Father, Son, and Holy Ghoſt:*" after which the Armenian prieſts, as well as thoſe of the Greek church, anoint the head, mouth, ſtomach, neck, hands, and feet, of the infant, with an oil which is prepared by the patriarchs, of odoriferous plants and flowers, and aromatic ſpices and drugs; which is conſecrated by theſe pontiffs, and diſperſed among the other biſhops and inferior clergy, at a conſiderable price, which is ſtill advanced to the parents of the baptized children.

After thoſe ceremonies have been performed, it is cloathed, and being carried to the altar, the ſacrament is given to it, by putting a bit of the ſacramental bread, which has been dipped in the wine, into the infant's mouth; after which the godfather wraps it in a mantle, which is uſually a preſent from him on the occaſion, and carries the child from the church to the houſe of the parents, preceded by the prieſts, who bear a croſs in proceſſion, and others with tapers burning, and all ſinging certain portions of the holy goſpel; this part of their devotion being accompanied by muſic provided by the father of the child for this purpoſe; and the day is ſpent in feſtivity, as is cuſtomary in moſt Chriſtian countries.

Contracts of marriage are made between parents in behalf of their children, even whilſt they are yet in a ſtate of infancy: and this cuſtom is ſaid to ariſe from the apprehenſions of thoſe whoſe daughters are handſome, that they might be forced from them to fill the liſt of beauties in ſome great man's haram; a violence from which they are effectually ſecured by this meaſure, even the Turks holding the marriage vow a ſacred guard againſt this kind of ſpoil; but though theſe marriages are contracted ſo early, they are not celebrated till the parties are of a proper age, the young couple in the mean time remaining with their reſpective parents; a preſent of ſome garment, ſuited to the rank and condition of the parties, being yearly preſented to the bride by the bridegroom, at the feſtival of Eaſter, by way of renewing and confirming the engagement.

On the day appointed by the parents (the young people being never conſulted on this occaſion) for the performance of the marriage ceremony, the bridegroom, mounted on horſeback, and accompanied by his relations and friends, attends the bride at her father's houſe; who, upon this viſit, gets alſo on horſeback, veiled and dreſſed for the purpoſe, and being joined by many of her friends, who as well as thoſe of the bridegroom hold lighted torches in their hands, the whole company proceed to the church, at the door of which they diſmount, and the bridegroom leads the bride to the altar, where the prieſt, having placed them cloſe together, face to face, lays the book on both their heads, whilſt he reads the ſervice from it; after which he pronounces a nuptial benediction, and a number of muſical inſtruments inſtantly ſtrike up, and accompany the new-married couple and their friends, as they return in the ſame order to the houſe provided for their future reſidence; though this return in proceſſion is ſometimes diſpenſed with, for the purpoſe of admitting the bride and bridegroom to the ſacrament immediately after the ceremony: however, an entertainment is always provided, the magnificence and elegance of which is ſuited to the circumſtances and ſituation of the parties; but the male and female friends, as well as the bride and bridegroom, regale in different apartments, though they all join in conducting the principals of the feaſt to the bridal chamber, where they receive the felicitations, and invocations for happineſs, of all their gueſts.

Soon after the wedding, the parents of the bride ſend her portion to the bridegroom's houſe, in a ſort of proceſſion, attended with muſic. This is proportioned to the condition of the friends, and the ſituation of the bridegroom: among the great and opulent, it not only conſiſts of cabinets and boxes, filled with cloaths, trinkets, and ſometimes fruits and ſweetmeats, but alſo gold and ſilver coins, and jewels; however, the payment of the portion is ſometimes deferred till the birth of a child, at which time a rich cradle, with all neceſſary cloaths and ornaments for the infant are added, as a token of increaſed approbation.

When an Armenian dies, the body is immediately waſhed with conſecrated water by ſome inferior prieſt or miniſter of the church, who is appointed to this duty; after which it is rolled in linen, and ſewed up in a linen bag, and being placed on a bier without a coffin, it is carried to the church, all the prieſts who are reſident in the ſame place, as well as the relations and friends of the deceaſed, attending it with torches or lighted tapers, and being ſet before the altar, the appointed ſervice is read, and the corpſe remains in the church the remaining part of the day and all the following night, with the torches or candles burning by it. After the performance of divine ſervice on the ſucceeding morning, the body is carried to the gate of the archbiſhop, if his reſidence be at hand; and if not, to that of the biſhop, or other prieſt of high rank; who having prayed for the quiet repoſe of the ſoul of the deceaſed, it is taken to the ground where it is intended to be interred, the biſhop and prieſts ſinging ſome portions of Scripture before it. When it is laid in the grave, the biſhop or principal prieſt preſent pronounces the following words three times: "*From the earth cameſt thou, to earth doſt thou return*; *mayeſt thou remain there till the coming* "*of our Lord!*" The grave is then filled with earth, and the company return to the houſe of the deceaſed; where an entertainment is provided, which ſometimes, where the friends are rich, is continued ſeveral days after the funeral.

The great feſtival of the Armenian Chriſtians, is the baptiſm of the croſs, which is annually performed in commemoration of the baptiſm of our Saviour by St. John. On this occaſion the Armenian archbiſhops, biſhops, and other clergy, carry the croſs in ſolemn proceſſion to the neareſt river; where, after reading a form of prayers compoſed for the ceremony, and ſinging ſeveral anthems or portions of Scripture ſelected for the purpoſe, and accompanied with ſuch muſic as can be procured, the croſs is plunged three times into the water by the archbiſhop or biſhop, and the whole attending congregation croud to the water-ſide to ſprinkle themſelves with the water, and receive a portion of the holineſs imparted by the immerſion of the ſacred relic. The ceremony commences about day-break, and ſcaffolds and other buildings are erected in the river for the two-fold accommodation of beholding the ſpectacle, and enjoying the benefit of an early participation of the ſacred water. It is very common for parents to delay baptiſing their children till they can on this occaſion be immerſed in water which is ſuppoſed to be doubly efficacious from this method of conſecration.

The province of Georgia is of very conſiderable extent; but it does not wholly belong to the Turks, great part of it being ſubject to the Perſians.

It is bounded by Circaſſia on the north, by Sherwan and Dagheſtan or Dagheſtan Tartary on the eaſt, by Turcomania on the ſouth, and by the Black Sea on the weſt.

The air of Georgia is in general dry; and though hot in ſummer, yet the winters are ſomewhat ſevere and long, for the ſpring advances very ſlowly till the month of May, ſoon after which the ſummer commences, and again yields to the approach of winter in the month of November. During the ſummer ſeaſon no rain falls, ſo that works of agriculture are performed with ſome difficulty, and the huſbandman is obliged to bring water to refreſh his crops; but the fertility of the ſoil repays his labour in a profuſion of corn, grain, and fruits, which are ſaid to equal if not excel in goodneſs the productions of any country in the world. The apples and pears rival the choiceſt of thoſe fruits which can be procured in Europe: the pomegranates are ſaid to be of exquiſite flavour; and the vines, which twine round the branches of the trees, bear cluſters of grapes of the moſt luxuriant growth, which afford delicious wines, in ſuch aſtoniſhing plenty, that three hundred weight of the firſt growth, and in the higheſt perfection, ſells only for a ſum equal to eight ſhillings: nor are the Georgians abſtemious in the uſe of this precious liquor, they quaff large draughts of it daily, and on feſtivious occaſions indulge in the moſt unbounded exceſs; even the graveſt of their clergy drink to inebriety, and actually encourage their congregations to celebrate the great feſtivals of Chriſtmas and Eaſter in this ſpecies of debauchery.

Nor are the morals and manners of the Georgians leſs cenſurable in many other reſpects; though the men are naturally hardy, brave, faithful, and ſocial, yet theſe excellent qualities are drowned in a deluge of vice, immorality, and diſſipation: drunkenneſs, luxury, and incontinence, are ſo far from being eſteemed crimes, that thoſe who profeſs to teach the Chriſtian religion, are votaries to the pleaſures of the bottle and the table, plunge headlong into all the effeminacy and indolence of Aſia, and keep the moſt beautiful ſlaves they can purchaſe, as avowed concubines, without ſcandal or diſgrace; and all ranks, orders, and conditions of men, following the pernicious example, not only indulge in the ſame enormities, but add to them fraud, falſhood, and the keeneſt principles of inſatiable revenge.

Both ſexes are celebrated for the beauty of their perſons. Travellers have aſſerted, that it is uncommon to meet an ordinary man or woman in a journey through the whole country; the females, in particular, are ſo exquiſitely beautiful, and nature has adorned them with ſuch a profuſion of charms, that they are altogether irreſiſtible. They are in general rather tall, perfectly formed and proportioned, and naturally genteel and elegant: yet they are ſaid to ſully the brighteſt complexions, and ſpoil the lovelieſt faces in the univerſe, by a load of paint; and, what is ſtill worſe, their minds are repreſented as depraved and vicious, and their deſires warm, without the reſtraints of education, or the guard of innate virtue.

The Georgians are alſo ſaid to be vain and oſtentatious, and in the practice of every ſpecies of diſſipation to aſſume an exterior appearance of great gravity; yet they are allowed to poſſeſs, in general, civility approaching to politeneſs, and to be in many reſpects generous and friendly: indeed, it is ſomewhat difficult to fix a character on ſuch an aſſemblage of people of different nations as the inhabitants of Georgia, who are compoſed of Muſcovites, Tartars, Greeks, Indians, Perſians, Turks, and Armenians. The latter are ſuppoſed to equal the native Georgians in number; and, being addicted to merchandiſe, and more induſtrious than them, poſſeſs greater riches, and are employed in many of the offices of ſtate; for which they are in general better qualified by education than the Georgians, as well as by their being leſs abandoned to pleaſure and vice: yet the natives affect to deſpiſe the Armenians, claſſing them as merchants, beneath the mechanics; who, they ſay, are maſters of ſome particular arts, whereas merchants are to be conſidered as mere ſervants or agents employed to ſell and buy the fruits of the mechanic's ingenuity; the huſbandman they rank above either, as following an occupation of the greateſt antiquity, and of more immediate importance to the exiſtence of mankind.

The great men are ſaid to be deſpotic over their vaſſals, exacting from them the utmoſt fruits of their labours, and ſcarce leaving them the means of exiſtence: ſo that in a country which abounds with all the neceſſaries of life, the greater part of the inhabitants are debarred from the uſe of them, to gratify the vanity, feed the luxury, and pamper the appetites, of thoſe whoſe ſituation ſhould induce them to be the protectors, and not the perſecutors, of their leſs fortunate dependants; who, on the contrary, are doomed to ſee their ſons dragged to ſlavery, and their daughters to infamy, by the merciless hands of theſe petty tyrants. Nor have they any other means of avoiding this laſt ſpecies of oppreſſion, than by contracting early marriages between their children; a ſanction to which their maſters, brutal as they are, generally pay ſome regard.

The prevailing religion of Georgia is undoubtedly the Chriſtian, which faith Heraclius, the preſent prince of this country, is ſaid to profeſs; but travellers are ſilent as to what particular church the Georgians incline, or what particular ceremonies or forms of worſhip are obſerved by them: we are only informed, that they build their churches in remote places, and on the ſummits of high hills and mountains, that they may be ſeen at a diſtance, and that they uſe bells in them to call the congregations together, who are however ſaid to frequent them but ſeldom, being content with looking at them without approaching to them.

It has alſo been reported, that the prince who we have mentioned above, has made ſome efforts to civilize his ſubjects, and to baniſh thoſe vices and impurities which have long diſgraced his country: but with the ſucceſs of theſe laudable attempts we are wholly unacquainted, few European nations having any communication with this part of Aſia, and the intelligence caſually received from it, is neither in general very intereſting, nor much to be depended on.

The capital of this province is Teflis, which is ſituated in the 43d degree of north latitude, on the banks of the river Kur, at the foot of a mountain; and is governed by a prince, who, though a native of this province, and nominal ſovereign of it, hath been, at different times, tributary both to the Turks and Perſians, but of late years hath been ſubject to the latter power, though the former ſtill claim the dominion of this country.

It is ſaid to be a large and ſtrong city, ſurrounded by a wall, except where it is waſhed by the river, and defended by a large fortreſs, which lies on the declivity of the hill, and contains within it's walls an arſenal, and a public ſquare, in which a market is held, which is plentifully ſupplied with excellent proviſions of all kinds; the cattle of this country being equally numerous and delicious: the pork in particular, which is the chief animal food of the inhabitants of the whole province, is ſaid to be peculiarly fine and wholeſome. This country alſo abounds with wild boars, and the fleſh of theſe animals is eſteemed a dainty.

Teflis is thought to contain about twenty thouſand inhabitants; and has fourteen churches, ſix of which are reſerved for the Georgian worſhip, and the remaining eight are dedicated to that of the Armenians; there is alſo a cathedral church built with ſtone, which is called Sion, and is repreſented as a ſtructure of ſome elegance, having four naves or ailes, with a dome in the midſt ſupported by four pillars of great magnitude: nor have the Mahometans a ſingle moſque in the city, though they have been at all times the ſupreme maſters of it; but the ſituation of this province induces both Turks and Perſians, as they have by turns ſubdued it, to grant the inhabitants all manner of indulgences in religious matters, even to the expoſure of wine and ſwine's fleſh, two very offenſive articles to the followers of Mahomet, in the public ſtreets and markets; and the uſe of bells in the churches, which is another abomination to thoſe of that faith.

The palace, which is the reſidence of the prince, is ſaid to be well built, and to have ſpacious apartments, open to beautiful gardens on the banks of the river: theſe gardens are ſaid to contain aviaries, ſtocked with a great variety of birds, and a magnificent falconry; and before that front of the palace which faces the town, is a grand ſquare, in which a thouſand horſe may be drawn up, and which is ſurrounded by ſhops of different artificers and tradeſmen. The viſier has alſo a good houſe, and the markets and caravanſeras are handſome buildings, but the houſes of the ordinary inhabitants are low and mean, and the ſtreets ill paved; ſome of the moſt opulent have pleaſant houſes in gardens at ſome little diſtance from the city.

Here are handſome baths, both hot and cold, which are much reſorted to, and conſtitute the principal amuſement of the inhabitants of Teflis; and ſome Italian capuchins have a tolerable convent here, who practiſe phyſic, receiving from Rome an annual penſion, but not ſufficient for their maintenance. Theſe friars undertake the cure of the ſick upon the true principles of quackery, receiving their reward only in caſe of ſucceſs; and, indeed, they are in all reſpects mere pretenders to medical knowledge.

We have already obſerved that this province, being the frontier of Turkey and Perſia, hath frequently changed it's ſupreme maſters: the laſt conqueſt of it is ſaid to have been made by the Perſians, who allow the reigning prince an annual ſalary towards his ſupport, and by way of ſubſidy; beſides which he has a conſiderable revenue ariſing from his hereditary property in lands, the rents of which are, however, always paid in the produce, ſuch as cattle, wine, grain, wax, fruits, and vegetables; and he alſo levies a duty on brandy and melons, and a tribute of a ſheep from every family, (the number of whom are ſaid to exceed forty thouſand) by way of hearth-money: he has likewiſe ſome cuſtom on gunpowder, a conſiderable quantity of which is made in this country, the mountains affording ſaltpetre in great abundance.

The clergy are paid very liberally, not by the living, but the dead; for, at the death of a Georgian, the biſhop requires one hundred crowns for performing the funeral rites; and this extravagant demand muſt at any rate be ſatisfied, though the wife and children of the deceaſed ſhould be ſold to diſcharge it, which is frequently the caſe: and when the biſhop or prieſt has thus received his fee, he lays a letter on the breaſt of the corpſe, requiring Saint Peter to admit the ſoul of the deceaſed to the manſions of the bleſſed; a ſituation to which he is intitled by the generoſity of his ſurviving friends. A ſimilar cuſtom alſo prevails among the Mahometans of this country; the prieſts of which religion diſpatch the like paſſport, addreſſed to their prophet, by thoſe for whom this favour is procured in the ſame way; nor is it eaſy to diſcover whether this piece of prieſtcraft originated in the Chriſtian or Mahometan religion.

The language of Georgia is aſſerted by ſome travellers to be peculiar to this province, and to be ſoft, harmonious, and expreſſive; but others ſpeak of it as a dialect of the Arabic, corrupted by the mixture of words from the various languages of the very different inhabitants. And ſeveral writers agree in fixing the paradiſe of the firſt pair in ſome part of this province; which, for fertility, beauty, and ſerenity of air, ſeems better intitled to claim this honour, than the barren, dry, and rocky country of Paleſtine.

The Georgians concern themſelves but little with commerce, which is chiefly carried on by Armenians: the produce of the country is raw ſilk and furrs of various kinds, and ſome of great value; they alſo make a conſiderable quantity of linſeed-oil; but the greater part of it is conſumed in the country. When the native Georgians ſell any of theſe commodities, they do it by way of barter, exchanging their own goods for the produce of other countries; and the ſame method is alſo generally purſued in their interior trade, where proviſions of all kinds are bartered for cloathing, and ſuch other neceſſaries as will ſupply the wants of the peaſant and huſbandman; ſo that little money paſſes in this country, except what is brought into it by the Armenian merchants, and but a ſmall part of that becomes current. Nor are the Georgians well acquainted with ſuch calculations as are abſolutely neceſſary to the carrying on trade; being in general ſo totally ignorant of figures and arithmetic, that few of them can count an hundred; which is the more extraordinary, as the numerical figures now uſed in Europe, are ſaid to have been firſt invented in the neighbouring country of Arabia, or ſome other part of the Eaſt.

But there is one ſpecies of traffic in which the Georgians themſelves engage, though it is of a nature ſo abhorrent that it is a diſgrace to human nature, and levels thoſe pretended profeſſors of Chriſtianity with the loweſt and moſt ignorant of the race of man.

For, in this country of univerſal ſlavery, even the children are the property of the parents; and being transferable at pleaſure, in common with the beaſts of the field, they are, like them, expoſed to public ſale, and ſacrificed to the luſt of the higheſt bidder, to gratify the avarice, or flatter the ambition, of the unfeeling authors of their exiſtence.

The beauty of the Georgian females, renders them deſirable objects for the purchaſe of thoſe who are employed to ſupply the harams of the great, either at Conſtantinople or other great towns of the empire. The uſual agents on ſuch occaſions are Jews, who traverſe the whole province, culling the faireſt flowers they can find, at almoſt any price that is demanded for them; and as ſome of theſe victims are at times offered up at the ſhrine of the Grand Signior, his viſier, and other officers of ſtate, the principal perſons of the province enter into this deteſtable commerce, and ſurrender their blooming offspring, to be carried in bondage to diſtant countries, for purpoſes which real Chriſtianity would ſhudder at; not only for the ſake of preſent emolument, but from the diſtant hope that their daughters may fill the arms of ſome great and powerful perſonage, by whoſe good offices they may be introduced to places of truſt and lucrative public employments; and with this view the perſons of all the female youth of this country are preſerved with the tendereſt care from every blaſt which might nip the early bud of beauty: and the practice of inoculation, now ſo happily introduced in the weſtern world, owes it's origin to this baſe and unnatural intention.

Nor is the ſale of the human ſpecies confined to the female part of it only; the youths, who are educated in the ſeraglio of the Grand Signior, and fitted either for janiſaries, or for public offices, are moſtly purchaſed in this country; and Chriſtian parents, for the ſake of gain, part with their infant ſons to be inſtructed in the religion of Mahomet, and too probably to ſatisfy the unnatural paſſions of ſome debauched and laſcivious Turk.

Mingrelia, which was anciently called Colchis, is bounded on the eaſt by Mount Caucaſus and the kingdom of Imaretta, by part of the province of Georgia on the ſouth, by the Black Sea on the weſt, and by Circaſſia on the north. The ancient Colchis was of great extent, reaching from the Palus Maotis, or Sea of Aſoph, to Iberia; but the limits of the preſent province of Mingrelia are much more confined, extending only about one hundred and ten miles in length, and ſixty in breadth.

It is well watered by a variety of rivers, all of which empty themſelves into the Euxine or Black Sea; but none of them are of any conſequence, except the Codaurs and the Rione, which were the ancient Corax and Phaſis, at the mouth of which laſt-mentioned river, Colchos, the capital of Colchis, was once ſituated.

This country is mountainous and woody; ſome of the vallies and plains are cultivated, but far the greater part of them remain in a ſtate of nature.

Though the air of Mingrelia may be ſaid to be temperate, the heat of ſummer being ſeldom exceſſive, or the cold of the winter intenſe; yet the great falls of rain in the ſpring of the year, occaſioned by the height of the mountains throughout the province, which break the clouds and bring almoſt a deluge on the low-lands, being ſucceeded by a continued ſun-ſhine and drought, the air is rendered unwholeſome, and peſtilential diſeaſes are common in the autumnal ſeaſon. The ſoil is apparently indifferent, and very little corn is produced in this country; but this may perhaps be more owing to miſmanagement and indolence, than to any natural defect or want of fertility in the earth: for they ſow their wheat and barley without ploughing the land; alledging, in excuſe for their lazineſs, that if they were to ſtir it when it is ſo ſaturated with moiſture, it would become too ſoft to ſupport the ſtalk of the grain; they, therefore, ſow very ſmall quantities of the grains laſt-mentioned, but depend principally on another, which they call gomm, and which is almoſt as ſmall as millet; and of this they make a kind of paſte, which is ſubſtituted for bread, and is agreeable to the taſte, and extremely wholeſome, being of a cooling and laxative quality. For this grain they plough the land with ploughſhares made of wood, which in this ſoft and light ſoil anſwer the purpoſe as well as thoſe of iron: they alſo cultivate rice, and ſow conſiderable quantities of millet; but ſo little wheat or barley, that the bread made from the former of theſe grains is eſteemed a dainty, and reſerved for the tables of the wealthy.

Like other mountainous countries, vegetables are ſcarce here, and the fruits badly ripened and ill-flavoured; an exception, however, is to be made in favour of the grapes, which are delicious, and are produced on vines, the ſtems of which grow round the trunks of tall trees, and the branches aſcend to the tops of them: nor are the inhabitants of this country ſo ignorant as not to know the uſe of them; they make excellent wine, with the goodneſs of which they ſeem perfectly acquainted, by the quantities which they conſume; for, though it is made in great plenty, no part of it is ever exported.

The proviſions are good, and in great variety: beef and pork are the ordinary food of the animal kind, and the laſt is eſteemed the ſweeteſt and moſt wholeſome of the ſort in the world. They have alſo the veniſon of the fallow-deer and the hart, with wild boars and hares in the foreſts, and goats upon the mountains, though the fleſh of the latter is not held in high eſtimation, being generally lean and ill-flavoured: but the country abounds in pheaſants, partridges, quails, river-fowl, and pigeons; of which latter they take vaſt numbers with nets in the ſummer ſeaſon, when they are fat, exquiſitely taſted, and as large as middle-ſized chickens. The horſes of Mingrelia are ſwift and hardy, and are kept in great numbers with little expence; not being ſhod or fed with corn, but ſubſiſting on the paſture of the vallies in the ſummer, and browſing on the tops of the ſhrubs and plants of the mountains in the winter.

Theſe foreſts and mountains, and particularly Mount Caucaſus, produce an incredible number of wild beaſts; ſuch as lions, tigers, leopards, and wolves: the latter frequently deſcend into the plains, and ravage the inhabited parts of the province, deſtroying the cattle, and diſturbing the inhabitants by their howlings; but neither theſe, or any of the other kinds, attack man, unleſs they are provoked by wounds or oppoſition; nor does it appear that hunger will urge them to deſtroy the human ſpecies, though they will prey on the carcaſe after it has been deprived of life, either by themſelves when they are ſtimulated by pain, or when they find it dead by any other accident.

The men are ſtout, robuſt and hardy; and, except the eccleſiaſtics, keep their beards ſhaved cloſe, or extirpate the greater part of them, by plucking up the hair by the roots; they alſo ſhave the crown of the head, and crop ſhort the other parts of it. The cloathing of the common people conſiſts of a felt or ſkin dreſſed in the way of the country, of a triangular form, with a hole at one corner of it to thruſt the head through; and this wretched garment is turned round, and oppoſed to that quarter from whence the wind blows, or the rain is driven: beneath this they wear a ſhirt, which is tucked into a pair of ſtrait breeches; their feet are covered with ſandals, made of the raw hide of a buffalo, which they lace on with thongs of the ſame ſkin; and when the ſnow lies on the ground, they have a kind of ſnow-ſhoes, which being light, and ſpreading much wider than their feet, prevent their ſinking. All ranks wear on their heads caps or bonnets of ſkin or felt, which the affluent line with fine furrs for the winter; but the poorer ſort are ſo careful of this part of their dreſs, that if they are caught in a ſhower of rain, they preſerve their bonnets from the wet, by putting them under ſome other part of their wretched apparel, expoſing their naked heads to the ſtorm, to ſave their head-dreſſes from injury.

Nor are the Mingrelians more neat and cleanly, than elegant in their dreſſes: the garments are ſo conſtructed as to laſt a year, during which they are ſeldom waſhed above three or four times; ſo that they are frequently infeſted with vermin, and at all times ſo offenſive to the ſenſe of ſmelling, that thoſe who are unaccuſtomed to their company, find themſelves much at a loſs to ſupport the effect of the powerful effluvia.

The women conform in dreſs to the Perſian faſhions; and, as they are generally handſome, and have fine hair, which they curl with taſte and ingenuity, the Mingrelian ladies are ſo very far from being diſagreeable or diſguſtful objects, that a traveller can hardly conceive them capable of cohabiting with the huſbands whom we have juſt deſcribed.

But little ornamented as are the perſons of the Mingrelians, their minds are ſtill leſs adorned; they are fierce, cruel, and deceitful: practiſed in private theft, and public rapine, they glory in theſe ſavage accompliſhments. Though they profeſs Chriſtianity, they maintain the lawfulneſs of having a number of wives, on principles of intereſt; and aſſert, that a numerous offspring is a bleſſing, becauſe the ſale of their children furniſhes them with articles of convenience and luxury: but if their progeny increaſe too faſt, and the offers of purchaſe do not equal the fœcundity of their ladies, they murder the young brood without compunction. Nor do they ſhew more humanity to the aged and ſick, whom they diſpatch with as little ceremony, when they are ſuppoſed to be paſt recovery; vindicating their cruelty, by arguing that they only reſcue them from miſery and ſhorten lives which could only be productive of additional pain and wretchedneſs.

The women are ſaid to be lively, witty, and complaiſant; but they are alſo repreſented as proud, vain, and libidinous: nor are they under any reſtraint in the indulgence of their paſſions; for adultery is conſidered as ſo venial an offence, that the commiſſion of it is atoned for by a preſent of a hog to the injured huſband, who commonly invites the invader of his bed to partake of it, and the three parties feaſt on the peace-offering, with perfect ſatisfaction and good humour. Even the crime of inceſt paſſes unnoticed, and the communication between the ſexes is perfectly free and unreſtricted.

The whole family, of whatever condition the chiefs of it are, males and females, princes and princeſſes, and ſervants of all denominations, eat together: when the weather is fair, they dine in the open air; and if it is cold, they make a very large fire, and place their table to windward of it. On ordinary days, the food of the ſervants conſiſts wholly of the paſte made with gum which we have already mentioned; and that of their maſters, their wives and children, of pulſe and dried fleſh or fiſh: but on feſtivals and holidays, or when they entertain their friends, they add to the repaſt veniſon and wild fowl; or if they are unſucceſsful in the chace, an ox, a cow, or a hog, ſupplies the place of theſe delicacies. At theſe entertainments both ſexes drink to exceſs, and it betrays a total want of good breeding to ſuffer a ſingle gueſt to depart before he is completely intoxicated; which is effected without much difficulty, as they drink their wine unmixed, in bumpers of a pint at each draught, and even theſe give place to more capacious bowls, as the company grow warm, and the mirth advances. The converſation on theſe occaſions, is generally made up of boaſts on the part of the men, of their exploits in the field; (which are, however, no better than ſo many robberies;) and among the ladies, of their ſucceſſes in thoſe conqueſts of which they are not leſs vain than the females of more polite nations.

The amuſements of thoſe among them who poſſeſs conſiderable property in land, ſlaves, and cattle, and who may be eſteemed the nobility of this country, are principally thoſe of the field: they chaſe the hart and the deer, and are particularly fond of hawking, and of flying the falcon at the heron; which afford excellent diverſion, as they are both birds of great power, and of ſtrong flight; when they can catch the heron unhurt, they cut off the tuft upon his head and ſtick it in their bonnets, and then let him go at large, that it may grow again, for they ſet a high value on this ornament.

This country had anciently ſome cities of conſequence, which have been celebrated by poets and hiſtorians, particularly Cyta on the river Cyaneus, the reputed birth-place of Medea, Pityus, and Aea on the Phaſis; but of theſe no traces remain, and at preſent here are no cities, and only two inconſiderable towns on the ſea, with the very names of which we are unacquainted.

There are a few caſtles, to the number of eight or ten, in different parts of the province; the principal of theſe, which is ſaid to be called Kues, is the reſidence of the prince of this country, and the others belong to the different nobles or chiefs. Theſe caſtles, or more properly fortreſſes, conſiſt of a tower of ſtone, large enough to contain a garriſon of fifty or ſixty men; and in this tower the valuables of the lord, and in times of danger, of all his dependants, are ſecured, and round it five or ſix others are built of wood, as well for the purpoſe of magazines, as for the reception of women and children, in caſe of an invaſion; between theſe towers, huts are erected with branches of trees, and covered with ruſhes or reeds, for the reſidence of ſlaves, ſervants, and ſuch others of the inferior claſſes, as deſire to put themſelves under the protection of the lord of the caſtle: the whole is ſurrounded with a wall; but the principal ſtrength conſiſts in the ſituation, which is always in ſome thick wood, impervious, but by private ways known only to the inhabitants, and theſe are carefully guarded from diſcovery and approach by thick branches of trees. The caſtle of the prince has a few cannon, but none of the others; theſe latter depending on ſecreſy as their great bulwark of defence.

The houſes, which are ſcattered in great plenty all over the country, are built of timber, with which Mingrelia abounds; thoſe of the poor ſeldom exceed a ſingle ſtory, and that conſiſts of only one room, in which the whole family eat, drink, and ſleep, and to which even the cattle are admitted for ſhelter at night: but thoſe who are more opulent, add another ſtory; yet even theſe habitations are inconvenient, being, as well as the former, without windows or chimnies, though they are ſomewhat better furniſhed with beds and other neceſſaries.

The province of Mingrelia is very poorly peopled; which is not extraordinary, as the continual incurſions of Turks and Perſians, and the ſale of ſlaves, all concur to ſtrip the country of it's inhabitants: nor is it uncommon for petty inteſtine wars to prevail between the different lords or chiefs, when each brings his vaſſals, over whom, as well as their wives, children, and cattle, he exerciſes abſolute authority, armed with ſwords, lances, and bows, into the field, to decide the quarrel; and whoever gains the advantage, makes ſale of his captives, who are the moſt valuable part of the ſpoil. The occupiers of the lands pay their rents in corn, cattle, and other produce of the earth; or rather yield the whole fruits of their labour to their chiefs, reſerving only for themſelves the means of a miſerable exiſtence.

The prince of Mingrelia is tributary to the Grand Signior, to whom he yields an annual acknowledgment of ſovereignty, in about 60,000 ells of a linen cloth which is manufactured in this country. The revenues of the prince himſelf amount to about twenty thouſand crowns a year, which ariſe from certain cuſtoms on the importation and exportation of merchandize, from fines impoſed for particular offences, and from the ſale of ſlaves: but, beſides this income, he has large poſſeſſions in land, from the occupiers of which he is ſupplied with all proviſions, and other neceſſaries of life for himſelf and his court, which conſiſts in common of about one hundred and twenty gentlemen, who are in conſtant attendance, and on particular occaſions are augmented to two hundred, from others who, though not always in waiting, are ready at every call.

The military force of this prince does not conſiſt of more than three or four thouſand troops, who are moſtly cavalry; nor are theſe regular ſoldiers, or formed into regiments or bands, but each ſerves under his own lord or chief, with whom he takes and quits the field, yielding no obedience to the prince, but through the medium of his own maſter, or rather proprietor, who cloaths, arms, and feeds him, and who has the uncontrouled diſpoſal of his liberty and life.

Though this province was once ſo rich in gold, that the fable of the golden fleece is ſaid to have ariſen in it, from a cuſtom of laying fleeces of wool in the narrow channels which were made in the mountains, and particularly Mount Caucaſus, by torrents of water, which in the winter and ſpring of the year ruſhed impetuouſly down the ſides of them, in order to catch grains of gold, which were frequently waſhed out of the earth and crevices of the rocks, and deſcended with theſe floods; yet this ſource of wealth, if it ever exiſted, has been long ſince exhauſted, and very little of this precious metal is to be found in modern Mingrelia. The ſpecies of coin current here, are reported to be piaſtres, Dutch crowns, and a coin of Georgia with a Perſian ſtamp on it, which is called abaſſi: but none of theſe coins have any fixed or certain value; and the little trade of this country is tranſacted, as in Georgia, by barter and exchange.

Some eccleſiaſtical writers aſſert, that the inhabitants of this country were converted to Chriſtianity by a ſlave, during the reign of the Emperor Conſtantine the Great; but this the Mingrelians themſelves contradict, and maintain, that the apoſtle St. Andrew preached the doctrines of Chriſt here, at a place called Pigaitas, probably one of the towns by the ſea; where, according to the accounts of ſome modern travellers, there is ſtill a cathedral, built with ſtone, of tolerable appearance, and adorned within with croſſes and images enriched with jewels.

But when, or by whomſoever, theſe people firſt received the light of the goſpel, it is at preſent overſhadowed by the groſſeſt ignorance, irreverence, bigotry, and ſuperſtition.

The archbiſhop, or chief prieſt, is called catholicos, who has a very great revenue; for, beſides ſeveral hundred vaſſals, who, occupying the lands of the church, furniſh him with all the neceſſaries of life, and many articles of luxury, he raiſes money by ſale of the children of the wretched dependents, and by viſitations of the ſeveral dioceſes within his juriſdiction, where he levies contributions on the other biſhops and inferior clergy, demanding for the conſecration of one of the former a ſum equal to ſix hundred crowns, and an hundred for ſaying a maſs at the ordination of an ordinary prieſt; and theſe, in their turns, plunder the people committed to their care, oppreſſing their vaſſals, ſelling their wives and children to ſlavery, commuting the moſt heinous crimes, and foretelling, for money, future events; a practice which they carry to ſuch a height, that as ſoon as a Mingrelian falls ſick, a prieſt is immediately called in, who inſtead of conſulting the ſtate of the patient's ſoul, affects to rummage a book which he brings in his hand, and proceeds, from the information which he pretends to find there, to pronounce his enſuing death or recovery; but this judgment is generally accompanied with an intimation, that the genius or ſpirit who guards him has been offended, and that an atonement muſt be made by ſome preſent; and for this purpoſe a cow, hog, or ſome other valuable moveable, is delivered to the prieſt, who undertakes, with this offering, to appeaſe the offended arbiter of the patient's fate.

The habits of the catholicos and ſuperior clergy, are generally of ſcarlet cloth and velvet; but the inferior orders are only diſtinguiſhed from the laity by the length of their beards, and by high and round caps, which are worn by all eccleſiaſtics without diſtinction, inſtead of the bonnets which we have already deſcribed. Nor are the lower claſſes of clergy exempted from the hardſhips which are inflicted on other individuals of the loweſt rank; like them they own a lord, for whom they cultivate the ground; and are, in other reſpects, ſubject to his will, except at the particular times when they are called on to aſſiſt in the ſacred functions of religion.

The catholicos makes one journey in his life to the cathedral, to prepare there the holy oil which is uſed in baptiſm; and he generally takes this opportunity of viſiting the ſeveral churches, and gathering the ſpoils which his dioceſans have collected. He is nominated by the prince, not on account of ſuperior learning or ſanctity, but as the moſt likely perſon to draw together conſiderable treaſures; which he has no ſooner amaſſed, than they are frequently ſeized by the prince, and himſelf depoſed to make way for another, who is to purſue the ſame courſe.

Hence it is not ſurprizing, that not only the catholicos, but all the other biſhops, who are ſix in number, ſhould be ſo groſsly ignorant, that they can ſcarce read the common offices of the church; nor do they attempt either to pray, preach, or inſtruct the people: but they faſt, or rather abſtain from fleſh, with great perſeverance; and in this ſingle article they ſeem to include all the exerciſes of religion.

Their churches are full of images, to which they ſeem to pay the principal part of their adoration, whenever they can prevail upon themſelves to viſit their places of public worſhip. Among theſe images, thoſe of St. George and St. Grobas ſeem to engage their greateſt attention; the former, though one of the ſaints of the Latin church, is held in great veneration, both by the Mingrelians and Georgians; the latter is an idol of their own creation, and they have annexed ſuch ideas of terror to it, that the preſents they offer by way of propitiatory ſacrifice, are placed at a diſtance from this formidable repreſentation of imaginary power, to which they are afraid to approach, leſt they ſhould experience the fatal effects of his wrath.

Their form of worſhip, when they find a prieſt learned enough to uſe any, is conformable to that of the Greek church. They adminiſter the ſacrament in both kinds; conſecrating either leavened or unleavened bread, without diſtinction, and taking the wine without mixture, unleſs it is particularly ſtrong: the veſſels uſed at the communion are of wood; and they do not celebrate the maſs during Lent, except on Saturdays and Sundays, becauſe on other days they do not break their faſts till towards the evening.

The only Engliſh traveller from whom we have any tolerable account of the cuſtoms and ceremonies of theſe people, hath given the following deſcription of a Mingrelian chriſtening.

The prieſt was ſent for by the parents of the child, about ten in the morning; and, upon his arrival at the houſe, he was ſhewn into a cellar or place where the wine was kept, where having ſeated himſelf on a bench, he produced a half-torn octavo book, from which he read ſome time in a low tone of voice, and extremely quick. In about a quarter of an hour the father, accompanied by the intended godfather, led in the child, who was a boy about five years old, and having fixed a lighted candle to the door of this apartment, threw a few grains of incenſe on ſome hot embers. During theſe preparatory ceremonies, the prieſt continued to read in the ſame careleſs and inattentive manner; breaking off, however, to pay compliments, and aſk queſtions, when any perſon entered the room; and the father and godfather paſſing backward and forward continually; whilſt the ſubject of the intended baptiſm was amuſing himſelf with eating. In about an hour, a veſſel of warm water was prepared, into which the prieſt put a ſpoonful of oil expreſſed from walnuts; and the godfather having by the direction of the prieſt taken off the child's cloaths, he was ſet on his feet in the water, and well waſhed by the godfather from head to foot. After this, the prieſt taking a ſmall quantity of the ſacred oil for unction out of a leather purſe which hung at his ſide, delivered it to the ſponſor, who anointed the child on the crown of the head, the forehead, the ears, the noſe, the cheeks, the chin, ſhoulders, elbows, back, belly, knees, and feet; the prieſt continuing to read till this unction had been compleated, and the child's cloaths were put on: immediately after which a feaſt of boiled pork was ſerved, on which they all fed plentifully, and then got compleatly drunk with wine.

And, as a confirmation of the total irreverence with which the Mingrelian prieſts perform all their acts of devotion, the ſame author relates a circumſtance of his being overheard enquiring his way in the road, by a prieſt who was ſaying maſs in a church: when the courteous divine left his deſk, and muttering the ſervice as he approached the door, he very civilly directed the traveller in his way; and having gratified his own curioſity, by learning the courſe of his journey, took his leave, and reſumed the functions of his profeſſion.

The faſts obſerved by the Mingrelians are nearly the ſame as thoſe of the Greek church. They have four great Lents: the firſt before Eaſter, which continues eight and forty days; the ſecond before Chriſtmas, which laſts forty days; the faſt of St. Peter, which is compleated in a month; and the fourth, being the faſt obſerved by moſt Chriſtians of the eaſtern churches in commemoration of the bleſſed Virgin, which expires in fourteen days. Their prayers are addreſſed to the Supreme Being, through the medium of the images and idols of their own formation; which they conſider as mediators, whoſe intereſt with the Almighty may obtain bleſſings for themſelves, and bring diſtreſs and ruin on thoſe to whom they bear any kind of enmity. On the feſtivals of Chriſtmas and Eaſter, they abſtain from work; but, inſtead of dedicating this leiſure to the purpoſes of religion, they employ it in eating and drinking to exceſs. They alſo celebrate in the ſame way the feſtivals of their ſaints;

when

when they carry their images about the country in proceſſion, attending them in their beſt cloaths, offering preſents to them, and concluding the whole with a feaſt and a debauch with wine.

There are ſome monks and nuns among the Mingrelians; the former are only diſtinguiſhed from the laity by wearing black bonnets, and ſuffering their hair to grow: they abſtain totally from animal food; but pay no other regard to religion than a ſtrict obſervance of the faſts, which all the Chriſtians of the eaſtern churches ſeem to conſider as a ſufficient atonement for the omiſſion of every other act of duty.

The nuns are of the ſame order, and are known by wearing long black veils; but they are not immured, or confined by any religious vows, but are at liberty to return to ſecular employments, and to marry, whenever they grow tired of the ſeverity with which as nuns they are obliged to obſerve the faſts enjoined by their church.

When a marriage is to be contracted, the parents of the parties agree about the price which the man is to pay for his wife: and this is proportioned to the ſtate of the intended bride, a maid being rated at a higher value than a widow, and the latter being held in more eſtimation than a woman who has been ſeparated from another huſband by divorce; a ſtep which the huſband is always at liberty to take, if he can alledge barrenneſs or ill-nature, either of which are allowed to be ſufficient cauſe for putting away a wife.

After the contract has been made, the parties may cohabit together till the marriage is compleated by payment of the money: and if, from any untoward accident, that circumſtance never takes place, the lady may deſert her temporary huſband, without incurring any loſs of reputation; though ſhe will be ſomewhat fallen in value, in caſe of any future offer.

They mourn for their dead with loud and doleful lamentations, beating their breaſts, tearing their hair, and even wounding their fleſh: the men ſhave their heads and beards, and rend their cloaths. And this mourning laſts forty days, during all which time the body remains unburied. The firſt ten days are ſpent in the moſt extravagant demonſtrations of grief: but the impreſſion is allowed to wear off by degrees, till at the interment of the body they think it neceſſary to abandon their grief; and, for that purpoſe, prepare a feaſt proportioned to the circumſtances and ſituation of the deceaſed, and waſh away ſorrow in plentiful draughts of wine. But the greateſt cauſe of concern to the ſurviving family and friends of the deceaſed, is their being obliged to ſurrender to the biſhop (who, on theſe occaſions, claims the privilege of ſaying the funeral maſs) all the moveables of their departed relation, whether they conſiſt of horſes, arms, cloaths, or money: a right which the prince himſelf exerciſes at the death of a biſhop, aſſuming an eccleſiaſtic character for the occaſion, and ſeizing at once on the ſpoil which the defunct prieſt had collected in the plunder of great numbers of his ſubjects.

The Mingrelians have a cuſtom of making the ſign of the croſs when they eat pork, or drink wine; which probably might ariſe from their original mixture with the followers of Mahomet when that religion firſt prevailed, and the neceſſity they found of diſtinguiſhing themſelves from the Mahometans, that they might offer no offence in ſuch flagrant breaches of a law which the latter eſteemed to be divine.

To the ſouthward of Mingrelia, on the borders of the Black Sea, lie the little kingdom of Imaretta, and the province of Guriel; which are each governed by princes of their own, who are tributary to the Turks.

Imaretta, which is ſaid to be about one hundred and twenty miles in length, and about half that breadth, and includes alſo Abcaſſia, or Abaſſia, which extends along the northern border of it, is encompaſſed by part of Georgia, the principality of Guriel, the Black Sea, Mingrelia, and Mount Caucaſus. It is deſcribed as hilly or mountainous, but well covered with trees; and the vallies as more pleaſant and fertile than thoſe of Mingrelia, affording, in greater plenty, corn, pulſe, cattle, wine, and the other productions of this quarter of the world.

Two towns are mentioned as ſituate in this kingdom: one of which is called Cotatis, in 42 degrees 23 minutes north latitude, and which is ſaid to have been formerly the reſidence of the king or prince of the country, but now of a Turkiſh baſſa, placed here to collect the tribute, and keep the people in ſubjection, by a body of janiſaries, who garriſon a caſtle built on a high mountain which overlooks and commands the town, of the buildings and number of inhabitants in which we have very uncertain accounts, though the former are reported to conſiſt of about two hundred houſes; the town is open and unfortified, except by the caſtle above-mentioned, and a ſtrong citadel with towers on the oppoſite ſide of the river Phaſis, which flows by this place.

Akalzihi, the other town, is alſo the reſidence of a Turkiſh baſſa, and is ſituated in 41 degrees 55 minutes north latitude, on the banks of the river Kur, in a very low ſpot, ſurrounded by a great number of hills: the few accounts given of this town, repreſent it as conſiſting of about four hundred houſes of wood, inhabited by Turks, Jews, Greeks, Armenians, and Georgians, who have their ſeveral places of religious worſhip; it appears to have been once defended by a caſtle, and ſurrounded with a wall, but they are now both in a ruinous condition.

The little principality of Guriel, borders on the north upon Imaretta, on the eaſt upon Mount Caucaſus, on the ſouth upon the Euxine Sea, and on the weſt upon Mingrelia.

Of all theſe countries, Abaſſia or Abcaſſia is the moſt northern; but of this country, as well as of Imaretta and Guriel, very imperfect accounts can be obtained. It is, however, generally agreed, that the manners, cuſtoms, religious ceremonies, and produce, are nearly the ſame as thoſe of Mingrelia; only that in ſome of theſe provinces they coin their own money from metals afforded them by the mountains, which riſe in almoſt all parts of them, and which, though they contribute to the general ſterility of the ſoil, have been probably the means of ſecuring them from invaſions, and from being totally ſubjugated by the powerful Turk.

It yet remains undetermined, whether the province of Comania is to be conſidered as a part of Georgia, or whether it owes any ſubjection to the empire of Turky; it is ſituated to the northward of the laſt-named province, by which it is immediately bounded on the ſouth, as it is by Aſian Muſcovy to the north, by the Caſpian Sea on the eaſt, and by a ridge of mountains ſeparating it from Circaſſia on the weſt. But little information can be gathered of the interior ſtate of this country; which does not appear to carry on any trade or commerce with any other part of the world, and is therefore but little frequented by merchants, and from ſituation, and the known diſpoſition of the inhabitants of the bordering countries, offers no very alluring proſpects to travellers of curioſity.

There is ſtill another part of Aſia which is only doubtfully included in the Turkiſh empire, as the tribute, if any, paid by theſe people, is merely occaſional, and only yielded at ſuch times as they find it neceſſary to claim the protection of the Turkiſh arms againſt the incurſions or attacks of the Perſians.

This is that mountainous country which is called Dagheſtan, or Dag-Eſtan, and which is bounded on the eaſt by the Caſpian Sea, along the coaſt of which it extends near forty leagues, on the weſt by Mount Caucaſus, by Circaſſia on the north, and on the ſouth by part of Perſia.

But of the inhabitants of this ſpot, and the produce of it, we are little better informed than of the provinces we have juſt mentioned. Pretended accounts have been given by certain modern geographical writers, both of the manners and cuſtoms of the Tartars who range theſe unexplored wilds; but we are not ſufficiently ſatisfied with the authenticity of their relations, to impoſe them on our readers, as truths on which they may depend: certain it is, that the land is chiefly uncultivated, and the ſubſiſtence of the inhabitants is principally derived from their flocks and herds which feed among the mountains, and from the beaſts of the chace; that their manners are rude, and their diſpoſitions ſavage. The little that has been known of them has been principally communicated by travellers, who paſſing with caravans by the borders of this country, have unfortunately received proofs of the native fierceneſs and rapacity of theſe lawleſs and uncivilized mountaineers; and their information has amounted to little more than that they are reported to have a chief, who is denominated ſhamhal, and many inferior nobles, who are called myrſas; and that they have a town of the name of Tarchu, ſituate near the Caſpian Sea, and about fifteen leagues to the northward of Darbent, which is ſaid to be built wholly of wood, and to contain about ſeven or eight hundred houſes.

Between the Black Sea and the Caſpian, lies Mount Caucaſus, as it is very improperly called, being rather a ridge of mountains riſing to an incredible height, and extending near forty leagues in length, and little leſs in breadth: part of this mountain (an expreſſion which we ſhall uſe in conformity to eſtabliſhed cuſtom) is covered with foreſts of trees, compoſed of almoſt every ſpecies of the fir and pine, or at leaſt of ſuch as are known to flouriſh in regions of ice and ſnow, with which the ſummit is covered during great part of the year; other parts exhibit tremendous ſpectacles of naked and impending rocks, horrible precipices, and mouths of caverns, into which no human being has ever adventured; but which are ſuppoſed to afford ſhelter to innumerable hoſts of wild beaſts, who, impelled by hunger, or drove out by the uninterrupted increaſe at certain ſeaſons, pour down into the plains, attack the flocks and herds, and terrify the neighbouring inhabitants.

But even this mountain contains towns and villages; and the little vallies, or rather crevices between the rocks and precipices, produce corn, cattle, wine, fruit, and all the neceſſaries of life in aſtoniſhing plenty; ſo that thoſe who have occaſion to travel through theſe apparently dreary regions, find them far from inhoſpitable, and have little to regret but the difficulty and danger of a road, which, winding along the brink of the mountain, or ſcaling it's almoſt perpendicular height, preſents him with a continued ſcene of conſternation and horror. The people of this mountain are nearly ſuch Chriſtians as their Mingrelian neighbours, though they acknowledge ſubjection to the Turk.

The Euxine or Black Sea, which we have had frequent occaſions to mention, is more properly a lake, as it has no communication with the ocean; but from it's amazing extent may ſeem well entitled to the denomination of a ſea, being from eaſt to weſt little leſs than three hundred leagues in length, and in breadth from north to ſouth in ſome places one hundred and twenty, though in others conſiderably leſs. It waſhes on the north Crim Tartary and Circaſſia, Anatolia or Aſia Minor on the ſouth, on the weſt Turky in Europe, and on the eaſt Georgia: as it is principally ſurrounded by the dominions of the Grand Signior, his ſubjects alone are permitted to navigate it, and they are too little addicted to commerce, and too ignorant as mariners, to apply advantageouſly this noble communication between the different parts of ſo widely-extended an empire. This ſea is joined to the Palus Maotis or Sea of Aſoph by the Straits of Caffa, which were the Boſphorus Cimmerius of the ancients: it receives many rivers; and, among them, the Don or Tanais, the Danube, the Phaſis, the Nuper, and the Neiſter.

Our deſcription of Aſian Turky hath hitherto been confined to thoſe provinces which extend from Arabia northward; thoſe which remain are ſituate to the eaſt of Arabia.

The kingdom of Syria, or at leaſt that part of the ancient kingdom which ſtill retains this name, is bounded by part of Diarbec and Natolia on the north, by other parts of Diarbec and the Deſarts of Arabia on the eaſt, by the ſame Deſarts and ſome part of Judea or Paleſtine on the ſouth, and on the weſt by the Mediterranean Sea or Levant.

The ſkirts of this country towards the coaſt are a chain of high mountains, which, however, is diſcontinued near Seleucia; and for about four or five leagues between Mount Pieria and Mount Caſſius, where the country is tolerably level, opening a paſſage to the river Orontes, which there diſembogues itſelf into the Mediterranean Sea.

Within this chain of mountains, which are covered with an infinite variety of trees and odoriferous ſhrubs and plants in eternal verdure, are extenſive plains, watered by a thouſand rills, which deſcend from the mountains, and fertilize the ſoil to a degree almoſt inconceivable. Theſe plains ſtretch to the foot of another chain of hills leſs lofty than the former, which in like manner extend themſelves nearly parallel to the ſea, towards which they are rocky, bare, and barren: within theſe hills are another range of plains; and this interchange of rocky eminences and level lands, is continued at unequal diſtances, for twenty leagues, and in ſome places conſiderably more, from the ſhores of the ſea.

Of the many rivers which have their ſources in theſe different chains of mountains, rocks, and hills, ſcarce any reach the ſea but the Orontes; which, riſing near the ſummit of the higheſt of them on the land ſide, winds round them, and purſues it's courſe to the Mediterranean; whilſt thoſe leſſer ſtreams which ſpring from the interior eminences, are ſwallowed in the plains through which they paſs, or are ſo divided, to anſwer the various purpoſes of agriculture, that they never re-unite, but loſe their names and exiſtence: ſome of the divided rivulets, indeed, find their way to the Orontes; but even that river ſeems to loſe it's waters, and decreaſe in magnitude inſtead of growing larger, as it approaches the ſea.

The ſeaſons of the year in this part of Aſia change with perfect regularity: the ſpring commences with the month of March, but it is of ſhort duration; the month of April compleats the vernal ſeaſon; and by the middle of May, the ſummer heats have produced ſo total a change, that the unrivalled verdure of the two preceding months has wholly diſappeared; and inſtead of ten thouſand flowers and ſhrubs, whoſe luxuriance delighted the eye, and whoſe odours regaled the ſenſes, the dry and parched ſoil is compleatly ſtripped of it's cloathing, and not a trace remains of growth, but among thoſe hardy plants and ſhrubs which being natives of the rock ſend their fibres in ſearch of moiſture through all the fiſſures and crannies of the mountain.

And from the middle of May to the ſame part of the month of September, the fervid rays of the ſun are hardly intercepted by a ſingle cloud; nor till this time do the inhabitants expect rain, the firſt falls of which are extremely moderate, and are ſucceeded by an interval of three weeks or a month, during which a ſecond ſpring takes place; and the air having been cooled by the rain, continues temperate and ſerene till the ſecond rains, which are generally more ſevere and of longer continuance than the firſt; and the ſucceeding interval of fair weather is of ſhorter duration and more interrupted. And theſe interchangeable viciſſitudes of ſunſhine and rain take place, the former increaſing and the latter diminiſhing proportionably, till the month of November is conſiderably advanced, and the winter approaches; which it does ſo mildly and gradually that the trees retain their leaves till the cloſe of this month, nor is the cold ſo ſevere as to require the uſe of fires.

The winter ſeaſon is conceived to be fully advanced by the tenth or twelfth of December, and the duration of it is generally forty or forty-five days; but even during this ſpace, though the air is ſometimes piercingly cold, yet the froſts are inconſiderable, the ice ſeldom acquiring firmneſs enough to ſupport the weight of a man: and in this ſhort winter many of the days are ſo warm, that flowers of various kinds (the produce of the advanced ſpring in the weſtern parts of the world) continue to bloom during the whole courſe of it; and the almond and other early ſhrubs ſhew their bloſſoms by the middle of February, and are immediately ſucceeded by the peach, apricot, and other fruit-trees; and the fields begin to aſſume a vernal appearance nearly about the ſame time.

The winds ſeldom blow high in this country; but thoſe from the eaſt and north-weſt are ſharp during the winter, and when they are at the former point, are extremely penetrating: but during the whole ſummer, that is, from May to September, the winds from the ſame quarter are ſo intenſely hot, that they have been compared to the air which iſſues from the mouth of a heated oven. The only means of rendering the heat of this ſeaſon ſupportable, is to exclude the air as much as poſſible, by ſhutting the doors and windows; for, though theſe hot winds are rarely fatal in this part of the eaſt, yet they are extremely inconvenient, exciting painful oppreſſions of the breaſt and difficulty of breathing; however,

ever, theſe winds are not equally troubleſome in every ſummer, ſome years paſſing without their being felt; and in others their continuance not exceeding four or five days: and it may be remarked, as a merciful diſpenſation of Providence to theſe climates, that though the north and eaſt winds prevail moſt in the winter, yet during the hot months the wind is moſt commonly in the weſtern point, and paſſing over the ſea, allays the fervent heat of the ſun, the reflected rays of which, in a country where the whole ſurface is at this ſeaſon a perfect rock, would be intolerable but for theſe refreſhing breezes.

Yet in the extreme heats of ſummer, the air is ſo far from being unwholeſome, that the inhabitants without diſtinction ſleep either in their open court-yards, or on the flat roofs of their houſes, without ſuffering the ſmalleſt injury; which muſt be attributed to a purity and dryneſs of the air peculiar to this climate, as in other warm countries the night-dews are ſo exceſſive, that expoſure at this ſeaſon to the nocturnal effects of them, is in almoſt all caſes attended with the utmoſt danger.

The vegetable productions of this country are, Turky wheat, Turky millet, barley, beans, kidney beans, lentils, melons of various kinds, a ſmall cucumber peculiar to this province, and baſtard ſaffron: they alſo cultivate hemp and cotton; and in the gardens near Aleppo tobacco, though at the diſtance of ten or fifteen miles from that city this herb is planted in great quantities in the fields, and conſtitutes a very conſiderable branch of traffic with Egypt.

The barley harveſt begins about the beginning of May, and both that grain and the wheat is in general ſecured by the twentieth of that month; and in order to prevent the poſſibility of it's being injured by any ſudden change of the weather, as ſoon as it is cut down, (or, according to the more common practice, plucked up by the roots) the whole ſhock is removed to ſome elevated ſpot of hard and level ground in the neighbourhood, where it is firſt perfectly dried, and then the grain is ſeparated from the ſtraw and chaff, by a machine which conſiſts of ſeveral ſmall iron wheels, with cogs or notches, which being fixed to rollers, and thoſe drawn by horſes or other cattle acroſs the ſhock which is ſpread abroad for the occaſion, anſwer the two-fold purpoſe of cutting the ſtraw and clearing the grain from it. When the grain is thus ſeparated, it is depoſited in ſubterranean granaries, which are entered by ſmall holes or mouths not wider than thoſe of wells, through which alſo the air is frequently admitted, to prevent the corn from becoming rotten and unwholeſome.

Some parts of this province produce grapes from which wine is made, and which are carried to Aleppo, and there preſſed out by the Chriſtians and Jews; thoſe that grow in the vicinity of that city being only fit for immediate eating, or to be dried for raiſins: indeed, the wine of this country is in general indifferent, the red wine being ſtrong and heady, but inſipid to the taſte; and the white wine, though ſomewhat more agreeable to the palate, thin, weak, and apt to turn ſour; nor have either of them the mirth-inſpiring qualities uſually aſcribed to the generous kinds of that liquor. From the dried raiſins they procure by diſtillation an ill-flavoured brandy, which they endeavour to mend by adding a few aniſeeds in the proceſs, and then call it arrack, of which thoſe who are not reſtrained by the laws of Mahomet, drink conſiderable quantities publicly; and thoſe who pretend to follow the doctrines of that prophet, are by no means deficient in taking their

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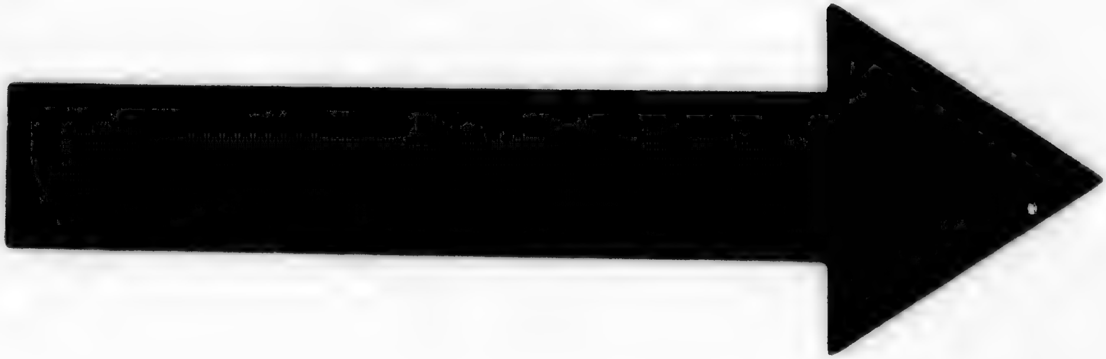

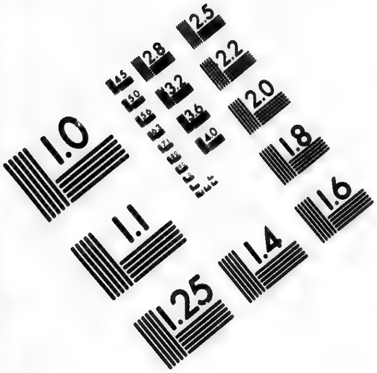

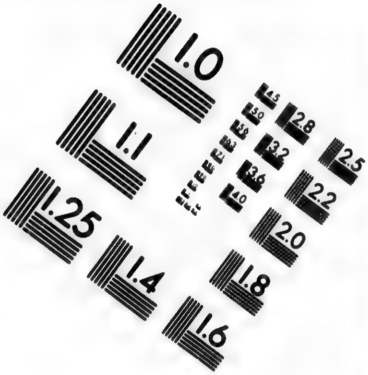

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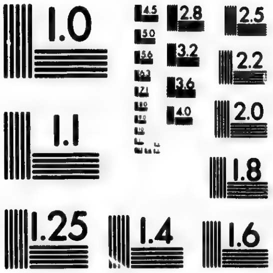

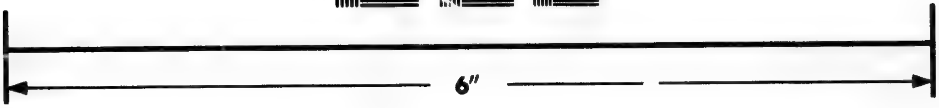

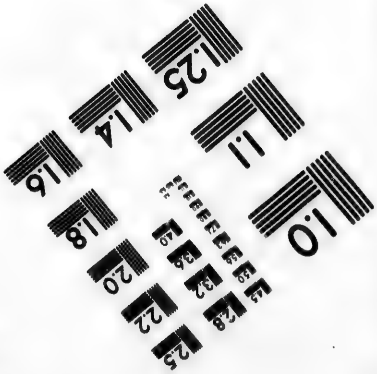

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ſhare, when they can do it without being ſubject to cenſure, or rather puniſhment; for as they almoſt univerſally offend in this way, apprehenſions of the former conſequence have but little weight with them.

The fruits of this country are apples of a few ſorts, but not better flavoured than the grapes; apricots, peaches, pears, quinces, oranges, lemons, and pomegranates of different kinds; mulberries white and red; figs of different kinds; and piſtachio-nuts, walnuts, and ſome of leſſer ſorts; but none of theſe fruits are peculiarly excellent, being produced with little care and culture; nor have they any idea of ripening any of them againſt walls. They have alſo olives, which are generally uſed for pickling; at leaſt, ſuch as grow in the neighbourhood of Aleppo; in more diſtant parts of the province they expreſs a conſiderable quantity of oil, which being brought to that city, is there manufactured into ſoap, with aſhes procured from the Deſarts of Arabia.

The mountains and foreſts produce cedars, pines, firs, the turpentine and tamariſk tree; together with oaks, aſhes, planes, poplars, and ſome other trees, which are alſo the growth of Europe. Flowers blow here in great profuſion and perfection, and among them many of thoſe well known in more weſtern climates, ſuch as tuberoſes, violets, narciſſuſes, and others.

The metropolis of Syria at preſent is the city of Aleppo, to which the Turks give the name of Heleb; it lies in 36 degrees 20 minutes north latitude, and in 37 degrees 45 minutes eaſt longitude from the meridian of London, about ſix miles from Scanderoon or Alexandretta, which is ſituate on the ſea.

This city, within the walls, which are however at preſent ruinous, is from three to four miles in circumference; but, including the ſuburbs, may be nearly twice as much: the whole ſtands on eight ſmall hills, one of which appears to have been raiſed above the reſt for the purpoſe of building a caſtle on it to command the town.

The houſes are built of ſtone; and, according to the Turkiſh manner, of a quadrangular form, with flat roofs, and open courts in the middle; and the ſtreets, like thoſe of moſt other places in the eaſt, acquire a melancholy appearance from the dead walls without windows: they are alſo narrow, which adds to their gloomineſs; but they are kept neat and clean, which is indiſpenſibly neceſſary in this country, where they continually tremble under apprehenſions of being viſited by the plague or other peſtilential diſeaſes.

The public buildings conſiſt of the moſques, the bazars or markets, the caravanſoras or inns, and the public bagnios.

The firſt are numerous and tolerably well built; ſome of them ſuperior to moſt, except in the capital of the Turkiſh empire: thoſe in Aleppo have generally an area or ſquare before them, incloſed with a wall, and in the midſt a fountain of water, for the convenience of performing the ablutions enjoined by the law of Mahoment, behind them are generally ſmall gardens, into which ſome of the more devout Turks retire to perform their private devotions.

The bazars or market places conſiſt of ſquares, divided into narrow ſtreets, with ſhops on each ſide; but theſe are ſo ſmall and confined, that they are filled by the tradeſman, his neceſſary aſſiſtants, and his goods, ſo that the buyers are obliged to ſtand in the ſtreets to cheapen the commodities they have occaſion to purchaſe; each of theſe ſtreets is devoted to a particular trade, nor is any other admitted into it. The ſtreets have gates at their ends, which are regularly ſhut up about an hour after ſun-ſet; and theſe gates, or doors, are ſtrengthened with plates of iron, but the locks (as they have been called by ſome travellers, though they are rather bolts or bars) are wholly of wood.

The caravanſeras may be compared, as to the ſtile of building, to many of the ancient inns in Great Britain; they are quadrangular, containing below eating rooms, warehouſes, ſtables, and other offices of the like kind: above a colonade extends the whole length of each of the four ſides, from whence are doors into ſmall bed-chambers. The area of the quadrangle ſerves for a kind of exchange, in which the ſeveral merchants and traders make their bargains and tranſact their buſineſs; for which purpoſe alſo, in wet weather, they aſſemble in the gallery above, which is formed by the colonade juſt mentioned.

The public bagnios reſemble in all reſpects thoſe which we have already deſcribed, but they are frequented here by Jews and Chriſtians as well as Mahometans; though perſons of ſuperior rank ſeldom uſe them, being accommodated with conveniencies of the like kind in their own houſes.

In the ornamental parts of their public buildings they employ a yellow marble, which is raiſed in this country, and takes a good poliſh: they have alſo a coarſe kind of black and white marble, from the diſtant parts of the province; and when they wiſh to add red marble to the mixture, they procure it by ſmearing the yellow with ſome particular kind of oil, and then heating it very gradually to as great a degree as it will bear without cracking, and this proceſs changes it to a lively red. For their common buildings they uſe a ſtone which is met with all over the province, and eſpecially in great plenty near the city; it is very eaſily cut when it is in the quarry, but, like the Bath ſtone in England, hardens on being expoſed to the air.

The neighbouring country alſo affords lime-ſtone in great abundance, which they burn with much ſkill, and reduce to excellent mortar; and at a very few miles from Aleppo they find the gypſum, being that cement of which plaiſter of Paris is made; but this is principally uſed in cementing thoſe earthen pipes which are laid in the ground for the conveyance of water and the ornamental parts of their public buildings.

The city of Aleppo is principally ſupplied with good water from ſprings at ſome miles diſtance from it, by means of an aqueduct which has been reported to have been conſtructed by the direction of the Empreſs Helena; and this is the only water uſed for drink, and for the purpoſes of the kitchen; but almoſt every houſe has a well of brackiſh water, which ſerves for the ordinary occaſions of cleanlineſs, and the ſupply of thoſe fountains which are dedicated to religious ablutions.

The ſmall river Caic, anciently called the Singas, paſſes within a few yards of the eaſtern wall of the city, and waters the gardens which extend for ſeveral miles along it's banks, and which ſupply the town with flowers and ſome vegetables; but the greateſt part of the latter are brought from the village of Bab Allah, and one or two others inhabited chiefly by gardeners, whoſe gardens are ſupplied with water from the aqueduct, as far as the land lies level, and where it riſes too high to be refreſhed in this way, it is laid out in vineyards and plantations of fig-trees, olive-trees, and piſtachio-nuts, with the produce of which the markets of the city are alſo ſupplied.

The city of Aleppo is ſuppoſed to contain about two hundred and thirty-five thouſand inhabitants, two hundred thouſand of whom are Mahometans, and of the remainder, thirty thouſand Chriſtians, and five thouſand Jews. Of the Chriſtians here are different ſects, diſtinguiſhed by the names of the nations which compoſe them; ſuch as Armenians, Greeks, Syrians, and Maronites; and each of theſe ſects have one or more churches in the ſuburbs, where the Chriſtians chiefly reſide.

To theſe ſeveral orders of inhabitants may be added the people called Chinganas, who live in tents like the Arabs, and like them alſo wear as ornaments rings of gold, ſilver, or other metal, in the exterior cartilage of their right noſtrils. There is generally a ſmall camp of theſe wanderers near the ſkirts of the city; and as they are for the moſt part extremely poor, they are employed in ſervile offices, which they perform for a very ſmall hire. Towards the harveſt, other camps are formed in different parts of the country, where they aſſiſt in getting in the corn and grain; but this people have the general character of Arabs, and their honeſty not being held in high eſtimation, they are treated but indifferently by Turks or Chriſtians.

The people laſt named are however uſeful in collecting fuel for the inhabitants of Aleppo; for as there is ſcarce a tree, except in the gardens, within twenty or thirty miles of that city, they are obliged to heat their baths, and (among the common people) even dreſs their meat, with the dung of animals, the dry leaves of plants, the parings and ſkins of fruits, and whatever elſe can be found that is combuſtible.

On all ſides of Aleppo the country is rocky and uneven for ſome miles, but from the ſouth-weſt to the north-weſt, this inequality of ground extends to the diſtance of twenty miles: and about eighteen miles to the eaſtward of the city, there is a chain of low rocks or mountains which environ a plain of conſiderable extent, into which the water pouring down from the heights after a rainy ſeaſon is there retained as in a kind of baſon, and added to that which riſes within theſe natural walls from a few ſprings, overflows the whole plain to the depth of a few inches, which being evaporated by the ſun, leaves a ſurface of pure ſalt of unequal thickneſs, but in ſome places near half an inch; and this ſalt being gathered in the month of April, is ſufficient to ſupply the whole city and neighbourhood with that commodity.

Of the manners, cuſtoms, and religious ceremonies of the Turks, we have already treated very copiouſly; but as the Chriſtians differ in ſome reſpects from all thoſe who have been already deſcribed, we ſhall mention ſome of their cuſtoms and ceremonies.

The Chriſtian women at Aleppo are as cloſely confined as the Turkiſh; ſeldom going abroad, except to the church or the bagnio, and in caſe of illneſs to attend their phyſicians: ſome are indeed indulged with permiſſion to viſit their relations, and to walk in the gardens, two or three times a year; but others, and indeed the generality of them, never ſee a garden during their whole lives.

But they are excellent breeders, and as they ſuckle their own children univerſally, they are fully engaged in this employment during the earlier part of their lives; as they never wean their offspring till they are three or four years old, unleſs they prove with child again in the mean time: for this toil they are in ſome meaſure compenſated by the eaſineſs of their labours, which affect them ſo little, that the moſt delicate of them are in perfect health again at the end of ten or twelve days, and the common people in general reſume their uſual employments the very day after their delivery.

The marriages of ſome of the ſects of Chriſtians are alſo celebrated with ceremonies different from thoſe of other parts of the eaſt, though they all ſeem to agree in it's being unneceſſary to conſult the young couple on the occaſion, the parents making the contract, and preparing for the nuptials, before the bride or bridegroom are made acquainted with the intended union.

And as the marriage ceremony of the Maronites is performed with more pomp and particularity than thoſe of the other ſects, though it includes alſo all the forms and cuſtoms obſerved by them, we ſhall deſcribe one of their weddings.

The parents of the bridegroom having ſettled the previous matters concerning portion and ſettlement, which are no more neglected here than in Europe, the father of the intended bride invites all the relations of the bridegroom to a preparatory entertainment which is made for the purpoſe of fixing on the wedding-day.

In the afternoon of that day which has been at this meeting appointed for the celebration of the nuptials, the parents and relations of the bridegroom again aſſemble at the houſe of the bride's father, where a ſupper is prepared, of which however the hero of the feaſt is not permitted to partake. After this repaſt is finiſhed, the whole company go in ſearch of the bridegroom; who, according to the eſtabliſhed cuſtom, is to hide himſelf, that he may be dragged with apparent unwillingneſs to the performance of the marriage rites; his hiding-place is however eaſily diſcovered, and he is brought forth dreſſed in the worſt cloaths he has, and received with ſhouts and loud acclamations of joy at the happy event of finding him: a brideman is now appointed, who leads him ſeveral times round the court, attended by the whole company, who continue their vociferous expreſſions of ſatisfaction; and he is then conducted in the ſame form into an apartment, where the wedding cloaths are laid out in great order, and the prieſt who attends pronounces a benediction on them, and aſſiſts in dreſſing the bridegroom; which being compleated, they return to the court, or to the room where they firſt aſſembled, with like ceremony.

At midnight, or ſometimes not till ſeveral hours after, the relations and friends of both ſexes who have been invited to the wedding, walk in proceſſion to the habitation of the bride, each carrying a torch or candle, and the whole cavalcade being preceded by a band of muſic: on their arrival the door is found ſhut, and upon their knocking and demanding the bride, they are refuſed admittance; force is now offered; and, after a decent defence, the troops of the bridegroom are permitted to be victorious, and the ſurrender of the bride being agreed on, ſhe is conducted by her female relations out of her chamber, covered from head to foot with a veil, and led in proceſſion to the houſe of the bridegroom, accompanied by a ſiſter or two, or one or two of her other neareſt relations, where ſhe is ſeated at the head of the table among the women, but remains veiled and totally ſilent and motionleſs, except on the entrance of any new gueſt, when ſhe is expected to riſe from her ſeat, receiving an intimation of the approach of a ſtranger from the lady who ſits next her, as ſhe is herſelf enjoined not to open her eyes.

As ſoon as the whole company are aſſembled, entertainments are prepared, conſiſting of fruit, ſweetmeats, and wine; and the gueſts of either ſex, in different apartments, enjoy themſelves in feaſting and mirth during the remainder of the night, few of them (except thoſe who are advanced in years or infirm) retiring to reſt.

On the ſucceeding morning, about nine, the biſhop or other prieſt who is to perform the ceremony attends, and is received by the whole company, all the women being veiled, and the bride muffled up from head to foot as before; the bridegroom now enters, richly dreſſed according to his rank, and accompanied by his brideman, who places him by the ſide of his lady; and the biſhop proceeding to repeat the nuptial ſervice, puts a crown on the head of the bridegroom, and in turn on thoſe of the bride, the brideman, and bridemaid; and joining the hands of the couple intended to be married, he continues to read the ſervice, and at a certain part of it puts a ring on the finger of the bridegroom, and delivers another to the bridemaid, who places it on the finger of the bride; towards the concluſion of the ceremony, the biſhop ties a ribband round the neck of the bridegroom, which remains there till the afternoon, when a prieſt is directed to take it off. Nor is it eaſy to conceive what this cuſtom can allude to, unleſs it is to remind him, that the ſacred knot which has been tied, can only be looſened by the power of that Being whoſe miniſter the prieſt is ſuppoſed to be.

The marriage rites thus performed, the males and females are divided as before: to the apartment where the former are to be entertained the biſhop alſo retires, and partakes of a repaſt ſerved up, immediately after he has drank a diſh of coffee, to him and a few others of the moſt conſiderable and grave among the company; and when they are departed, which is generally as ſoon as they have dined, a great entertainment is provided for the reſt of the gueſts, with wine, their arrack, coffee and tobacco in great abundance, and the day is ſpent in mirth and jollity; the ladies amuſing themſelves alſo with feaſting and regaling in their apartment.

About midnight the bride retires to her chamber, to which the bridegroom is conducted by his friends, and having preſented a glaſs of wine to his lady, ſhe drinks his health, and he having returned the compliment, retreats again with his company to new diverſions which are now prepared, and which conſiſt of muſic, a kind of maſquing, and other pieces of buffoonery, and theſe continue the remainder of this ſecond night and great part of the following day: at length the greateſt part of the gueſts depart; but a few more officiouſly kind ſup with the bridegroom and peſter him till midnight, when his patience and his ſpirits being almoſt exhauſted, they permit him to take poſſeſſion of the bridal bed.

But this fatiguing procraſtination of his happineſs, is not endured without ſome recompence; every gueſt who has been invited to the wedding ſends preſents, and theſe are ſometimes ſo conſiderable, as to conſtitute a fortune for the new-married pair: to the bride, noſegays are ſent by her acquaintance for ſeveral ſucceſſive days.

On the eighth day after the wedding, the relations of the bride are permitted to viſit her, and an entertainment is provided, which however is taken in the ſame unſociable way, in ſeparate apartments; the lady herſelf being prevented from joining in the mirth of the day, by ſtrict injunctions from her female relations to keep perfect ſilence for at leaſt a month, and not even to indulge her huſband with more than a few words of her converſation; and this mortifying piece of ſelf-denial the poor Armenian women are compelled to practiſe for a year after matrimony.

And, indeed, the marriage of a Chriſtian woman of this country, ſeems to be a total ſurrender of all her conſequence, and all the ſocial enjoyments of life: ſhe is not uſually even admitted to the honour of ſitting at table with her huſband, but attends him like a menial ſervant; nor is ſhe to appear unveiled, unleſs to her very near relations, and to her prieſt, phyſician, and ſervants.

The Maronites, indeed, relax ſomewhat from this ſeverity, their wives being ſometimes permitted to eat with their huſbands, and to receive the viſits of ſtrangers now and then; nor does this confinement of the Chriſtian women of Aleppo appear to proceed ſo much from jealouſy or apprehenſion of their miſconduct, as from a dread of the conſequences, if they ſhould be ſeen and liked by any of the Turks.

Europeans of ſeveral nations have factories at Aleppo: that of the Engliſh conſiſts of a conſul, his chancellor, chaplain, phyſician, ſecretary, and other officers; and a certain number of merchants, who are chiefly concerned for the Turky company, though ſome trade here on their own accounts. Here is alſo a conſul of France, with officers and merchants; and the people of this nation are ſo numerous that they have a college (which was formerly filled by jeſuits, but now by ſome other order) and three convents of nuns, either conſiſting wholly of French, or of other nations who put themſelves under their protection.

The Dutch have alſo a conſul, but no other reſidents; and here are ſome Italian merchants, and a few Jews from the ſame country.

The Europeans who reſide here ſpend agreeable lives, and thoſe of different countries are extremely ſociable, the unmarried live principally together in large caravanſeras which occupy a conſiderable part of the beſt quarter of the city, and being built as before deſcribed, ſerve as warehouſes, and for other purpoſes of trade below, whilſt the upper floor contains bed-rooms and other domeſtic apartments. They all retain the European dreſſes and cuſtoms, and have their food dreſſed as uſual in the ſeveral countries of which they are natives, dining frequently abroad under tents in the pleaſant ſeaſon, and particularly on Saturdays and Wedneſdays. Their animal food is in great perfection, and they eat conſiderable quantities of it, even at ſupper, without inconvenience: the wines of France are commonly drank here, and the Engliſh have introduced their favourite liquor, punch; a draught of which, made rather weak, and taken before meals, is found ſo refreſhing and wholeſome in this warm climate, that not only the other European reſidents, but the native Chriſtians, and the leſs rigid Turks, are become very fond of it.

The diverſions of the Europeans at Aleppo, are hunting and hawking, after the rains, and till the weather grows too warm for theſe exerciſes; they alſo in general keep horſes, which are extremely handſome and ſpirited, and ride out every day, either early in the morning,

ing, or towards the ſun's decline; and thoſe who do not ride, take the evening air on the tops of the houſes: during the month of April, and part of May, they moſtly reſide at Baballah, among the gardens, whither they alſo go frequently to dine whilſt the hot weather continues.

Nor have the officers of the trading companies, or the European merchants, any reaſon to complain of ill treatment from the Turks: from the oppreſſions of the government they are protected by public leagues of amity, and private capitulations reſpecting trade, between the porte and the ſeveral nations to which they belong; and the reſpect with which they are treated by the principal people among the Turks, induces others to follow their example. They even travel into the country unmoleſted by thoſe wandering tribes of Curdes and Arabs who range the wilds and mountains and plunder the natives with impunity; an indemnity for which they are indebted to a few trifling preſents made now and then to the princes or chiefs of thoſe vagrant freebooters, and to certain civilities ſhewn to them by the Europeans when they are diſpoſed to viſit Scanderoon; to theſe precautions they alſo add a third, which being univerſally known, is no ſmall preſervative againſt the attacks of robbers, and that is, a nice calculation of the expences of their intended journey, ſo that they ſeldom carry money enough with them to tempt the plunderers: and, above all, they are given to underſtand, that any inſult offered to the ſubjects of an European power, would be reſented more highly than the ſame offence againſt any of the native inhabitants, an intimation highly neceſſary in a country which derives ſuch conſiderable advantages from a trade carried on by foreign nations.

Among the diſeaſes to which this city and it's neighbourhood are liable, are fevers, and particularly thoſe of the remittent kind, fluxes, the colera morbus, dyſenteries, quinſies, peripneumonies, pleuriſies, and in a few inſtances rheumatiſms; they have alſo a cutaneous diſeaſe, which is ſaid to be peculiar to this city and the vicinity, and is therefore called the Aleppo evil, but which ſeems to be that diſorder which has been deſcribed by ſome ancient and modern medical writers under the denomination of the leproſy of Arabia: they are alſo ſubject to the viſitations of the plague in common with other populous cities of Aſia.

The next city of this province is Scanderoon, formerly Alexandretta, or Little Alexandria, a denomination annexed to diſtinguiſh it from Alexandria in Egypt; it is ſituated at the very extremity of the Mediterranean Sea, in 36 degrees 36 minutes north latitude, and in 36 degrees 45 minutes eaſt longitude from London, and is the ſea-port to the city of Aleppo which we have juſt deſcribed.

This city is by ſome writers aſſerted to have been built, and by others to have been only repaired and embelliſhed, by Alexander the Great, after a victory obtained over Darius, in the neighbourhood of the ſpot on which the city now ſtands.

The ground on which Scanderoon is ſituated is ſo marſhy and unhealthy, that the inhabitants conſiſt only of wretched Greeks, and other Chriſtians equally low in fortune and condition, whoſe habitations are ſuited to their circumſtances, being chiefly low huts built with wood, or with branches of trees, and plaiſtered with clay; where they gain a miſerable livelihood by plying as porters on the arrival of ſhips, and by entertaining at their houſes the common ſeamen and paſſengers, the officers and others of ſuperior rank being uſually accommodated with lodging and entertainment at the houſes of the conſuls and merchants of the European nations, who generally reſide together in a more ſalubrious air, about a mile or two from the city, where they have good houſes and conveniences; but even from hence they are obliged to remove on the approach of the hot ſeaſon, when they retire to Balain, and other villages among the mountains at ten or twelve miles diſtance from the ſea-ſhore, where they enjoy the benefit of cooler air, good water, and excellent fruits in great variety and plenty.

Here is a ſmall garriſon of janiſaries under the command of an aga, in an old caſtle by no means in a defenſible ſtate; and ſome inferior civil officers and miniſters of juſtice reſide here: but except at the particular times when ſhips of trade arrive, and during their ſtay, this place is of very little conſideration. We have already mentioned the practice which once prevailed of giving advice to the merchants of Aleppo, when ſhips anchored in this port by pigeons, but this is at preſent diſuſed.

Antioch, once the capital of Syria, but which is now chiefly in ruins, and hath changed it's name to Anthakia, lies about twenty-two miles ſouthward of Scanderoon; it is ſituate in a plain of conſiderable extent, near the mouth of the river Aſſi, formerly the Orontes; but the port which uſed to give ſhelter to veſſels is now totally choaked up with ſand. Here are ſome remains of ancient magnificence, and of a canal or aqueduct which appears to have been of great importance; but the houſes of the preſent inhabitants are ſo few and low, and ſo much ſcattered, and the intermediate ſpaces are ſo thickly planted with fruit and other trees, that it has at a very little diſtance much more the appearance of a grove than a city. Since the year 1188, it has been ſubject to the Turks, who have a garriſon here in an old caſtle which overlooks the town and river: ſeveral of the apoſtles are ſaid to have preached the Goſpel at Antioch; and it has alſo the honour of being the reputed birth-place of St. Luke and St. Ignatius. The diſciples of Chriſt were firſt called Chriſtians in this city.

Nearer the mouth of the Orontes, and about twenty leagues from Scanderoon, are the remains of Seleucia, or Seleucia Piera, once a conſiderable town and port, but now reduced to a wretched fiſhing village; a fate which has alſo befallen Orthoſia, now Tertaſo, which was alſo formerly a place of trade.

South of Antioch, and in 35 degrees 30 minutes north latitude, is Laodicea, the modern Latakia; it obtained the former name in honour to the mother or ſiſter of Seleucus Nicanor, by whom this city was founded, and under whoſe protection, and that of his immediate ſucceſſors, it was raiſed to great ſplendor and magnificence; and though it afterwards declined exceedingly, yet it is now reſtored to a very conſiderable degree of conſequence as a maritime trading town, though not to it's original ſplendor, as may be ſeen very evidently by the ſuperb remains of it's ancient glory.

Among theſe are part of an aqueduct of ſolid building without arches, ſuppoſed to be that which hiſtorians have aſſerted to have been built at this place by Herod; and a triumphal arch ſupported by columns of the Corinthian order, the architrave adorned with military weapons, trophies of arms, and ſhields, and the entablature noble and of admirable workmanſhip; but this monument of fallen grandeur is now converted to a moſque. In various places are rows of columns of granite and porphyry, which appear to have compoſed parts of temples, or other public buildings; and at a ſmall diſtance to the weſtward of the city are the remains of a cothon of beautiful conſtruction, in the form of an amphitheatre, capacious enough to contain all the navy of England: but it ſerves at preſent only as a harbour for a few boats and very ſmall veſſels; the entrance, which is not above forty feet wide, and which is defended by a ſmall fortreſs or caſtle, being ſo choaked with ſand, that it will not admit veſſels of any conſiderable burden.

But the curioſities which chiefly claim the attention of travellers, are the catacombs, which are about half a mile to the northward of the city towards the ſea. Theſe conſiſt of a number of apartments, cut out of the ſolid rock, of different dimenſions, but moſtly of one form, being from ten to thirty feet ſquare: on all ſides of theſe rooms are cells more or leſs numerous; in many of them are ſtone coffins, all of which appear to have been richly ornamented with ſculpture, and ſome of the lids are preſerved entire, and are decorated with buſts of men, women, and ſatyrs, and with the heads of beaſts of different kinds; the coffins themſelves are moſtly pannelled, and ſome of them have pilaſters of the Corinthian and Ionic orders at the corners to ſupport the lids; the entrance to theſe apartments, and the communications between them, for they are of unequal depths, are by ſtair-caſes cut alſo out of the rock, the ſides and fronts of which are likewiſe adorned with deſigns in bas relief, correſponding with thoſe on the lids of the coffins.

The Greek Chriſtians have dedicated one of theſe chambers of the dead to St. Teckla, a virgin martyr, who is ſuppoſed to have performed in it ſome very extraordinary acts of penance and mortification: a ſpring riſes in the midſt of it, which is held in great veneration, and many virtues are attributed to it's waters in the cure of jaundice, dropſies, and many other diſeaſes; nay, to ſuch a degree of reputation have they raiſed this ſacred retreat of the pious and exemplary virgin, that the aged and infirm reſort to it in expectation of receiving warning [illegible]eir approaching diſſolutions, and the young to be gratified with innate predictions [illegible]ure happineſs; and it is not improbable that they both receive ſuch aſſurances as they are [illegible]ſpoſed to rely on, the former from their apprehenſions of mortality, and the latter from their ſanguine hopes of future worldly felicity.

Still farther to the ſouthward, in a fruitful plain, and cloſe by the ſea, lies Jebelee, which was anciently called Gabala: here, too, are ſplendid remains of antiquity; for though this place was once a biſhop's ſee, and probably of a ſtill more important rank, it is at preſent a mean and inconſiderable village. Among the remarkable veſtiges of it's former dignity, are the remains of a magnificent theatre, near the north gate of the city; the walls of this once noble building are not above twenty feet high; great part of them having been taken down by the Turks to erect and repair moſques, caravanſeras, and bagnios; but the ſemicircular part remains entire, being one hundred yards in diameter, and having a range of ſeventeen windows of a round or oval form juſt above the ground; between theſe windows were alſo fine pillars ſupported on elegant pedeſtals, but theſe have been long thrown down and are moſtly broken to pieces: the ſeats for the ſpectators alſo remain entire on the weſt ſide. The exterior wall of this amphitheatre is upwards of fourteen feet thick, and is conſtructed with ſtones of great magnitude and regular ſurfaces. In other parts of this city are many beautiful

tiful pillars of granite, the capitals of which are of white marble, exquiſitely poliſhed and highly finiſhed.

As we proceed to the ſouthward, near a ſpring of water, called the Serpent Fountain, are ſeveral monuments of antiquity; and among others a bank of ſolid rock ſloping at the ſides, which are hewn into regular ſtairs from the top to the bottom; at the extremity is a court fifty yards ſquare, which appears to have been excavated ſo as to leave walls of three yards in height on three of it's ſides, that to the north being quite open; in the center of this area a part of the rock has been left three yards high, and five and a half ſquare, on which is erected a kind of throne compoſed of four large ſtones, forming a back, ſides, and canopy, and round the top of each ſtone is a cornice of good workmanſhip: this laſt mentioned ſtructure has been conceived by travellers to have been a niche, or throne, for the reception of ſome idol, the object of religious worſhip; but it rather appears, from the one ſide being left open, and the ſtair provided on each ſide to facilitate the approach to it, that it was intended for a ſeat of juſtice.

And for five or ſix miles farther along the coaſt are many marks of antiquity, particularly ſepulchral monuments of a pointed cylindrical form, and others hewn out of the rock: and ſo thickly ſcattered are theſe traces of decayed magnificence, as to preſent uſeful leſſons on the weakneſs and futility of the greateſt human undertakings, and the total uſeleſſneſs of endeavouring to perpetuate our names by the moſt ſtupendous performances of ingenuity and grandeur! which yield alike to the ravages of time, and the attacks of violence; while the works of the Supreme Being, which are "not made with hands," are *eternal* both in beauty and durability! Nor does any ſpot in the univerſe afford a finer opportunity of contemplating the diſtance between finite and Infinite Wiſdom and Power, than that which we now deſcribe: where, to adopt the ideas of an ingenious traveller, there is a romantic mixture of woods and ſepulchres, rocks and grottos; where the roaring of beaſts and the warbling of birds are re-echoed from the ruins, and reverberated from the cavities of decayed palaces and deſolated temples; and where, in ſpite of the devaſtations of the moſt finiſhed labours of man, the works of God and nature flouriſh in undiminiſhed dignity, and the woods, the meadows, the flowers, the fountains, and the caſcades, which furniſhed the firſt poets with ſubjects for all the luxuriance of deſcription, are ſtill living pictures, and equally the objects of admiration and the themes of praiſe, at the diſtance of three thouſand years, whilſt the heroes they celebrated, and all the works which rendered them famous, are ſunk into the dark abyſs of oblivion!

Almoſt opppoſite the northern extremity of Mount Libanus, are the ruins of Arka, the city of the Arkites of old: this place was pleaſantly ſituated, overlooking to the north an extenſive and fertile plain, throughout which villages, ruined caſtles, rivers, and ſtreams of water, are ſo happily intermixed, as to offer unceaſing variety as far as the eye can command; the ſun riſes over an extended ridge of diſtant mountains, which form the eaſtern boundary of the proſpect, and the lands opening to the weſtward preſent the ſhores of the Mediterranean Sea.

This city ſtood on the acclivity of a ſmall hill, which being nearly of a circular form, rendered it's ſituation almoſt inacceſſible: at the foot of this mount, which has been conceived by ſome travellers to be a work of art, runs a ſmall but rapid ſtream; the city, however, was ſupplied with water from Mount Libanus by an aqueduct, the principal arch of which is ſaid to have exceeded an hundred feet in diameter.

That part of Syria which was formerly diſtinguiſhed by the name of Phænicia, was then bounded by that diviſion of Syria which we have already deſcribed on the north, by Arabia Deſerta on the eaſt, by Paleſtine on the ſouth, and on the weſt by the Mediterranean Sea; and the government of it is partly veſted in the beglerbeg of Damaſcus, and partly in the beglerbeg of Syria.

This ſmall territory was once eminent for arts, ſciences, and commerce: to the Phænicians have been attributed the invention of letters, the diſcovery of navigation, and the art of glaſs making; and certain it is, that their trade was not only extended to moſt parts of Africa, and even Europe, but that they ſent colonies into different parts of both theſe quarters of the world. It is doubtful at what period the name of Phænicia was aſſumed, this being the part of Aſia which has been mentioned in Holy Writ under the denomination of the land of Canaan.

The principal cities of ancient Phænicia are Tripoly, Balbec, Damaſcus, Tyre, and Sidon.

The firſt of theſe cities is diſtinguiſhed from another of the ſame name in Barbary, by the addition of the name of the province, being uſually called Tripolis of Syria: it is ſaid to have derived it's original denomination from being formed by the union of three different places; all ſituate at a very ſmall diſtance from each other, and which ſerved as diſtinct ſea-ports, and afterwards as a common one, to the three capital cities of Arad, Sidon, and Tyre.

The modern town of Tripoli lies on the ſide of a hill, facing the ſea, about a mile and a half diſtant from the old city, in 34 degrees 20 minutes north latitude, and 36 degrees 15 minutes eaſt longitude from the meridian of London, and contains from ſeven to eight thouſand houſes, and ſeven times that number of inhabitants: it is defended by walls, on which are ſeven towers, and a caſtle or fortreſs on the higheſt ground, which commands both the town and port, and is the reſidence of a baſha, who has a garriſon of about two hundred janiſaries, and governs this place and the neighbouring country. The ſtreets of the town are narrow, and it is generally ill built: here are, however, an aqueduct, and reſervoirs for water, which are of tolerable conſtruction; and the latter are raiſed high enough to diſtribute the water among the upper ſtories of the houſe, which is equally convenient for the religious purpoſes of the Turks, and for thoſe of cleanlineſs to the other inhabitants.

The place is divided into what are called the upper and lower towns; in the former is a moſque of ſome elegance, having been formerly a Chriſtian church: here are alſo ſeveral places of worſhip for the different profeſſions of that religion; a monaſtery of capuchins under the protection of the French reſident, to whom they ſerve as chaplains; and ſeveral others.

At the foot of the hill runs a ſmall rivulet, which works ſeveral mills, and has a ſtone bridge over it as a communication between the two towns, and after it paſſes the walls, waters many gardens and plantations of fruit trees, and particularly mulberry-trees, which are cultivated here with great care, in order to feed the ſilk-worms, of which they have vaſt quantities; ſo that they not only export much unwrought ſilk, but manufacture a great deal on the ſpot, this being the principal, or rather the only trade of the place.

The port is ſituated near two miles to the weſtward of the town, and was formerly ſafe and capacious, but a ſand-bank has lately gathered oppoſite to the town, which increaſes rapidly, and threatens to chouk it entirely: the harbour is formed by a piece of high land, which runs out a conſiderable way into the ſea, in a kind of ſemicircular curve, and is joined to the continent by an iſthmus; on each ſide the entrance is a caſtle, with ſome guns, and about an hundred janiſaries, but the fortreſſes are of no conſiderable ſtrength.

Balbec, the ruins of which now only remain, may from them be gathered to have been one of the beſt built and moſt magnificent cities of the eaſt, when it flouriſhed in all it's ſplendor, under the denomination of Heliopolis of Cœlo-Syria, or of Phænicia.

It is ſituated in the valley of Bocat, which is of conſiderable extent, of great fertility, and excellently watered by the rivers Litane and Bardouni; which, joining in the plain, form the Caſimah or Caſimiah, and under that name fall into the ſea near Tyre: yet, under theſe advantages, the greater part of the plain remains uncultivated, though there are ſome ſpots ſown with corn, and planted with vineyards, but ſcarce a tree in the whole extent of it.

The preſent inhabitants are not above five thouſand in number, moſtly Turks, though there are ſome few Chriſtians and Jews; but they are all alike poor, being without trade or manufactures, and poſſeſſing neither ſpirit or induſtry to purſue the labours of agriculture.

At the eaſt end of the wall which encompaſſes the modern town, are the remains of a moſt magnificent temple: and if the portico had been left to the depredations of time only, it would have remained a noble monument of it's ancient beauty and elegance; but two Turkiſh towers which have been erected on it's ruins, have made a wretched alteration in it's appearance. Behind this portico is an hexagonal court, into which it ſerved as an entrance, and which appears to have been adorned with buildings no leſs ſplendid; and ornamental pilaſters of the Corinthian order, with niches for ſtatues, enrich the walls; the doors are ornamented with equal art, and the entablature which ſurrounds the whole building above the pilaſters, has feſtoons admirably executed: a colonade ſurrounded the whole; but of this ſcarce any thing remains but the pedeſtals, the area being ſtrewed with broken pieces of columns, capitals, and other ornamental parts of the buildings.

From this court there is a paſſage into another of quadrangular form, which appears to have been built and ornamented in nearly the ſame manner as that laſt deſcribed, and is at preſent in pretty much the ſame ſtate.

Paſſing through this ſecond court, you arrive at the temple; of which the principal remains are, nine columns ſupporting an entablature; the ſhaft of each of theſe columns is compoſed of three ſtones of the ſame dimenſions, joined without cement by means of a ſingle iron pin, half of which is let into the face of the lower ſtone, and received into that of the next, and the ſockets in each ſtone appear to have been capable of receiving a pin of about one foot long, and nearly the ſame diameter: and this method of faſtening the different ſtones together ſeems to have prevailed throughout all the buildings, and contributed ſo greatly to their ſtrength, that in one part of the ruins of this place one of the columns has fallen againſt a wall with ſuch violence as to cruſh the ſtone it fell againſt and ſplinter part of it's own ſhaft, yet the joinings do not appear to have been ſhaken or in the ſmalleſt degree affected by the concuſſion.

But here is another temple in a part which does not ſeem to correſpond with that we have deſcribed in any regularity of ſituation, and muſt therefore be ſuppoſed to have been dedicated to ſome other character of the Heathen mythology; this has ſtill a periſtyle of eight columns in front and fifteen in flank, which continue to ſupport their entablature, in ſpite of all the attempts which the Turks have made to deſtroy them, in order to get the iron uſed in holding together the ſtones of this fine building. The arch of the portico at the entrance is divided into compartments by carved work and mouldings, and theſe compartments are partly hexagons and partly rhombs, in the proportion of four of the latter to one of the former, in alternate ſucceſſion: the pannels of rhomboidal form, contain heads or medallions of gods, heroes, and emperors; the hexagons are likewiſe filled with ornaments of the ſame kind, though ſome of them have more compleat figures, deſcriptive of circumſtances relative to the ancient mythology; ſuch as a half length of the goddeſs Diana, Leda and the ſwan, Ganymede on an eagle's back, and others. A row of Corinthian columns riſe to the top of the building within, and ſupport an entablature of ſuitable elegance; between each column is a niche finely executed, and over each niche a correſpondent opening or canopy, ſupported by ſmall columns: but the roof of this temple is entirely fallen in, and plants and ſhrubs are ſeen growing out of the ruinous entablature.

To the weſt of theſe ruins are thoſe of a circular temple, the outſide of which is of the Corinthian order, and within a mixture of Corinthian and Ionic: but the exterior beauty of it is deſtroyed by the erection of Turkiſh houſes againſt it; and the Greeks have converted the interior part into a church, and for that purpoſe have divided the lower or Ionic part from the Corinthian, which is above the preſent roof.

At the ſouth-weſt end of the city, a ſmall part of the foot of the mountain Antilibanus is incloſed within the walls, and on this ſpot is a ſingle Doric column of conſiderable height, but principally remarkable for having a ſmall baſon on the top of it's capital, from whence there is a ſemicircular channel of five or ſix inches deep cut down the ſide of the column: if this channel, as it appears, was deſigned to carry water from the baſon, we are at a loſs to conceive how it could be firſt conveyed into that receptacle.

And ſo full is the whole modern city of theſe different ruins, that it appears a confuſed chaos of undiſtinguiſhable beauty and barbariſm, where ancient temples and modern moſques lift their heads together; and the very walls of the preſent inhabited city are compoſed of the common ſtones of the country, mingled in wild diſorder, with broken columns, entablatures, and capitals, and tables containing Greek inſcriptions, which are in many places reverſed, and by that means rendered illegible.

Without the walls of the city, and at a very ſmall diſtance from it, are quarries of a kind of free-ſtone, from whence it is moſt probable the vaſt quantity of huge ſtones employed in building the walls of the temples were originally taken; and this conjecture receives additional weight from obſerving at thoſe quarries ſeveral ſtones of the like ſize and ſhape which remain unmoved, and one of theſe ſtones which, though cut into the intended form, has not been ſeparated from the rock at it's baſe, appears by admeaſurement to contain the enormous load of eleven hundred tons; a magnitude ſo much beyond the efforts of all the force which human art could bring together at this time, that it leaves enquirers totally in the dark as to the uſe or deſtination for which it could poſſibly be intended, as well as to the means which could have been uſed to employ it at all, at the time when it was evidently deſigned for ſome immediate purpoſe.

Various conjectures have been formed with reſpect to the founder of theſe works of magnificence and grandeur. The traditionary reports of the inhabitants aſcribe them to Solomon: and the warm imaginations of theſe eaſtern bigots, repreſent the city of Balbec as the favourite retirement of that rich, powerful, and luxurious monarch; where, according to their accounts, he retired from the pomp and toils of ſtate, to the undiſturbed enjoyment of love and pleaſure.

But theſe are mere ideas, unſupported by the ſmalleſt ſhadow of probability; nor do thoſe opinions appear better founded, which attribute the erection of theſe ſtupendous temples to the ancient Phœnicians; for, if we recollect that theſe buildings are of the Corinthian and Ionic orders, we ſhall find reaſon to be aſſured, that they are of a much more modern date than the flouriſhing times of theſe people: and, from the latter circumſtances, we ſhould be inclined to fix the foundation of them to the time this country was in the poſſeſſion of the Greeks, if the total ſilence of all hiſtorians from the time it was ſubdued by Alexander to the conqueſt of it by Pompey, did not raiſe very conſiderable doubts as to the exiſtence of theſe buildings at either of thoſe periods.

They muſt therefore be concluded to be buildings of a ſtill later date: and the only hiſtorian who has mentioned them, ſays expreſsly, that Antoninus Pius erected a temple to Jupiter, at Heliopolis, near Mount Libanus in Phœnicia, which was one of the wonders of the world; nor is it ſurprizing that the erection of ſo magnificent a temple, dedicated to Jove, ſhould produce many more in honour to other gods of the heathen mythology, as it is well known it was uſual to place ſeveral temples, dedicated to different deities, as near together as poſſible.

The city of Damaſcus is ſituated in 33 degrees of north latitude, at a ſmall diſtance from the river Barrady: it is called by the Turks, Sham; and is defended by a caſtle of conſiderable ſize, though of no great ſtrength, in which is an arſenal, conſiſting chiefly of old arms formerly taken from the Chriſtians.

Damaſcus appears to the greateſt advantage, when it is viewed from a precipice of thoſe mountains, from a cleft of which the river above-mentioned iſſues, pouring down by a ſtream twenty yards broad, into the delightful plain on which, at about two miles diſtance, the city itſelf is ſituated. This plain, which is perfectly level, is ſo amazingly extenſive, that the mountains ſurrounding it's extremity can hardly be diſcerned even from the precipice we have juſt mentioned: and the ſcene is rendered inexpreſſibly beautiful, as well by the numerous gardens which every where ſurround the city, (ſo as to be deemed more than thirty miles in circumference, and from amidſt the trees of which riſe an innumerable variety of obeliſks, ſummer-houſes, turrets, and minorets) as by the pleaſing courſe of the river Barrady; which, on it's precipitating from the mountains,

divides

divides itſelf into three ſtreams, the largeſt of which runs through the city, where it plentifully ſupplies all the reſervoirs and fountains; and the two others, paſſing on the right and left, diſperſe a multitude of little currents among the gardens, where they are improved into caſcades, fountains, and other aquatic ornaments, receiving additional luſtre from the intenſe heat of the climate, which renders a profuſion of water one of the chief luxuries, and from the conſtant verdure and fertility ſo liberally produced by this circumſtance.

The garden walls are of a very ſingular ſtructure, being compoſed of bricks two yards in length, one in breadth, and half a yard thick. Theſe bricks, after being well dried in the ſun, are placed in two rows, edgeway one upon the other; and thus form, in this warm country, a ſtrong and durable wall, built with great expedition, and at an expence very inconſiderable.

The city of Damaſcus is about two miles in length, and is ſaid to contain near two hundred moſques, the moſt elegant of which was formerly a Chriſtian church dedicated to St. John the Baptiſt. This is a very noble ſtructure; and the gates, which are remarkably large, are wholly covered with braſs: before it is a ſpacious paved court, a hundred and fifty yards long, and near a hundred broad; on the three neareſt ſides of which is a double cloiſter, ſupported by two rows of granite Corinthian columns, exceeding beautiful and lofty. There are ſeveral relics preſerved by the Turks in this moſque; among the reſt, they produce a head which they pretend to be St. John's: and they maintain that Chriſt will on the day of judgment deſcend into this moſque, and Mahomet into that at Jeruſalem.

The ſtreets of this city, like thoſe of other hot countries, are exceedingly narrow; and the houſes in general are built with no better materials than bricks hardened in the ſun, or Flemiſh wall coarſely plaiſtered over: ſo that when any violent rains waſh the ſides of the houſes, the whole city becomes a perfect quagmire. The gates and doors of theſe ſtructures are, notwithſtanding, decorated with marble, carved and inlaid with great art and beauty: nor can any thing appear more truly groteſque and ridiculous, than this ſtrange mixture of mud and marble, meanneſs and grandeur. There is uſually a large court within theſe buildings, with Moſaic pavements of variegated marble, enriched with ſuperb fountains, and ſurrounded by ſplendid apartments, the cielings of which are finely gilt and painted after the Turkiſh manner, and the cuſhions and carpets are remarkably rich and beautiful.

The caſtle, which is a good ruſtic building, is in itſelf like a ſmall town, being three hundred and forty paces in length, and near three hundred in breadth, and having houſes and even ſtreets within itſelf. The famous Damaſcus ſteel was anciently kept in this place, and it is ſtill the repoſitory of a vaſt quantity of arms and armour formerly taken from the Chriſtians.

They ſhew, in this city, a ſmall grotto, with a Chriſtian altar and a Turkiſh oratory contiguous to each other, in which, according to the tradition of the inhabitants, St. Paul was reſtored to his ſight by Ananias.

Metz del. *Heath sculp.*

COFFEE HOUSE *in the* VICINITY *of* DAMASCUS.

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There is a large coffee-houſe in this city, capable of entertaining, under the ſhade of it's trees, near five hundred people. And in this place there are two quarters for the reception of gueſts; one adapted to the ſummer, the other to the winter: that for the ſummer is a ſmall iſland, ſurrounded by a large and rapid ſtream, and compleatly ſhaded with trees and mats; where the Turks reſort in great numbers, being paſſionately fond of the ſhade of green trees and running water; the ſight of which, they obſerve, with a beautiful face, are together capable of diſperſing the moſt ſettled melancholy.

At ſome diſtance from Damaſcus is a hill of conſiderable height, on which, according to the tradition of the natives, is the place where Cain and Abel offered ſacrifice, and where the latter was ſlain by his brother.

If a ſtranger wiſhes to ſee the gardens or other curioſities at a diſtance from the city, as the Turks will not ſuffer him to ride on horſeback, he is obliged either to walk, or ride on an aſs; and, for this purpoſe, there are aſſes always ſtanding in the ſtreets, ready for mounting: nor has the rider any ſort of occaſion either for a whip or ſpurs, the owner of the aſs, or his ſervant, conſtantly attending, and goading the animal to force him along.

The trade of Damaſcus is very conſiderable: one of it's chief manufactures is that of making ſwords, knives, and other articles in ſteel; the excellent temper of which is ſaid to ariſe from ſome peculiar property in the water. They alſo continue to manufacture thoſe beautiful ſilks, which from this city have obtained the name of Damaſks; and deal pretty extenſively in raw and worked ſilks, roſe-water extracted from the celebrated Damaſk roſes, fruits, and wine.

Weſt of Damaſcus, on the coaſt to the ſouthward of Tripoli, and in 33 degrees 33 minutes of north latitude, is the port of Sidon, called by the Turks, Sayd. It is the reſidence of a Turkiſh baſha, who lives in an old unfurniſhed palace, near the caſtle by which this place is defended. This city was formerly of great ſtrength, and had a very extenſive trade; but though it is at preſent extremely populous, has a tolerable ſhare of trade, and a pretty well frequented harbour, it has amazingly loſt it's former grandeur and dignity, as is evident from the many beautiful columns and other ſplendid remains of what it once was, continually found in the gardens and other places without the preſent walls.

To the ſouth of Sidon, at the diſtance of about twenty miles, and in 33 degrees of north latitude, ſtands the ancient Tyre, now called Sur. This city was once famous for a peculiar kind of ſhell-fiſh, which produced a moſt beautiful purple, thence called the Tyrian dye. Though this place is now only a heap of venerable ruins, it has ſtill two harbours; one of which, on the north ſide, is extremely good, but the other is entirely choaked up with the remains of this ancient city. It is now only inhabited by a few poor fiſhermen, who live in a miſerable manner, in ſuch vaults and caves as they have been able to make from the ruins of it's original grandeur. The adjacent country is watered by a number of fine ſprings, which render it naturally fertile; but it remains at preſent wholly uncultivated.

The province or country of Paleſtine, ſo called from the Philiſtines, who formerly dwelt on the ſea coaſt, (and which has been named Judea, from Judah; and is, from it's being the birth-place of Chriſt, and the chief ſcene of his miniſtry, frequently termed the Holy Land) is on the north bounded by Mount Libanus, which ſeparates it from that part of Syria anciently called Phœnicia; on the eaſt, by Mount Hermon, which divides it from Arabia Deſerta; on the ſouth, by Arabia Petræa; and on the weſt, by the Mediterranean Sea.

This country is ſituated between 31 and 33 degrees 30 minutes, of northern latitude; the longeſt day being about fourteen hours and a quarter: it is a hundred and fifty miles long, and generally eighty broad; but it is in ſome parts wider, and in others ſtill narrower.

The climate of Paleſtine differs little from that of Barbary, except in being ſomewhat hotter. The eaſterly winds, though ſometimes tempeſtuous, are uſually dry; while the weſterly ones are generally attended with rain. Though, from the ſituation of this country with reſpect to the equator, one might naturally expect exceſſive heats; yet Mount Libanus is, from it's vaſt height, conſtantly covered with ſnow during the whole winter.

An ingenious writer mentions an uncommon phænomenon which attended himſelf and company, in travelling by night through the vallies of Mount Ephraim, the account of which may not be unpleaſant to the reader: this was a kind of ignis fatuus, which aſſumed a variety of appearances, and continued to accompany them upwards of an hour. Sometimes it appeared of a globular form, at others like the flame of a taper; then in a moment it ſpread out to ſuch a magnitude, as to involve the whole company in it's pale, glimmering, inoffenſive light; after which, contracting itſelf a little by degrees, it ſuddenly diſappeared: in leſs than a minute, however, it became viſible again, aſſumed the ſame appearances as before; and continued to change, diſappear, and revive, during the full ſpace above-mentioned; ſhifting about from one place to another, and expanding itſelf at particular intervals over at leaſt two or three acres of the adjacent mountains. It was remarked that the atmoſphere had been uncommonly thick and hazy, and the dew unuſually unctuous and clammy, the preceding evening.

In this country, the firſt rains, as they are called, generally begin to fall early in November; and the latter, ſometimes in the middle and ſometimes towards the end of April: but the lands are ſeldom refreſhed with rain during the ſummer ſeaſon. If, in the country round Jeruſalem, a moderate quantity of ſnow falls at the beginning of February, plentiful harveſts are expected; and the inhabitants, when this happens, make ſimilar rejoicings to thoſe which are adopted by the Egyptians in honour of the Nile.

The rocks of this country are in many places covered with a ſoft chalky ſubſtance, incloſing a great variety of ſhells and corals. Much the greater part of the mountains of Carmel, as well as thoſe near Jeruſalem and Bethlehem, are likewiſe covered with a white chalky ſtratum; in the former of which many ſtones are gathered, which being in the forms of melons, peaches, olives, and other fruits, are not only impoſed on pilgrims as thoſe fruits petrified, but receive a conſiderable enhancement in price from certain pretended medicinal qualities they are aſſerted to poſſeſs as antidotes to a variety of diſeaſes: and, indeed, though the petrified melons and peaches are merely round flint ſtones of various ſizes, with ſparry knobs on the inſides which they call their ſeeds and kernels; yet it muſt be confeſſed, that the olives have been long conſidered as an approved medicine for the ſtone and gravel, being the *lapides Judaici* of the ſhops. There are, likewiſe, a variety of curioſities of a ſimilar nature, with which the pilgrims are uſually preſented in return for their benefactions: ſuch as the chalk-ſtone of the grotto at Bethlehem, called the Virgin's milk; the little round calculi, called the Virgin's peace; beads of the Gethſemane olive-ſtone; the waters of Jordan and Siloam; the roſes of Jericho; and many others.

The river Jordan, which riſes in Mount Libanus, and runs from north to ſouth, forming two lakes, the one formerly called the Sea of Galilee or Lake of Tiberias, the other the Dead Sea, is not only the moſt conſiderable one in all Paleſtine, but is much larger than any other, except the Nile, either in the Levant or Barbary. An ingenious traveller ſays, that though he could not compute this river, on the whole, at more than thirty yards wide, he yet found it, even at the brink, full nine feet deep: from which he argues, that if we take this laſt admeaſurement for the mean depth of the ſtream, which runs after the rate of two miles an hour, during the whole year, the river Jordan will be found daily to diſcharge into the Dead Sea about ſix millions ninety thouſand tons of water. Such an aſtoniſhing quantity of water daily received, without extending the limits of that ſea, or rather lake, has occaſioned it to be conjectured that much muſt of neceſſity be either carried off by ſubterraneous cavities, or abſorbed by the burning ſands of this country: but if, agreeable to the generally received computation, the Dead Sea is ſeventy-two miles in length, and eighteen in breadth, by allowing, according to the obſervation of a great natural philoſopher, a daily exhalation of ſix thouſand nine hundred and fourteen tons of vapour for each ſquare mile, it will follow that there are every day drawn up in clouds, for the refreſhment of the earth by rain and dews, eight millions nine hundred and ſixty thouſand tons, being nearly a third part more than it appears to receive from the river.

The water of this lake is exceeding clear, and not only ſalt, but alſo bitter and nauſeous to a very great degree; and an ingenious traveller, who being deſirous of trying it's ſtrength, went in to ſwim, reports that it bore him up with uncommon force.

This lake has always been remarkable for a peculiar kind of bitumen, which is ſaid to riſe from the bottom at certain times, in large hemiſpheres; and which, the moment they reach the ſurface of the water ſo as to be acted on by the external air, burſt with a great noiſe and a conſiderable ſmoke, and diſperſe themſelves into innumerable pieces: but though this is the manner of ſuch eruptions as happen near the ſhore, yet they are in greater depths ſuppoſed only to diſcover themſelves by columns of ſmoke which are frequently ſeen aſcending from the lake. On the riſing of this bitumen, it is probably accompanied with ſulphur; both being promiſcuouſly found on the ſhore: the latter of which exactly reſembles native ſulphur, and the former is brittle, and yields a fœtid ſmell upon friction or being ſet on fire; it is alſo equal in blackneſs to the fineſt jet, which it exactly reſembles in it's bright and ſhining appearance.

On the ſhore of this lake there are likewiſe found, (as well as upon the neighbouring hills) a black kind of pebbles, capable of being carved, and of receiving a poliſh equal to the fineſt marble; which, on holding them to the flame of a candle, burn with a moſt

offenſive

offenſive ſmell; but, though in burning they loſe much of their weight, their bulk remains undiminiſhed.

It has been reported that no fiſh or other animal can poſſibly live within theſe deadly waters; and that even the birds which attempt to fly over them, conſtantly fall dead into the lake: but ſo far are theſe ideas from having any foundation in fact, that birds continually fly over the lake without appearing to receive the leaſt injury; and ſhells, reſembling thoſe of oyſters, are frequently caſt up by the waves, and may always be ſeen on the ſhore. Equally void of truth are the ridiculous reports propagated by ſome writers, reſpecting the apples of Sodom; there being nothing of the kind to be ſeen near this lake, or any tree from which ſuch fruit could be expected; nor is any ſuch circumſtance at all mentioned by the neighbouring inhabitants.

Modern infidelity has endeavoured to avail itſelf of the rocks of Paleſtine, the preſent barrenneſs of the country, and the unfavourable circumſtances attending it's climate, in order to falſify the Scripture accounts of the fertility of this Promiſed Land, which repreſent it as a country flowing with milk and honey. But a learned and judicious traveller, who appears to have examined the country with an uncommon degree of accuracy, and who is known to have been qualified by the soundeſt philoſophy to make the moſt juſt obſervations, inſiſts that the Holy Land, were it as well cultivated as formerly, would be far more fertile than the choiceſt parts of Syria and Phœnicia; the ſoil being in general much richer, and, every thing conſidered, capable of yielding larger and better crops: for the cotton produced in the plains of Zabulon, Eſdraelon, and Ramah, is greatly ſuperior to that which is gathered near Tripoli and Sidon; and it is not poſſible for pulſe, wheat, or any other grain, to exceed what is commonly ſold at Jeruſalem. It is therefore clear, that the ſterility of which theſe ſhort-ſighted caſuiſts complain, proceeds not from any natural want of fertility in the land; but ſolely from the want of inhabitants, the indolence which prevails among the few who poſſeſs it, and the perpetual diſcords, depradations, and rapacity, of the petty tyrants who ſhare this fine country. And, indeed, the inhabitants can have but little inclination to cultivate the earth, in a country where the huſbandman is obliged, while ſowing, to be accompanied by an armed friend to prevent his being robbed of the ſeed; and where, after all, it is very uncertain whether the harveſt will ever be reaped by the ſower.

The country about Jeruſalem, in particular, having been deſcribed as rocky and mountainous, it is thence raſhly concluded to be barren. But this is ſo far from being actually the caſe, even at the preſent day, that though the plains and vallies are ſtill as fertile as ever, and notwithſtanding the want of a proper culture, which has for many ages notoriouſly prevailed, they are almoſt wholly neglected and abandoned; while every little hill is crouded with inhabitants: nor can this partiality be with truth aſcribed to any greater ſecurity they imagine themſelves to poſſeſs than what they might experience if they reſided in the plains; for, as they have no walls or fortifications to ſecure either their villages or encampments, and there are but few places by any means difficult of acceſs, both lie equally expoſed to the ravages of an enemy. It is therefore clear, that the preference they give to high ſituations is ſolely owing to their ſuperiority in accommodating them with the neceſſary conveniences of life. On theſe hills they are plentifully ſupplied with ſprings of excellent water, for the refreſhment of themſelves and cattle: and while, in ſome places, the mountains abound with roſemary, thyme, ſage, and ſuch aromatic plants as are chiefly ſought by the bees; others are equally well furniſhed with ſhrubs, and a delicate ſhort graſs, both of which are far more grateful to the cattle, and not only render their milk conſiderably richer, but their fleſh much ſweeter and more nouriſhing, than the plants and herbage of the meadows and fallow grounds.

Theſe mountainous diſtricts have alſo been in other reſpects advantageous; being formerly well planted with olive-trees, one acre of which, properly regulated and improved, is worth conſiderably more than twice the ſame extent of arable ground: and ſeveral parts of Paleſtine are by the ancients repreſented to have been no leſs celebrated for abundance of date-trees, than the province of Idumea, to which it is contiguous.

In the early ages, corn, wine, oil, milk, and honey, were the chief food and luxuries of mankind; all of which were moſt plentifully produced in this country: and though the amazing quantities which rendered it then ſo famous in this reſpect are moſt aſtoniſhingly diminiſhed; yet the inhabitants are ſtill far from being deſtitute of theſe articles, the quantity of which it is always in their own power to increaſe. And, indeed, wine only excepted, they at preſent poſſeſs them all in great abundance; and even this laſt article, from the richneſs of the little that continues to be made at Jeruſalem and Hebron, furniſhes more than a ſufficient proof that theſe falſely deemed barren rocks, are yet capable of furniſhing very conſiderable quantities of the moſt delicious liquors, could the Turks and Arabians be prevailed on to encourage the cultivation of the vine.

The plains between Jaffa and Ramah, and ſeveral other places in the road to Jeruſalem, are, towards the beginning of March, remarkably diſtinguiſhed by beds of tulips, frutillaries, and other plants of the ſame claſs: but the balſam-tree is no longer found in this country, nor are the mandrakes mentioned in Scripture at preſent to be ſeen; though the Chriſtian inhabitants at Jeruſalem ſuppoſe the fruit of this laſt to be nothing more than the pods of the jelathon, a leguminous plant peculiar to corn-fields. The boccora, or early fig, ripens about the middle of June; and no ſooner does it approach to perfection, than the kermes, or ſummer fig, which is that ſold by the grocers, and which is ſeldom ripe before Auguſt, begins to be formed: the tree then frequently puts forth another crop, uſually of a much larger ſhape, and of a darker colour, which continues to hang ripening on the tree, even after the leaves are ſhed; and, on the winter's proving mild, is gathered in the ſpring, when it is eſteemed very delicious.

The country abounds, in every part, with great plenty of game; ſuch as antelopes, hares, rabbits, partridges, woodcocks, ſnipes, teal, and ſeveral others; all of which are caught by hawking and hunting. The hawks are in general of the ſize and nature of our goſs-hawks, and are ſtrong enough to bring down a buſtard, or even ſtop an antelope at full ſpeed. Among the moſt remarkable animals, is the daman Iſrael, which ſignifies Iſrael's lamb; this is the ſaphan mentioned in Scripture, and is common both in Mount Libanus, and in other parts of the country: it is about the ſize of a rabbit, but of a browner colour, with ſmaller eyes, and a more pointed head; the fore-feet are ſhort, but the hind-ones remarkably long in proportion. Though theſe animals, like the rabbit, ſometimes burrow in the ground, yet they more frequently ſhelter themſelves in the holes and clefts of the rocks.

The city of Acra, anciently called Accho, is ſituated in 32 degrees 40 minutes of northern latitude; and is one of the few places from which the people of Iſrael were never able to expel the native Canaanites. Afterwards, being enlarged by Ptolemy the Firſt, it was by him called Ptolemais; but it has ſince reſumed the above reſemblance to it's original name. Many obſtinate diſputes were conteſted at this place, between the Croiſaders and Saracens. It was taken by Richard the Firſt, king of England, and Philip of France, in the year 1191, and given to the knights of St. John of Jeruſalem, who kept the poſſeſſion about a hundred years: when it was taken by the Turks, after a long ſiege; who, to prevent it's occaſioning any ſuch future ſlaughter, entirely razed it to the ground. The ſituation of this city is as advantageous as poſſible: a ſpacious fertile plain encompaſſes it on the north and eaſt; on the weſt, it is waſhed by the Mediterranean Sea; and on the ſouth, by a large bay extending from the city as far as Mount Carmel; but it at preſent contains little elſe than a few cottages blended with prodigious heaps of ruins, which ſerve only to ſhew the ſtrength it formerly poſſeſſed.

Among the general heaps, the following ſtructures are particularly diſtinguiſhed, by the evident marks they ſtill bear of ſuperior ſtrength and magnificence: the cathedral of St. Andrew, which riſes higher and is of courſe more conſpicuous than any other edifice; the church of St. John; the convent of the knights hoſpitallers, with the palace of the grand maſter of that order; and ſome remains of a large church that once belonged to a convent, reſpecting which the Chriſtian inhabitants relate an extraordinary ſtory, ſtrongly reſembling a well-known circumſtance that happened in our own country. The Turks having, after a long ſiege, taken this city by ſtorm, in the year 1291, the abbeſs of the convent, dreading the treatment uſual in ſuch caſes, aſſembled her nuns; and having exhorted them to mangle and disfigure their faces, as the only means of preſerving their chaſtity, with a fortitude truly heroic ſhe immediately embraced the ſhocking alternative, by cutting off her own noſe and lips: encouraged by ſuch aſtoniſhing magnanimity, they all ſo effectually followed her example, that they ſoon became incapable of exciting any other paſſion than that of horror; and the diſappointed ſoldiers, finding inſtead of the blooming beauties they expected, a ſcene more deplorable than the imagination can well conceive, with unexampled cruelty put them all to the ſword.

The city of Acra appears to have been formerly ſurrounded with a double wall defended by towers; and, without the walls, ditches, ramparts, and a ſort of baſtions faced with ſtone, are in many places ſtill to be ſeen.

To the ſouth of Acra is Sebaſtia, the ancient Samaria, and capital of the ten tribes after their revolt from David. This city received it's preſent name from Herod; who, having rendered it very magnificent, called it Sebaſtia, in honour of Auguſtus Cæſar. It was ſeated on a long mount of an oval form, which riſes in a fertile valley bounded by a range of hills; but is now wholly converted into gardens, no part of this once famous city remaining, but a large ſquare ſurrounded with columns, and the ruins of a church ſaid to have been erected over the place where John the Baptiſt was impriſoned and beheaded. There is a ſtair-caſe in the body of this church, which deſcends into the dungeon where the blood of the Baptiſt is related to have been ſhed. Sebaſta is now only inhabited by a few poor Turkiſh families, who hold this priſon in great veneration.

Somewhat farther to the ſouth is Naploſa, the ancient Sychem; which is ſituated between Mount Ebal on the north, and Mount Gerizim on the ſouth. The Samaritans, whoſe chief reſidence is at Sychem, have a ſmall temple on Mount Gerizim, to which, at certain ſeaſons, they ſtill repair for religious worſhip; and where, as it is ſaid, they once a year aſſemble, for the purpoſe of offering ſacrifices.

It was on one of theſe mountains that God commanded the children of Iſrael to ſet up great ſtones plaiſtered and inſcribed with the body of the law; and to erect an altar, and offer ſacrifices, feaſting, and rejoicing, before him. But whether Ebal or Gerizim was the place appointed for this ſolemnity, it is difficult to determine: as the Hebrew Pentateuch, from which our tranſlation is taken, mentions Ebal as the place appointed for that occaſion; while the Samaritan text has ſet down Gerizim as the diſtinguiſhed and highly-favoured ſpot. And a learned traveller, who viſited the chief prieſt of the Samaritans, diſcourſing with him reſpecting this and ſome other variations, was told that the Jews, out of hatred to the Samaritans, had corrupted the text, by putting Ebal for Gerizim; becauſe, as the Samaritans worſhipped on the latter mountain, they would not, on that account, allow it to be the true place appointed by God for his worſhip: in confirmation of which aſſertion he obſerved, that Ebal, being the mountain of curſing, was naturally unpleaſant; while Gerizim, which was the mountain of bleſſing appointed for religious feſtivals, was both fertile and agreeable. He, however, candidly acknowledged, that none of the great ſtones which Joſhua was directed to ſet up, could at preſent be found on Mount Gerizim.

Not far diſtant from Naploſa is Jacob's Well, rendered famous by the conference of Chriſt with the woman of Samaria: over this place there once ſtood a large church built by St. Helena, of which only the foundation now remains. The well is covered by an old ſtone vault, into which pilgrims are let down through a hole; and, on removing a broad flat ſtone at the bottom, they diſcover the mouth of the well, which is dug out of the ſolid rock, and is near three yards in diameter, and thirty-five deep, about five of which are filled with water: ſo that the relations of certain travellers, who aſſert it to be wholly and conſtantly dry, except on the anniverſary of the day that Chriſt ſat on it's ſide, when they pretend it bubbles up plenty of water, are clearly void of foundation.

Jeruſalem, called by the Turks, Eleods, or the Holy City, was formerly the capital of Judea, after David had conquered the Jebuſites. In the eleventh year of the reign of Zedekiah, it was taken by Nebuchadnezzar, when the Jews were led captive to Babylon; and ſeventy years after the birth of Chriſt, it was taken and entirely deſtroyed by the Romans, furniſhing one of the moſt remarkable ſieges in hiſtory. Afterwards, the Emperor Adrian built a new city, near the ruins of ancient Jeruſalem, which was taken by the Perſians in the year 614, and by the Saracens in 636; and, being again taken by the Romans, in the year 1099, they founded a new kingdom, which laſted eighty-eight years under

nine

nine kings; when Saladin, king of Egypt and Syria, got the poſſeſſion; and in the year 1217, the Saracens were driven away by the Turks, in whoſe hands it has ever ſince remained.

The preſent city, which is about three miles in circumference, is ſituated in 31 degrees 50 minutes of northern latitude, and in the 36th degree of eaſt longitude from London, upon a rocky mountain, on all ſides of which, except towards the north, are ſteep aſcents; the whole being again ſurrounded with hills, ſo that it appears as if built in an amphitheatre.

From the peculiarity of it's ſituation, there is no place which affords a diſtant view of Jeruſalem: that from the Mount of Olives, which is the beſt, and perhaps the fartheſt, being ſo near, that it has been obſerved, when Chriſt was there, he might be literally ſaid to weep OVER it. However, there are but few remains of that city, either as it appeared in the time of our Saviour, or as it was afterwards built by Adrian; it's very ſituation being changed: for Mount Sion, the higheſt part of the ancient Jeruſalem, is now almoſt wholly excluded; while the places contiguous to Mount Calvary, where Chriſt ſuffered without the gate, are at preſent nearly in the center.

The walls of Jeruſalem are by no means ſtrong, nor have they any baſtions; but towers are erected on them, after the ancient method of fortification, and it is on one ſide defended by an inconſiderable ditch. The city had ſeven gates; one of which, called the Golden Gate, is entirely cloſed up: the others are, that of Bethlehem; Mount Sion; Sterquilini, or the Dunghill Gate; St. Stephen's; Herod's; and that of Damaſcus.

The ſtreets of this ancient city are narrow, and the houſes in general mean. The inhabitants, who are far from being numerous, conſiſt of Turks, Arabs, Jews, and Chriſtians, and derive their chief ſupport from the accommodation of pilgrims. They are governed by a Turkiſh baſha; who reſides here, and collects the Grand Signior's tribute from the prieſts and pilgrims, whom he alſo protects from the depredations of the Arabs, in their excurſions to ſuch holy places in the adjacent country as are uſually viſited by ſtrangers.

No European Chriſtian is permitted to enter the city till the governor is informed of his arrival, and has received the cuſtomary duties; nor is he even then, unleſs accompanied by ſome public miniſter or conſul, allowed to remain armed or on horſeback.

All the European Chriſtians, of whatever perſuaſion, uſually go to the Latin or Popiſh convent, where they are entertained by the guardian and friars proportionably to the ſtate of their finances: ſome diſtinction being however made between thoſe who viſit them merely from motives of curioſity, and ſuch as have travelled thither for the purpoſes of devotion.

Indeed, the pilgrims are treated with peculiar marks of reſpect and attention. They are uſually met without the gates of the city, where they pay duty, by the druggerman or interpreter, with others deputed from the convent, by whom they are accompanied to the cloiſter, and handſomely entertained; after which they have an apartment aſſigned them, where their feet are waſhed. They are afterwards conducted to the chapel; and the father-guardian, attended by all his monks, having made the pilgrims ſit on a couch of crimſon velvet, waſhes their feet in veſſels of water mixed with roſes, and kiſſes them. When the guardian has finiſhed this ceremony, it is repeated by all the monks, who continue to ſing hymns and anthems during the whole time: and, at the concluſion, each pilgrim being preſented with a wax taper, they all join in proceſſion about the cloiſter, ſinging Te Deum, by way of thankſgiving for their ſafe arrival at the Holy City. This ceremony they perform at three altars: that which is called the High Altar, dedicated to the Holy Ghoſt; the altar of our Lord's Laſt Supper; and at the altar of Chriſt's appearance to St. Thomas, after his reſurrection.

The church of the Holy Sepulchre, on Mount Calvary, which is about a hundred paces long, and ſixty wide, is one of the principal places viſited by pilgrims. Before the foundation of this church could be laid, the top of the mount was obliged to be reduced to a plain area, by cutting down ſeveral parts of the rock, and raiſing others: care is however ſaid to have been taken, that no part of the hill where our Saviour's paſſion was more immediately concerned, ſhould by any means be altered; accordingly, that part of the mount, on which Chriſt was faſtened to the croſs, is ſtill left entire, ſtanding ſo high above the common floor of the church, that the top is aſcended by twenty-one ſteps; and the Holy Sepulchre in which the body of Chriſt was laid, and which was originally a cave hewed in the rock, is at preſent a grotto above ground, the rock having been cut away.

This church, with many others throughout Paleſtine, is ſaid to have been erected by the Empreſs Helena, mother of Conſtantine the Great. At the weſt end is a ſquare tower or ſteeple in a ſomewhat ruinous ſtate; but the edifice in general is in good repair, and has a moſt ſumptuous appearance. The body of the church is round, having two circular galleries, one above the other, ſupported by large ſquare pillars which were formerly faced with marble: there are alſo ſeveral Moſaic pictures in niches, repreſenting prophets, apoſtles, and ſaints; and, in particular, Conſtantine the firſt Chriſtian emperor, and his mother Helena. This part of the church is covered with a dome of prodigious ſize, ſupported by rafters of cedar, and having an opening at top from which it is ſupplied with ſufficient light: and directly beneath this aperture is the Holy Sepulchre, which riſes conſiderably above the pavement. The rock of which this ſepulchre is compoſed, is on the outſide hewn into the reſemblance of a chapel, adorned with ten beautiful columns of white marble, adjoining to the wall, and ſupporting a cornice: the door is little more than a yard high, but the inſide contains at bottom about eight ſquare feet, and is more than ſeven feet high; the whole cut out of the ſolid rock, and lined with white marble. The tomb where Chriſt is ſaid to have been laid, is raiſed three feet from the floor, in form of an altar; which extending the whole length and half the breadth of this little chapel, renders it impoſſible for more than four perſons at a time to perform their devotions with any ſort of conveniency: and the multitude of lamps conſtantly kept burning in this place, the ſmoke of which eſcapes through apertures for that purpoſe cut in the roof, over which there is a ſmall canopy covered with lead, and ſupported by ſix double Corinthian columns, renders it extremely hot and ſuffocating.

The choir, which bears ſome reſemblance to the choirs in our cathedrals, is ſeparated from the body of the church by a wall, in which is a door directly facing that of the Holy Sepulchre: it terminates to the eaſt in a ſemicircle, on which ſtands the High Altar, gilt with great richneſs and ſplendor, and ornamented with pictures repreſenting many of the ſaints, all of them taken full-faced, after the manner of the Greeks, to whom the choir belongs.

It is worthy of notice, that though this church of the Sepulchre is leſs than a hundred paces long, and not more than ſixty broad, it is yet ſuppoſed to contain twelve or thirteen places rendered ſacred by ſome circumſtance relative to the death and reſurrection of Chriſt; ſuch as the place where he was derided by the ſoldiers, where they divided his garments, where he was confined while they dug the hole for erecting the croſs, where the ſoldier ſtood who pierced his ſide, where his body was anointed for burial, where it was depoſited in the ſepulchre, where the angels appeared to the women after his reſurrection, and many others: all of which are, from this ſuppoſition, diſtinguiſhed by the erection of as many altars for religious worſhip.

Every Chriſtian nation had anciently a little ſociety of monks reſident in the galleries about this church and the ſmall adjoining buildings, with an altar and ſanctuary peculiar to themſelves, from which other nations were excluded: but they have now moſtly abandoned theſe apartments, on account of the heavy rents exacted by the Turks; ſo that they are at preſent inhabited only by the Latins, Greeks, Armenians, and Coptics.

The particular property of the Holy Sepulchre has been warmly conteſted by the ſeveral ſects, particularly the Greeks and Latins; who, in their diſputes for the privilege of ſaying maſs in this ſacred place, have frequently maintained their claim with ſo much zeal, and ſo little diſcretion, that they have actually proceeded to blows, and ſometimes wounded each other, even at the very door of that ſpot where the hallowed remains of the Prince of Peace are by both parties agreed to have been depoſited! At length, however, by the interpoſition of the French king, the Latins were put in poſſeſſion, with the ſole privilege of ſaying maſs in this place; all other nations being at the ſame time permitted to enter for the performance of their private devotions.

There are ten or twelve Latins, with a preſident over them, always reſident in this church, who are employed in trimming the lamps; and they every day make a ſolemn proceſſion, carrying tapers and crucifixes to the ſeveral ſanctuaries, and ſinging at each a ſhort hymn on the ſubject of the particular place: but in the holy week preceding Eaſter, when great numbers of pilgrims uſually reſort to Jeruſalem, this ceremony is performed with increaſed ſolemnity. And on Good Friday in every year, they repreſent with great preciſion the ſeveral circumſtances of the ſufferings and death of Chriſt; the manner of performing which is ſo truly curious, that it is thought proper to give a very minute deſcription of the whole ceremony.

As ſoon as it begins to grow dark, on the evening of this day, all the friars and pilgrims aſſemble together in the chapel of the Apparition, which is a ſmall oratory on the north ſide of the Holy Sepulchre, for the purpoſe of joining in proceſſion round the church: previous, however, to the commencement of this ceremony, one of the friars preaches in Italian a ſermon on the darkneſs at the crucifixion; which he has no ſooner began, than the lights are extinguiſhed, in order to impreſs the congregation more ſenſibly with the effect of the circumſtance he deſcribes, and they all continue in the dark till the preacher has finiſhed his diſcourſe; when, every perſon preſent having a large lighted taper put into his hands, and the crucifixes and other emblems being placed in order, (particularly a croſs of great magnitude, on which the image of Chriſt, as large as life, well painted and crowned with thorns, is faſtened with nails or ſpikes, and carried at the head of the proceſſion) they move forward to the pillar of Flagellation, a piece of which is pretended to be ſtill contained in a ſmall cell contiguous to the chapel of the Apparition, where they ſing a hymn, and another friar preaches in Spaniſh on the Scourging of Chriſt; they then viſit the priſon wherein they ſay he was ſecured while the ſoldiers prepared for his crucifixion, where they alſo ſing a hymn, and a third friar preaches in French; from hence they advance to the altar of the Diviſion of Chriſt's Garments, where they only ſing a hymn; and then proceed to the chapel of Deriſion, where they ſing another hymn, and a friar again preaches in French. From this place, leaving their ſhoes at the bottom of the ſtairs, they go up to Mount Calvary, on which are two altars: on the firſt of theſe, where Chriſt is ſaid to have been nailed to the croſs, they lay down the great crucifix, and repreſent the manner in which it was performed by the Jews on the body of our Bleſſed Saviour, and after ſinging a hymn, one of the friars preaches an Italian ſermon upon the Crucifixion; and, on the other, is a hole in the rock, where it being pretended the foot of the croſs ſtood, they ſet up and leave their crucifix, with the bloody effigy upon it, ſinging a hymn, and hearing a Paſſion ſermon in Italian from the father-guardian, who is for that purpoſe ſeated in a chair before the crucified image.

At the diſtance of about four feet from the hole in which they fix the foot of the croſs, there is a chaſm or cleft in the rock, ſaid to be made by the earthquake which rent the rocks at the death of Chriſt. This has greatly the appearance of a natural breach; being about a ſpan wide at the upper part, and the ſides of it, which run in ſuch intricate windings as ſeem infinitely above the power of art to imitate, exactly correſpond with each other: the fracture is about two ſpans deep, after which it appears cloſed; but, in another chapel by the ſide of Mount Calvary, it is again ſeen open, where it runs down to an unknown depth.

When the father-guardian has finiſhed his diſcourſe, two friars, repreſenting Joſeph of Arimathea and Nicodemus, with great gravity and ſolemnity approach the croſs, and drawing out the nails, take down the artificial body, (which is conſtructed in ſuch a manner as to render the joints as flexible as in nature) and the ſtranger is aſtoniſhed to ſee them bend down the arms, which were before extended, and place them on the body, receiving the whole in a large winding-ſheet, and carrying it down, attended by the whole proceſſion as before, to the ſtone of Unction, which they ſay is the place on which Chriſt was anointed and prepared for burial, where they ſcatter over the fictitious corpſe perfumes and ſweet ſpices, in the mean time ſinging a hymn, which is ſucceeded by a funeral ſermon preached in Arabic by one of the friars; and the whole of this buſineſs is concluded by carrying away the pretended body to the Holy Sepulchre, where it is ſhut up till Eaſter Monday.

In this church there is alſo another ceremony obſerved, of too ſingular a nature to be omitted. This is, a pious fraud, contrived by the Greek prieſts, who pretend that on Eaſter-eve a miraculous flame deſcends into the Holy Sepulchre, kindling all the lamps and tapers it contains. And a learned and ingenious traveller mentions, that as the Eaſter

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of the Greeks happened to be a week after that of the Latins, when he was at Jeruſalem, he had an opportunity of ſeeing this ſtrange ceremony, which he deſcribes to have been conducted as follows.

On the day before their Eaſter Sunday, he went to this church, which he found crouded with a confuſed and clamorous multitude; and, after much difficulty in preſſing through them, he at length got into the gallery adjoining to the Latin convent, from whence he had a full view of the whole buſineſs. At firſt the mob ran round the Holy Sepulchre, crying out, with great vociferation, "Huia, huia!" that is, "This is he, this is he!" Being at length hoarſe and giddy, and indeed almoſt frantic, with hallooing and running round, they committed a thouſand extravagancies; dragging each other along the floor, tumbling and trying poſtures round the ſepulchre, and carrying one another about in the moſt indecent manner, with their heels upwards. This confuſion, riot, and diſorder, an adequate idea of which it is ſcarce poſſible to convey, laſted from about twelve till four in the afternoon; when the Greeks, who were followed by the Armenians, began the proceſſion round the Holy Sepulchre, encompaſſing it three times, dreſſed in their embroidered habits, and carrying crucifixes, ſtandards, and ſtreamers. Towards the end of the proceſſion, a pigeon came fluttering into the cupola over the ſepulchre, at which the people redoubled their ſhouts and clamour: and ſome of the Latins (who take great pains to expoſe this ceremony, which they juſtly conſider as a ſhameful impoſition, and conſequently diſgraceful to the Chriſtian religion) obſerved, that this bird was introduced by the Greeks, to deceive the people into a belief that it was a viſible deſcent of the Holy Ghoſt. When the proceſſion was finiſhed, the ſuffragan of the Greek patriarch, and the principal Armenian biſhop, approached the door of the ſepulchre; and, after cutting the ſtring, and breaking the ſeal with which it was faſtened, entered the ſacred place, and ſhut themſelves in, all the lights within having been previouſly extinguiſhed in the preſence of the Turks. As the accompliſhment of the miracle drew nearer, the exclamations increaſed; and the people, who were all impatient to light their tapers at this myſterious flame the moment it ſhould be brought out of the ſepulchre, preſſed towards the door with ſo much violence, that the janiſaries placed there for that purpoſe could hardly keep them off with the ſevereſt blows.

Scarce had the two biſhops been a minute in the ſepulchre, when the fire becoming viſible through ſome chinks of the door, the mob raged with increaſed violence, and exhibited the ſtrongeſt tokens of the moſt extravagant frenzy. The two biſhops ſoon after coming out, with blazing torches in their hands, which they held up at the doors, the people all ruſhed forward to light their tapers with this ſuppoſed heavenly flame, though the janiſaries, in their endeavours to keep back the deluded multitude, laid about them without mercy: and thoſe who got near enough to obtain any of the fire, immediately applied it to their faces and boſoms, pretending it was incapable of burning them; though they all very prudently took care not to try the experiment, by holding it either quite cloſe to their fleſh, or near it for any length of time.

Theſe ſuperſtitious people preſerve with great care the melted wax which drops from the burning tapers kindled at this flame, and ſpreading it on pieces of linen, lay them up for winding-ſheets for themſelves and friends; being weak enough to imagine (which is perhaps a chief incitement to that zeal which they manifeſt for obtaining it) that the cloth thus plaiſtered over is a ſufficient preſervative of the body it incloſes from the dreaded effects of even the flames of hell.

With reſpect to the manner in which this flame-producing juggle is effected, it is eaſy to conceive, that though there may not be any fire concealed in the ſepulchre, the aſſiſtance of a common flint and ſteel will be quite ſufficient for the accompliſhment of all that is miraculous in this palpable impoſition on ſuperſtitious ignorance. Nor, indeed, are the more intelligent Turks by any means at a loſs how to unravel the myſtery; or do they want inclination to puniſh the propagators of this holy cheat: but they are well aware, that without the profit which attends the manufacturing of this divine flame, the good patriarch would be unable to diſcharge the very conſiderable ſums which are exacted by the Grand Signior, and therefore permit him to continue the fraud with impunity. And, perhaps, as this deception has been ſo long continued, were it ſuddenly to be laid aſide, and the whole buſineſs publicly acknowledged as an impoſition; though it might ſerve to conduct theſe deluded people out of the maze of Superſtition, it would too probably be the means of precipitating them into that ſtill more unfortunate ſituation, the overwhelming gulph of Infidelity.

On a pleaſant ſpot of ground, being that part of Mount Sion at preſent within the walls, the whole of which is covered by the ſtructure and gardens, the Armenians have a ſpacious convent, the church of which is ſaid to be built over the place where St. James the brother of John was beheaded. In this edifice there are two altars, both richly ornamented; and in the middle of the church is a pulpit of remarkable beauty, covered with tortoiſe-ſhell and mother of pearl, with a cupola over it compoſed of the ſame materials; the whole blended and inlaid with ſuch exquiſite art as to produce an effect truly aſtoniſhing.

There is alſo a chapel in this convent, where the houſe of Annas is ſaid to have ſtood; on the inſide wall of which they point out a hole, as the place where one of the officers of the high-prieſt ſmote Chriſt: and in the court before the chapel is an olive-tree, to which they pretend he was chained by order of Annas, to prevent his eſcape.

The Armenians have another ſmall chapel in the convent, on the ſpot where the houſe of Caiaphas formerly ſtood; under the altar of which is a large ſtone, pretended to be the ſame as was rolled againſt the door of the Holy Sepulchre at the interment of Chriſt, and which they aſſert to have been ſecretly ſtolen from the church of the Sepulchre, though it is in length two yards and a quarter, and in thickneſs and breadth one yard each: this ſtone, which is plaiſtered over, has five or ſix places left bare, for the purpoſe of receiving the kiſſes of the pilgrims. They alſo ſhew in this chapel a ſmall cell, where they ſay Chriſt was confined till the morning he was carried before Pilate.

A little without Sion Gate ſtands the church of the Cœnaculum, where they ſay Chriſt inſtituted his Laſt Supper; but this being converted into a moſque, no Chriſtian is ſuffered to enter it. And near this place are the ruins of a houſe where the Virgin Mary is ſaid to have died: at ſome diſtance from which is the ſpot where, according to a tradition among theſe people, her body was arreſted by a Jew while conveying to the grave, when the hand of the perſon who ſeized the bier became inſtantly withered.

At the bottom of Mount Sion is Bathſheba's Pool, being the ſuppoſed place where King David ſaw her waſhing herſelf from the terrace of his palace. At a ſmall diſtance from thence is the Potter's Field, afterwards called the Field of Blood, but now Campo Sancto; which is a trifling piece of ground, only about thirty yards long and fifteen broad, one half of which is occupied by a ſquare building twelve yards high, erected for a charnel-houſe, into which bodies are let down from the top, five holes being left open for that purpoſe, where they may be all plainly ſeen under different degrees of putrefaction: and a little below the Campo Sancto is a large cave, conſiſting of ſeveral rooms, one within the other, where the diſciples are ſaid to have concealed themſelves when they deſerted their betrayed Maſter.

They ſhew, on Mount Olivet, ſeveral caves cut with intricate windings, called the Sepulchres of the Prophets; in particular, twelve arched vaults, where, as they pretend, the apoſtles compiled their Creed: and at the top of the Mount they point out the place of Chriſt's Aſcenſion, where there was anciently a large church, (now a Turkiſh moſque) the cupola of which, being of an octagonal form, and about eight yards in diameter, ſtill remains, and is ſaid to cover the very ſpot on which our Bleſſed Redeemer ſet his laſt footſteps on earth; in confirmation of which, they ſhew, on a hard ſtone under the cupola, the print of one of his feet.

On another ſide of the mountain is the place where Chriſt is ſaid to have ſtood, when he viewed and wept over Jeruſalem; and near the bottom is a great ſtone, on which, after her Aſſumption, the Bleſſed Virgin dropped her girdle, for the conviction of St. Thomas, and on which a ſmall winding channel, ſaid to be the impreſſion of the falling girdle, is ſtill perceiveable. A little lower, between the foot of Mount Olivet and the Brook Cedron, is Gethſemane, being an even piece of ground not quite ſixty feet ſquare, well planted with olive-trees, which the people are credulous enough to believe the ſame as grew there in the time of our Bleſſed Saviour, and accordingly ſell to the Spaniards the olives, ſtones, and oils they produce, at a moſt exorbitant price; though it is a known hiſtorical fact, ſupported by the beſt authority, that all the trees within a hundred furlongs of Jeruſalem, were cut down by Titus, the Roman general, on his taking this city, a few years after the death of Chriſt.

At the upper part of Gethſemane, is a range of flat naked rocks, thought to be the place where Peter, James, and John, fell aſleep, during our Redeemer's Agony; with a cave contiguous, in which he is ſaid to have ſuſtained this bitter part of his Paſſion: and not far from hence is a narrow piece of ground, twelve yards long and ſomewhat more than one broad, ſaid to be the path on which the apoſtate Judas walked up to his Divine Maſter, when he baſely betrayed him with a kiſs; which the Turks, who hold the ſcene of this unexampled treachery in equal abhorrence with the Chriſtians, have diſtinguiſhed by a wall on each ſide, as a *terra damnata*, or accurſed place.

From the terrace of an ordinary Turkiſh houſe, ſaid to be erected on the very ground which formerly contained Pilate's palace, a compleat view is obtained of the ſpot on which once ſtood the Holy Temple of Jeruſalem; nor could any place be found on the whole earth, better adapted for that auguſt building: in the middle of the area, the boundary of which no Chriſtian is permitted to enter, ſtands a Turkiſh moſque, of an octagonal form, ſaid to be erected in the exact ſituation where formerly ſtood the Holy of Holies. In this pretended houſe of Pilate, they point out a room as the place where Chriſt was inſulted with the mock enſigns of royalty, and buffeted by the ſoldiers; and, in a room on the oppoſite ſide of the ſtreet, at preſent belonging to a weaver's ſhop, he is ſaid to have been ſcourged.

They likewiſe ſhew a variety of places in what they call the *dolorous* way: ſuch as, the place where Pilate, bringing out Chriſt to the people, ſaid, "Behold the man!" where our Bleſſed Saviour twice fainted under the croſs; where the Virgin Mary ſwooned at this affecting circumſtance; where St. Veronica preſented him with a handkerchief to wipe his bleeding temples; and where the ſoldiers, finding it impoſſible for him to proceed, compelled Simon to bear his croſs.

And, indeed, they ſhew an innumerable quantity of other places, in the city and vicinity of Jeruſalem, diſtinguiſhed by ſome tranſaction relative to Chriſt or his Apoſtles: ſo that there is ſcarce a circumſtance reſpecting them, either recorded in the Holy Scriptures, or to be found in the traditions and even inventions of men, and at periods however remote, but they can immediately conduct you to the ſpot where it is ſaid to have happened, with much greater facility, and apparent certainty, than could well be expected in the times when ſuch events are ſuppoſed to have occurred.

Bethlehem, which is famous for being the birth-place of Chriſt, is ſituated on the ridge of a hill to the ſouth of Jeruſalem, in 31 degrees 30 minutes of northern latitude.

Though this is at preſent a very inconſiderable place, chiefly inhabited by a few poor Greeks, it is much viſited by pilgrims.

The church, which is in the form of a croſs, was built by the Empreſs Helena, and is yet entire: the roof, which is cedar, is ſupported by four rows of columns, ten in a row, each column being one entire block of white marble in many places beautifully ſpeckled; the walls are alſo covered with large ſquares of white marble almoſt to the top, above which are Moſaic paintings finely executed; and over the midſt of the chancel is a handſome cupola, covered with lead, and adorned with Moſaic figures. Beneath the church, in a cave hewn out of the rock, is the chapel of the Nativity; where they ſhew the form in which Chriſt is pretended to have been laid at his birth, which is likewiſe cut out of the rock, and now encruſted with marble; and where, alſo, there is an altar, with lamps continually burning, on which is a repreſentation of the Nativity of our Bleſſed Saviour.

Here is alſo a chapel dedicated to St. Joſeph, the ſuppoſed father of Chriſt; and another to the Holy Innocents: and, at a ſmall diſtance from Bethlehem, is a monaſtery of Franciſcan friars.

They ſhew, near Bethlehem, the place where the ſhepherds were watching their flocks when they received the joyful tidings of Chriſt's birth; and not far diſtant is the village where they are ſaid to have dwelt.

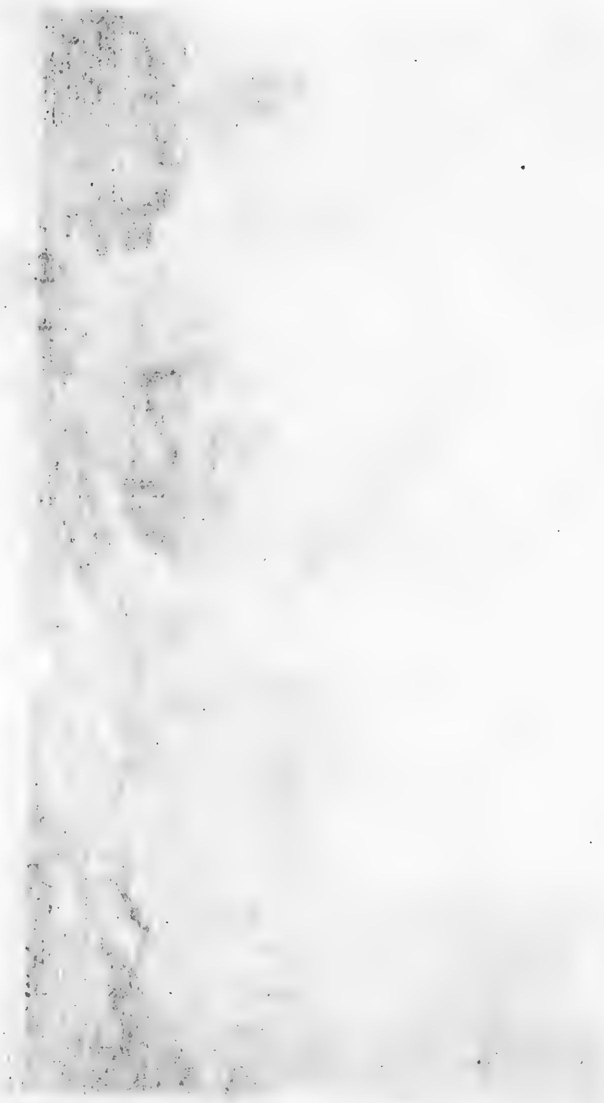
The Wilderneſs of St. John, which is in this neighbourhood, though exceeding rocky, is well cultivated, and produces great plenty of corn, vines, and olive-trees: the cave and fountain are ſtill to be ſeen, where the Baptiſt exerciſed his auſterities.

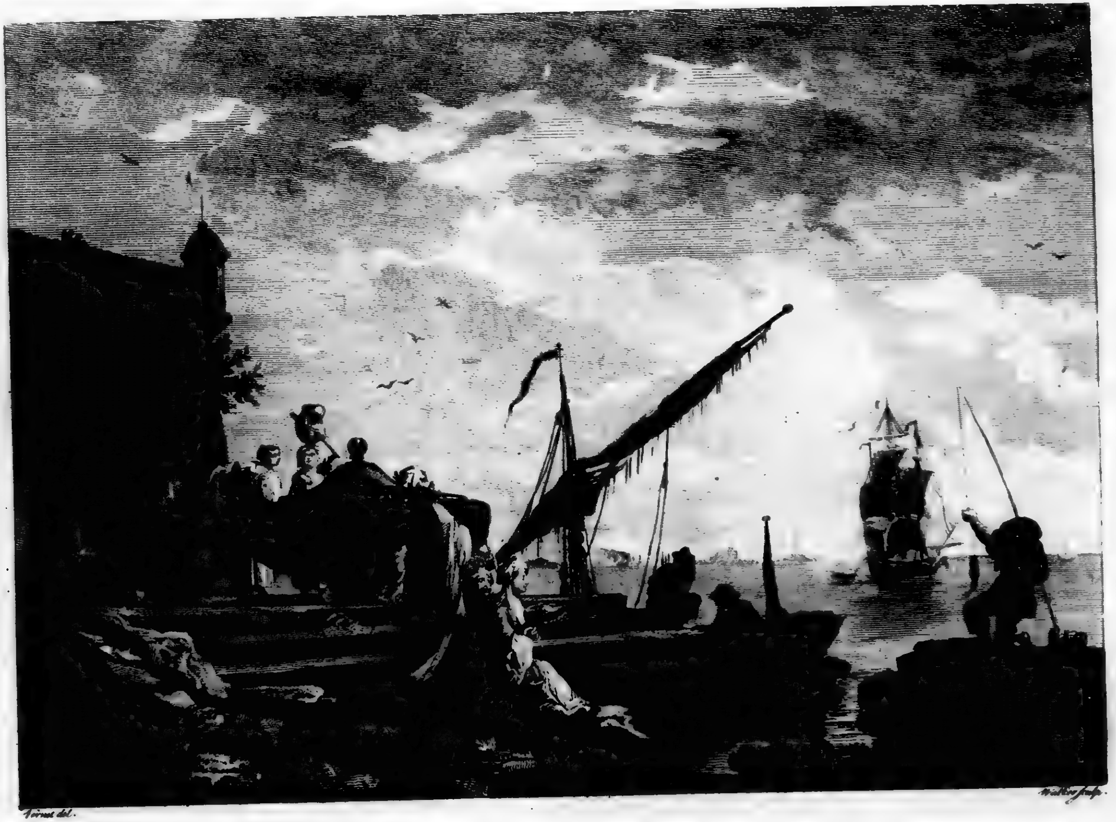
Between this wilderneſs and Jeruſalem is the convent of St. John, which is a large, ſquare, and neat modern ſtructure: the church, which is particularly beautiful, conſiſts of three aiſles; and, at the upper end of that to the north, is a deſcent of ſeven marble ſteps to a moſt ſplendid altar, ſaid to be erected on the very ſpot where John the Baptiſt was born. This church has a fine cupola in the middle, under which is a pavement of Moſaic work, ſaid to equal, if not exceed, the firſt works of that kind among the ancients.

Still nearer to Jeruſalem, in a delightful ſituation, ſtands a neat convent belonging to the Greeks, called the Convent of the Holy Croſs; a name which it derives from a moſt abſurd pretenſion, that on this ſpot grew the very tree that compoſed the croſs on which Chriſt ſuffered, the earth by which it was nouriſhed ſtill remaining to be ſeen in a hole under the high altar, where the ſtump of this tree is ſaid to have ſtood, which many of the pilgrims are ſo blindly ſuperſtitious as to fall down and worſhip. At this place the feet of all pilgrims are waſhed by the father-guardian, (the whole ſociety, in the mean time, ſtanding round and ſinging hymns) after which they are devoutly kiſſed by every friar.

Nazareth, which is ſituated in a kind of round concave valley on the top of a high hill, in 32 degrees 30 minutes north latitude, is now only a ſmall village. The church, which is built in form of a croſs, is partly formed by a cave, where the Virgin Mary is ſaid to have received the angel's Salutation: it is fourteen paces long, and ſix broad, running directly into the cave, without any other arch but that of the natural rock; and the croſs part, which ſtands parallel with the mouth of the cave, is in length nine paces, and in breadth four. At the joinings of theſe parts are two granite pillars, one where the Angel and the other where the Virgin is ſuppoſed to have ſtood, at the time of the Annunciation; and the pillar of the Virgin being broke, and about eighteen inches in length taken away from above the pedeſtal, while the upper part of the column, reaching the roof, ſtands ſuſpended from the top, the friars very gravely maintain it is ſupported by miracle. They ſhew in this village the houſe of St. Joſeph, where Chriſt lived near thirty years in ſubjection to his imagined father: and not far diſtant the ſpot is pointed out where formerly ſtood the ſynagogue in which he preached the diſcourſe that ſo greatly exaſperated his countrymen. The ruins of a handſome church erected by St. Helena, are alſo to be ſeen at this place.

Mount Tabor, is a high, round, and beautiful mountain near Jeruſalem, thought to be that on which Chriſt was Transfigured. On the top, which it is near an hour's labour to aſcend, (and which is every where ſurrounded with trees, except towards the ſouth, and was formerly defended by walls, trenches, and other fortifications, many remains of which are ſtill viſible) is a fruitful and delightful plain, of an oval form, two furlongs in length, and one in breadth; near which are three caves, formed to repreſent the tabernacles propoſed to have been erected by Peter, when he ſaid to Chriſt, "*Lord, it is good for us to be here; let us make three tabernacles.*" The top of this mountain furniſhes a great number of the moſt inchanting proſpects: the north-weſt affords a diſtant view of the Mediterranean, and all around lie the delightful plains of Galilee and Eſdraelon; to the eaſtward is Mount Hermon, at the foot of which is the little village of Nain, where Chriſt reſtored to life





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VIEW IN THE LEVANT.

Publiſhed as the Act directs by Harriſon and C.o Feb.y 1. 1782 life the widow's ſon; full eaſt lies the Sea, or rather Lake of Tiberias, adjoining to which is a ſteep mountain, ſaid to be that down which the ſwine ruſhed and periſhed in the water, when Chriſt healed the demoniacks; towards the north ſtands what is called the Mount of the Beatitudes, being a ſmall riſing from which Chriſt delivered his famous ſermon, and near which is the city of Saphet, ſituated on a high mountain, which being conſequently in view while Chriſt was preaching, may well be ſuppoſed to have been alluded to by him, when he ſays, "*A city ſet on a hill cannot be hid*;" and, laſtly, to the ſouthward is a view of the mountains of Gilboa, where the unhappy Saul loſt his life.

Theſe are all the places at preſent worthy of notice, in this remarkable country; in the account of which, as well as in the deſcriptions of the various religious cuſtoms and ceremonies of the inhabitants and their innumerable traditions, a more than ordinary minuteneſs has been obſerved: from the idea, that every thing poſſible to admit in an undertaking of this very general nature, reſpecting a country to which the whole Chriſtian world is ſo highly indebted, muſt prove acceptable to the reader; who, while he mourns the ruined ſtate of this once-flouriſhing country, and ſtill more ſenſibly laments the barbarous ignorance and groſs ſuperſtition of it's preſent miſerable inhabitants, will not fail to make ſuitable reflections on the ſeveral cauſes which have conſpired to produce this peculiar degree of wretchedneſs, and conſequently feel himſelf diſpoſed to do all in his own power for the prevention of ſimilar calamities in that happier country where the beneficence of Providence has placed him.

Natolia, or Anatolia, which was formerly called Aſia Minor, and which receives it's name of Anatolia, or Natolia, from it's eaſtern ſituation with reſpect to Europe, on which account it is alſo called the Levant, is the moſt weſterly part of Turky in Aſia.

Natolia comprehends a very large peninſula, extending from the river Euphrates, as far as the Archipelago; which, with the Sea of Marmora, the Straits of Galipoli, and thoſe of Conſtantinople, ſeparate it from Europe on the weſt: and it is bounded on the north by the Euxine or Black Sea; and by the Mediterranean and Syria, on the ſouth.

It extends from 37 to 41 degrees 30 minutes north latitude, and from 27 to 40 degrees eaſt longitude: the utmoſt length from eaſt to weſt being computed at about ſix hundred miles, and it's breadth from north to ſouth at about three hundred and twenty.

The air of this country is healthy, and the ſoil rich and fertile; but, from the tyranny of the Turkiſh government, it is at preſent almoſt reduced to a deſart. The few plains improved by agriculture produce ſeveral ſorts of excellent corn, and a variety of fine fruits; ſuch as grapes, olives, citrons, oranges, lemons, dates, figs, and many others, exquiſitely flavoured; beſides great plenty of coffee, rhubarb, gall, balſam, opium, and other valuable drugs.

The principal rivers are, the Porteni, the Zagari or Sangarious, the Aitoeſu, the Ali, Hali or Otmigius, and the Iris or Caſalmach, which diſcharge themſelves into the Euxine Sea; the Jechel-irma or Green River, that falls into the Kara or Black River which diſcharges itſelf into the Euphrates; the Satalia, the Cydnus or Caraſu, and the Xanthus or Sirbis, which run into the Mediterranean; and the Madre anciently Mæander, the Granicus, the Cayſter or Caraſou, the Samander or Scamandra, the Hermus now Sarabat

that

VIEW IN THE LEVANT.

Publiſhed as the Act directs by Harriſon and Co Feb.y 1. 1782 that receives the Pactolus, and the Calcus, Caſtri or Girmaſtri, which fall into the Archipelago.

The Black or Euxine Sea, which waſhes the northern coaſt of Natolia, is in the form of a bended bow, extending from the 42d to the 46th degree of north latitude, and from the 29th to the 44th degree of eaſt longitude: it lies between Europe and Aſia, and is bounded on the north by Tartary; on the eaſt, by Mingrelia, Circaſſia, and Georgia; on the ſouth, by Natolia; and, on the weſt, by Romania, Bulgaria, and Baſſarabia. It is wholly ſurrounded by the Turkiſh dominions, to which country the navigation of it is confined: and though the Ruſſians have ſeveral times attempted to trade on this ſea, they have by late treaties been obliged to give up all their fortreſſes on it's coaſts.

The country of Natolia is uſually divided into four parts; Caramania, Aladulia, Amaſia, and Natolia Proper.

The province of Caramania, which lies contiguous to the province of Syria, contains the ancient Lycia, Pamphylia, Piſidia, Lycaonia, and Cilicia.

Lycia, now called Mentiſeli, is bounded on the north and eaſt by Phrygia Major and Pamphylia; on the ſouth, by the Mediterranean; and, on the weſt, by Caria. It is ſurrounded on three ſides by mountains branching out of Mount Taurus, and on the fourth by the ſea: and the Xanthus divides it into two parts, ſeveral ſmaller ſtreams running acroſs, which once rendered it rich and fertile, but at preſent this country is entirely neglected.

About ſix miles from the ſea is a remarkable mountain, called Chimæra, celebrated by Virgil for it's volcano; near which the Lycians formerly built a city called Hepheſtæ, which they dedicated to Vulcan: and, it is ſaid, from the circumſtance of this mountain's containing lions at the top, goats about the middle, and ſnakes at the bottom, the poets fabled the monſter Chimæra, which they deſcribe as compoſed of the head, body, and hind parts, of thoſe animals.

This country anciently contained ſeveral eminent cities; there are, however, but few remains of it's former importance.

Pamphylia is bounded on the north by Piſidia, on the eaſt by Cilicia, on the ſouth by the Mediterranean, and on the weſt by Lycia.

The chief town of Pamphylia is Attalia, now called Sattalia: which is defended by a caſtle conſidered in that part of the world as a fortreſs of great ſtrength; and there is alſo a pretty good harbour, the entrance of which is however rather difficult.

The city of Perga, formerly celebrated for the temple of Diana, is ſituated in this province; but it is at preſent a very inconſiderable place.

The country of Pamphylia is in general very mountainous, and abounds with large flocks of goats, from whoſe hair the natives make excellent camblets; but towards the ſea it is naturally fertile.

Piſidia, another diviſion of Caramania, lies to the north of Pamphylia, and conſiſts of a fruitful plain entirely ſurrounded with mountains, which furniſh great quantities of wood, and ſome few minerals.

Antioch, called Antiochia Piſidiæ, to diſtinguiſh it from the city of the ſame name in Syria, was the capital of this province at the time it was ſubject to the Romans, when it was alſo called Cæſarea; which is now reduced to a very mean town, and contains nothing remarkable.

Lycaonia, or Iſauria, which is ſituated to the eaſtward of Piſidia, is a fine open country. The chief town of this province is Iconium, now called Cogni; which is alſo the capital of all Caramania: it is ſituated about a hundred miles north of the ſea-coaſt, near a large freſh-water lake, and is the reſidence of the beglerbeg of Caramania.

The other towns are Derbe and Lyſtra, where St. Paul and Barnabas fled from the perſecutions of the Jews; and at which laſt place, in particular, on the apoſtle's healing a cripple, the people imagined they were gods, and attempted to offer ſacrifices.

The city of Iſauria, which once gave name to the province, is now entirely deſtroyed.

Cilicia, extends near two hundred and fifty miles along the coaſt of the Mediterranean, having Syria on the eaſt, and Pamphylia on the weſt; but it is only about fifty miles in breadth, from north to ſouth.

The north and eaſt parts of this country are rocky and mountainous, and the paſſes between the mountains exceeding narrow; but the plain country is amazingly fruitful.

The principal towns of Cilicia, are, Iſſus, now called Lajazzo or Aiazzo, ſituated on a bay to which it gives it's name, and remarkable for the victory obtained by Alexander over Darius among the mountains in it's neighbourhood; Tarſus, the capital of the province, at preſent called Theraſſa; Sole, or Pompeopolis; Philadelphia; Seleucia; Trachea; and Silenus.

The province of Aladulia, which ſtretches eaſtward to the Euphrates, and contains all the ancient Cappadocia, is a country of very great extent, and formerly abounded in corn, wine, and fruits; and though it is at preſent by no means deſtitute of theſe article, yet as the Turks only cultivate ſufficient land for their own uſe, and make no exports from hence, it is not to be expected that the country ſhould appear ſo delightful, or enjoy ſuch prodigious plenty, as formerly rendered it celebrated.

A large ridge of hills runs acroſs this country, containing ſeveral mines of ſilver, copper, and allum: and it is famous for a good breed of horſes, and plenty of oxen, buffaloes, ſheep, deer, and wild-fowl.

The principal towns of Cappadocia, are, Cæſerea, now Caiſar; and Maroſch, anciently called Melita: the firſt, which under the Roman government was the capital of this country, is ſituated on a rock near the river Melus, and is at preſent a handſome city, containing a great number of inhabitants; and Maroſch, which is ſeated by the banks of the Euphrates, is a very conſiderable town, and the reſidence of the beglerbeg of Cappadocia.

The province of Amaſia includes the ancient Pontus Cappadocius, Pontus Polemoniac, and Pontus Galatius.

Pontus Cappadocius is bounded on the eaſt by Georgia; on the north by the Euxine or Black Sea; on the ſouth by Armenia Minor; and on the weſt by Pontus Polemoniac.

Trebiſond, which is by much the moſt conſiderable town in this diviſion, and indeed the only one worth notice, is ſituated on the Black Sea, in 40 degrees 5 minutes north latitude, at the foot of a ſmall ſteep hill by the ſea-ſide. The walls, which are very lofty, are ſuppoſed to ſtand on their ancient foundations, the town being ſtill an oblong ſquare: they have remarkable high battlements, and are clearly compoſed of the ruins of ancient buildings, as is ſufficiently evident from inſcriptions on marble to be ſeen in ſeveral parts of them. Though the town is large, it is not very populous, having far more groves and gardens than houſes, and theſe conſiſting of only one ſtory. The caſtle is large, and ſituated on a flat rock, the ditches being cut in the ſolid ſtone. And the port, which is at the eaſt end of the town, was formerly ſo commodious, that this circumſtance alone was the ſource of much trade; but it is now almoſt deſtroyed, and cannot be at all entered by veſſels of any bulk. The ſuburbs, which are much larger than the city, are chiefly inhabited by Greeks and Armenians, who are allowed the free exerciſe of their religion. The hills and vallies in the neighbourhood of Trebiſond not being ſo fertile as thoſe in other parts of Natolia, proviſions of every ſort are of courſe much dearer: indeed, there are but few months of the year in which they have any fleſh in their markets, and fiſh is ſtill leſs frequently ſeen; and though the country produces excellent oil, the wine is very indifferent.

This ancient city has by turns been poſſeſſed by the Grecian and the Roman emperors. In the year 1209, the Emperor Alexis Commines, ſurnamed the Great, uſurped the ſovereignty, aſſuming the title of Duke; and his ſucceſſor, John Commines, is ſaid to be the firſt who permitted the Greeks to ſtile him Emperor of Trebiſond; a title which was continued to it's princes till 1460, when Mahomet II. carried David Commines priſoner to Conſtantinople, where he was ſome time after put to death, and the place has ever ſince continued under the dominion of the Turks.

Pontus Polemoniac lies to the weſtward of Pontus Cappadocius. It's principal town is Neoceſerea, called by the Turks, Tocat; which is the capital of the province, and the reſidence of the beglerbeg. This city is built at the foot of a very high mountain, and encompaſſes a round rock which riſes in the middle of the town and has a caſtle at the top. The ſtreets are narrow, but the houſes are tolerably well built, and one of the moſques exceeding magnificent. The city is inhabited by Mahometans, Greeks, Armenians, and Jews; but the country, for fourteen or fifteen leagues round, is almoſt wholly inhabited by Armenian Chriſtians, who work in ſeveral mechanic branches of trade, particularly all kinds of copper veſſels and utenſils, which are ſent to Conſtantinople, and exported into Egypt: they have alſo a great manufactory of Turky leather. The wine of this place is excellent, and they have great plenty of the choiceſt fruits. The caravans from Conſtantinople, Smyrna, Perſia, Diarbec, and Bagdat, lodge in this city; which, as it is one of the greateſt thoroughfares of the eaſt, is better provided with the neceſſary accommodations for merchants and travellers, than moſt other places. Near this city is a beautiful ſtone bridge, built over a river that waters a large and very fertile plain, remarkable for producing great quantities of ſaffron; which being ſent to the Indies, where it is uſed by the natives in their food, turns out a very profitable article.

Natolia Proper, which extends from the Archipelago to where it is bounded by Amaſia and Aladulia, and from the coaſt of the Black Sea on the north to the province of Caramania on the ſouth, is by much the largeſt diviſion of Natolia.

In this country are contained the following fine provinces: Pontus, Paphlagonia, Galatia, Phrygia Major, Lydia, Doris, Caria, Ionia, Æolis, Myſia, Phrygia, and Bithynia.

Pontus and Paphlagonia are uſually deſcribed together, as bounded on the north by the Euxine Sea, on the eaſt by Cappadocia, on the ſouth by Galatia, and on the weſt by Bithynia.

The name of Pontus was anciently given to the whole coaſt of the Euxine Sea, which was thence called Mare Ponticum; only part of which is now included under that title.

The chief towns are, Amaſtris, now Semaſtro, a ſea-port at the mouth of the river Parthenius; Heraclea Ponti, now Penderachi, a ſea-port in the north-weſt part of the country; and Claudiopolis, now Caſtromena, an inland town.

The principal city in Paphlagonia is Sinope, which is ſituated on the iſthmus of a peninſula about ſix miles in circumference. Mithridates, king of Pontus, made this city the capital of his dominions; and it was added to the Roman conqueſts by Lucullus. The whole peninſula conſiſts of pleaſant fields and gardens; and the city has a double wall, with triangular and pentagonal towers: but the caſtle is at preſent in a very ruinous ſtate, and defended by an inconſiderable garriſon. The inhabitants are all Turks, no Jew or Greek being permitted to live nearer than the ſuburbs. The ancient grandeur of this place may in ſome meaſure be conceived, from the numerous fragments of marble columns blended with the other ſtones which compoſe moſt of the modern buildings; as well as from the prodigious quantities of pedeſtals, baſes, and capitals, which the Turks have conveyed into their burial-place, for the erection and embelliſhment of their tombs. The country in the neighbourhood of Sinope is remarkable for producing good corn, wine, and oil, with all of which it is reaſonably and plentifully ſupplied.

The province of Galatia is bounded on the eaſt by Cappadocia, on the ſouth by Pamphylia, on the weſt by Phrygia, and on the north by Paphlagonia.

Ancyra, now called Angouri, is not only the principal city of Galatia, but is alſo one of the beſt in all Natolia. The ſtreets abound with old marble columns, ſome of them compoſed of a kind of reddiſh porphyry veined with white, and there are alſo many fragments of white and red jaſper. Even the houſes of the city, which are in general built with clay, are frequently ornamented with fine pieces of marble; and the city walls, notwithſtanding they are very low, are in many parts compoſed of pieces of the ſhafts of columns, baſes, capitals, and entablatures, particularly the gates and towers. The caſtle, alſo, has a triple wall, compoſed of large pieces of white marble and ſtones reſembling porphyry, on which are ſeveral inſcriptions, none of them at preſent legible. This city is computed to contain forty thouſand Mahometans, five thouſand Armenians, and a thouſand Greeks: the Armenians having ſeven churches, and the Greeks only two.

The adjacent country is ſaid to produce the fineſt breed of goats in the world: they are perfectly white, and their hair, which is naturally curled, is eight or nine inches long, and as ſoft and fine as ſilk. The inhabitants make fine ſtuffs with this hair, in which they carry on a great trade, it being the chief manufacture of the country. It is remarkable that theſe goats are only to be found within four or five days journey from Angouri, the breed degenerating when they are carried farther.

The province of Phrygia Major, now called Germian, which was formerly a fruitful and pleaſant country, but is now in a great meaſure uncultivated, is bounded on the north by Bithynia, on the eaſt by Galatia, on the ſouth by Pamphylia, and on the weſt by Myſia.

The rivers Mæander, Sangarius, Hemus, and Marcius, all have their ſources in this diſtrict; the principal towns are, Cotæum, Gordium, Coloſs, Apamia, and Hieropolis.

Cotæum, now Chintaia, which is the ſeat of the beglerbeg, is a very conſiderable town; and, before the taking of Conſtantinople, was the reſidence of the Turkiſh emperor.

Gordium is the place where Gordius, king of Phrygia, is ſaid to have tied the famous knot in the temple of Apollo, (thence called the Gordian-knot) reſpecting which it was foretold, that the perſon who untied it ſhould be emperor of the world, and which Alexander, finding great difficulty in accompliſhing, cut to pieces with his ſword.

Coloſs, now Chonoſs, is ſituated on the ſouth ſide of the Mæander, being the city to which the Apoſtle Paul addreſſed his famous Epiſtle to the Coloſſians.

Apamia, or Afamia, which is ſituated near the conflux of the Mæander with the Marcius, was formerly a place of great trade, but is at preſent of little repute.

Hieropolis, which is by the Turks called Bamboukale, is now only famous for it's noble ruins, and a fine hot ſpring.

The province of Lydia, or Mæonia, which is bounded on the eaſt by Phrygia Major, on the ſouth by Caria, and on the weſt by Æolis and Myſia, is an exceeding fruitful country, watered by ſeveral conſiderable rivers; particularly, the Pactolus, Caicus, Hemus, and Caiſtratus; and was formerly governed by the wealthy Crœſus, who was king of Lydia.

The chief towns of Lydia, are, Sardis, Laodicea, Philadelphia, Thyatira, and Magneſia.

Sardis, which was once the capital, is now only a poor village: it is ſituated on the river Pactolus, about ſeventy miles to the eaſtward of Smyrna, and was one of the Seven Churches of Aſia. The city was deſtroyed by an earthquake, but it's ancient grandeur may be yet traced among the noble ruins it contains.

Laodicea, or Eſkihiſar, now uninhabited, was ſituated on the eaſtern boundaries of Lydia, and was one of the Seven Aſiatic Churches. It appears, from it's ruins, to have been a large city; three theatres of white marble almoſt entire, and a noble circus, being ſtill to be ſeen.

Philadelphia, or Alachſheyer, which is ſituated in a fine fruitful plain, was another of the Seven Churches; and, though it is conſiderably fallen from it's former grandeur, at preſent contains, according to the account of ſome late travellers, near two thouſand Chriſtian inhabitants, who have four tolerable churches.

Thyatiſa, now Akhiſar, which ſtands about thirty miles to the north-weſt of Philadelphia, near the ſouth bank of the river Hemus, was another of the Seven Churches; and the ruins of ſeveral ancient marble ſtructures are ſtill to be ſeen, though the modern houſes are only built with clay. It is at preſent a place of ſome trade, the chief articles of which are corn and cotton.

Magneſia, now Guſethiſar, which is ſituated on the Mæander, was anciently a conſiderable city, as is evident from it's ruins: it is ſtill a pretty large walled town, and trades to Smyrna in cotton and yarn.

The provinces of Doris and Caria, which are uſually united under the name of Adinelli, are bounded on the north by the Mæander, and on the ſouth and weſt by the ſea.

The chief towns are, Myndus, Halicarnaſſus, and Miletus.

Myndus, is a ſea-port town, ſituated on a ſmall bay called Iaſicus Sinus, and is the ſeat of a Turkiſh baſha.

Halicarnaſſus, once the capital of Caria, but now a heap of ruins, was famous for the tomb built by Queen Artemiſa, in honour of her huſband Mauſolus; which was ſo magnificent a ſtructure, that it was eſteemed one of the wonders of the world, and has given name to all future ſuperb tombs, which are hence called Mauſoleums.

Miletus, now Palatſhia, anciently a large city, containing a magnificent temple dedicated to Apollo, is now only a ſmall mean village conſiſting of ſhepherds cottages.

The provinces of Æolis and Ionia, which are likewiſe uſually joined together, form a long tract of country, extending from north to ſouth, and bounded on the weſt by the Archipelago or Ægean Sea.

The ancient capital of Æolis was Cuma; which, with Phocea, and ſome other old towns, lies oppoſite the iſle of Leſbos.

Ionia lies to the ſouthward of Æolis, and had ſeveral towns famous in hiſtory; ſuch as, Clazomene, Colophon, Epheſus, and Smyrna.

Clazomene, now called Urla, is a maritime town, ſituated at the diſtance of about twenty-eight miles to the ſouth-weſt of Smyrna; it was a conſiderable city in the time of the Romans, but is now only a mean village.

Colophon lies about thirty miles to the ſouth of Smyrna, and warmly claims the much-conteſted honour of being the birth-place of Homer.

The famous city of Epheſus, which ſtood in a pleaſant country fifty miles to the ſouth of Smyrna, is now only a miſerable village conſiſting of about thirty houſes; though it is ſituated near a fine haven, and was, under the Roman government, the metropolis of Aſia Minor. Epheſus was anciently celebrated for the temple of Diana, eſteemed one of the wonders of the world: this aſtoniſhing edifice, which was ſupported by a hundred and twenty-ſeven marble columns ſeventy feet high, was four hundred and twenty-five feet in length, and two hundred and twenty in breadth, and was wantonly deſtroyed by Eroſtratus, from no other known motive than that of perpetuating a deteſted name, on the very night in which Alexander the Great was born. There are ſtill to be ſeen, in this fallen place, the remains of a Roman circus, a theatre, an aqueduct, and prodigious quantities of magnificent ruins. The firſt biſhop of Epheſus was St. Timothy, and the inhabitants have been honoured with an Epiſtle by the Apoſtle Paul.

The part at preſent inhabited, which is bounded on the eaſt by a large plain extending as far as the ſea, and on it's ſides by lofty hills, contains a fine old church dedicated to St. John the Evangeliſt, anciently with four gates, two of which are now walled up: the roof of this edifice is ſupported on the inſide by four columns of porphyry, the ſhafts of which are twelve feet and a half in circumference, and thirty-ſix high; and it has two domes covered with lead. The Turks, however, having converted this noble building into a moſque, have added a minoret, and adorned it after their own manner; and, indeed, as thoſe ornaments which conſtituted it's chief beauty when a church, have been conveyed to Conſtantinople for the embelliſhment of the moſque erected by Sultan Soliman in that city, it has not at preſent the moſt ſtriking appearance.

Smyrna, or Iſmir, at preſent the largeſt and richeſt city in all Aſia Minor, is ſituated in 38 degrees 28 minutes of northern latitude, and at the diſtance of about one hundred and eighty-three miles weſt by ſouth of Conſtantinople.

Though this city has been ſeveral times deſtroyed by earthquake, it has, from the peculiar excellence of it's port, which is one of the largeſt and beſt in the Levant, been conſtantly rebuilt.

At preſent, the city, which is nearly of a triangular form, is about four miles in circumference; it runs about half a mile along the ſhore, from whence it riſes gradually on a hill fronting the ſea, that ſide next the mountain being much longer than the others: and at the entrance of the port, in which there are ſeldom ſo few as a hundred ſhips of different foreign nations, ſtands a ſtrong caſtle, which commands all the veſſels ſailing in or out.

The ſtreets of this city are wide, and form almoſt one continued bazar or market-place, in which great part of the European and Aſiatic merchandize is expoſed to ſale, with prodigious plenty of proviſions; the laſt, however, from the numerous inhabitants it contains, and the multitudes of foreigners continually reſorting there, are not ſo cheap as in many other parts of Turky.

The houſes are in general low, and uſually built with clay-walls, as the beſt preſervative againſt the earthquakes to which they are ſo liable: but the caravanſeras, and ſome other public buildings, have an air of great magnificence; and the houſes of the Engliſh, French, and Dutch conſuls, are exceeding handſome ſtructures. Theſe laſt houſes, as well as thoſe inhabited by moſt of the Chriſtian merchants, are erected cloſe to the ſea, forming along the harbour much the handſomeſt ſtreet in the whole city, diſtinguiſhed, from it's being ſolely inhabited by European Chriſtians, with the appellation of Frank-Street.

In the upper part of the city is an old ruinous caſtle, near a mile in circumference, ſaid to be built by the Empreſs Helena; not far diſtant from which is an ancient ſtructure, ſuppoſed to be the remains of a palace in which the Greek council was formerly held, when Smyrna was the metropolis of Aſia Minor: and there are alſo in this city the ruins of an amphitheatre, where St. Polycarp, the firſt biſhop, is ſaid to have fought with lions.

Smyrna is computed to contain about fifteen thouſand Turks, ten thouſand Greeks, eighteen hundred Jews, two hundred Armenians, and two hundred Franks or European Chriſtians.

The Turks have nineteen moſques, the Greeks two churches, the Jews eight ſynagogues, and the Armenians one church; and the Roman Catholics have three convents, one of the Jeſuits, another of the Franciſcans, and a third of the Recollects; with a father *della Terra Santa*, and a Latin biſhop who with the title of Biſhop of Smyrna *in partibus Infidelium*,

Infidelium, has a ſalary from Rome. The Engliſh and Dutch factories have their reſpective chaplains; and there is an archbiſhop of the Greek church reſident in this city.

The walks about the city are remarkable pleaſant, particularly on the weſt ſide of Frank Street, where there are ſeveral little groves of orange and lemon trees, which being continually cloathed with leaves, bloſſoms, and fruit, at once furniſh the moſt exquiſite regale to a pleaſing variety of the ſenſes.

And the little hills in the neighbourhood of Smyrna, which are covered with vines, not only furniſh a moſt delightful proſpect, but plenty of delicious grapes, from which the inhabitants make an exceeding good wine.

Theſe hills are agreeably interſperſed with fertile plains, little foreſts of olive and other fruit trees, and a number of pleaſant villas, to which, during the ſummer, the Franks commonly retire; and, as there are in the neighbouring country great plenty of game, particularly deer, wild hogs, and wild fowl, and a variety of excellent fiſh in the adjacent ſeas, they frequently take the diverſions of hunting, ſhooting, and fiſhing.

The European Chriſtians are likewiſe allowed all imaginable liberties in the city, where they uſually clothe themſelves after the manner of their reſpective countries.

The many natural advantages, however, which this profitable and delightful place ſo eminently poſſeſſes, are conſiderably diminiſhed by the unhealthineſs of the ſituation; and eſpecially by the frequent earthquakes, from which they are ſeldom more than two years together exempt, and which are ſometimes felt for forty ſucceſſive days. And in June 1688, there was one ſo exceeding dreadful, that it not only overthrew a great number of houſes; but the rock on which the caſtle ſtood opened to ſo prodigious a degree, as to ſwallow it up, and upwards of five thouſand perſons periſhed on the occaſion.

The chief articles of commerce at Smyrna, are raw ſilk, ſilk ſtuffs, grograms, cotton-yarn, carpets, and various ſorts of drugs.

This city was one of the Seven Aſiatic Churches to whom St. John addreſſed himſelf in his Apocalypſe.

There are, near Smyrna, a great number of cameleons; particularly about the old walls of the caſtle, where they breed in holes and heaps of ruins: and, as theſe are animals of a very peculiar nature, and have given riſe to various ſtrange relations, in which ſome truth is commonly blended with a great deal of falſhood, it may not be improper to deſcribe them with their real peculiarities as they have occurred to our own obſervation.

This curious animal bears ſome reſemblance to the lizard, but has a back gibbous or crooked like a hog's; and it's feet have two claws before, and three behind, which are not ſeparated from each other till near the ends. It has a long tail like a rat, and is nearly as big, but has little or no motion with it's head.

In keeping two cameleons twenty days the following obſervations occurred. Their colour was commonly green; being darker towards the back, and lighter towards the belly, where it inclined to a yellow, with ſpots at ſome times reddiſh and at others whitiſh: but the green often changed into a dark colour, like that of earth, without any appearance of green; and the whitiſh ſpots often vaniſhed, but ſometimes turned into the ſame dirt-colour, and at others into a dark purple. Sometimes, from being green all over, they became ſpotted with black; and when they ſlept under a white woollen cap, they commonly, on being uncovered, appeared of a white or rather cream colour; but they alſo turned white under a red cap, for they never became either red or blue, though they frequently lay under thoſe colours: yet, being placed on green, they became green; and, when they were laid on the dark earth, they changed ſo as exactly to reſemble it.

On a little hill near the walls of the old caſtle, ſeveral cameleons appeared to have changed themſelves ſo as to reſemble the colour of the ſpeckled ſtone-wall, and were grey ſpotted like moſs. And one, at the ſame time, being on the top of a green buſh, where it appeared of a bright green, no ſooner perceived itſelf noticed, than it immediately dropped to the ground: it then eſcaped the ſight; but, after a little ſearch, was diſcovered creeping away to a hole in the rock, being entirely changed to a dark brown, exactly like the earth, which a ſhower of rain had juſt before rendered of that colour.

Nature ſeems to have given this animal the power of changing it's hue (on the uſual ſcale of infinite wiſdom and goodneſs) for the purpoſe of it's preſervation: for the creature moves exceeding ſlow, lifting it's legs high, but not quick, as if ſearching for hold to climb upwards, which it can pretty well accompliſh on a tree, a buſh, or a wall; and when it perceives itſelf in danger of [illegible] taken, it opens it's mouth, and hiſſes like a ſnake.

The eyes of the cameleon are almoſt equally wonderful with the variation of colour in the body: they are large in porportion to the head, being generally rather bigger than a common pea, and covered over with the ſame ſkin as the body, the grain forming circles juſt to the centre, where there is a hole not larger than a ſmall pin's head, by which it receives light, and which muſt conſequently make the angles of it's viſion exceeding acute. The head of this animal being immoveable, which prevents it's immediately turning to objects, the eyes are ſo conſtructed, as not only to move backward and forward, upward and downward, but alſo one forward and the other backward, or one upward and the other downward, one fixed on one object, and the other at the ſame time moving according to the motion of ſome other object.

The tongue is a kind of little trunk of a griſtly ſubſtance, about half an inch long, and hollow, joined to the throat by a ſtrong membraneous and fleſhy ſubſtance, in which it is ſheathed when in the mouth: this the animal darts an inch or more out of it's mouth, ſmeared with a glutinous ſubſtance with which it is ſupplied, in order to catch flies, which adhering to the tongue as if on bird-lime, are thus brought into the creature's mouth. Theſe flies are their ordinary known food; but, like many other animals of the ſame cold nature, (ſuch, for example, as lizards and ſerpents) they will live a long time without ſuſtenance.

The tail of this animal is of great uſe in climbing; for it twines about any thing ſo faſt, that when the feet ſlip it can ſuſtain and recover it's whole body by this means. And on putting one into a deep glaſs, where it could not reach near the brim with it's fore-feet, nor take any hold with it's claws, it was obſerved, by ſtanding on it's fore-feet, and drawing itſelf up backwards, till it caught hold of the brim of the glaſs with it's tail, to raiſe up it's whole body with conſiderable eaſe, and would then have effected it's eſcape.

Myſia and Phrygia Minor are bounded by the Propontis or Sea of Marmora on the north; by Bythinia and Phrygia Major towards the eaſt; by Lydia on the ſouth; and by the Archipelago or Ægean Sea on the weſt.

The principal river in this diſtrict is that which was anciently called the Granicus; which riſing in this country, after running fifty or ſixty miles from ſouth to north, falls into the Sea of Marmora. This river is rendered famous by the battle fought on it's banks by Alexander and Darius. Mount Ida is alſo ſituated in this province, where the poets have deſcribed Paris to have given judgment between the three contending goddeſſes, Juno, Minerva, and Venus.

The chief towns in this country, were, Troy, Troas Alexandria, Pergamos, and Abydos.

Troy, or Ilium, which was ſituated near the ſea, oppoſite the iſland of Tenedos, and rendered famous by Homer and Virgil for it's ten years ſiege, has not at preſent a ſingle ſtone left to mark with any degree of certainty the exact ſpot on which it formerly ſtood.

Troas Alexandria, which was ſeated to the ſouthward of Troy, and was once the capital of the province, is now a ruinous place.

Pergamos, which is ſeated in a plain near the banks of the Caicus, was one of the Seven Churches, and anciently a magnificent city; but it is now a very indifferent town, having only one Chriſtian church and a moſque. Parchment and tapeſtry are ſaid to have been invented in this city, and it is celebrated as the birth-place of Galen.

Abydus, or Avido, is a fortreſs oppoſite Seſtos, at the mouth of the Helleſpont: it is celebrated by the poets for the loves of Hero and Leander, and it is famous in hiſtory for the gallant and obſtinate reſiſtance made by the inhabitants againſt Philip of Macedon; who, finding it impoſſible to defend the city, choſe rather to deſtroy themſelves, than to ſurvive the diſgrace. It is now the ſouthern caſtle of the Dardanels; which appellation is derived from Dardanus, a little town lying to the ſouthward.

The province of Bithynia, called by the Turks Becſangil, is ſeparated from Europe only by the Thracian Boſphorus; and it is ſo near Conſtantinople, that Scutari, which ſtands on the Aſian ſide, is eſteemed a ſuburb to that city.

The principal towns of Bithynia, are, Nichomedia, Chalcedon, Nice, and Pruſa.

Nichomedia, or Iſchmit, is ſituated at the foot of a large bay, in 40 degrees 46 minutes of northern latitude, and fifty miles ſouth-eaſt of Conſtantinople. This city, which was once the capital of Bithynia, was formerly very large, and the ruins of it's ancient buildings and fine palaces are exceeding numerous. It is ſtill a place of ſome conſequence, and contains about thirty thouſand inhabitants, conſiſting of Greeks, Armenians, Turks, and Jews. The Turks have twenty moſques; the Chriſtians have ſeveral churches, and it is the ſee of a Greek archbiſhop; and the Jews have two ſynagogues. The ſhips of Conſtantinople are generally built here; and the inhabitants carry on a conſiderable trade in ſilk, cotton, glaſs, and earthen-ware.

Chalcedon, which ſtood two miles from Scutari, was once a flouriſhing city, but it is now reduced to a very indifferent village.

Nice, or Iſnic, which is ſituated in 47 degrees 15 minutes of northern latitude, and ſeventy-five miles ſouth-eaſt of Conſtantinople, was anciently a noble city: and it is famous for the great General Council that aſſembled there in the year 325, for the purpoſe of ſuppreſſing the doctrines of Arius; as well as from it's having been the reſidence of the Greek emperors when Conſtantinople was taken by the Romans. The city, which is ſtill large, and pretty well peopled, is chiefly inhabited by Jews; but, except only an aqueduct, there are now no remains of it's original ſplendor. The neighbouring country is exceeding pleaſant and fertile, producing great quantities of good corn, and very excellent wine.

Pruſa, which is by the Turks called Burſa, is ſituated in 35 degrees 53 minutes of northern latitude, and ſeventy-five miles ſouth of Conſtantinople. It is at preſent the capital of Bithynia, as it formerly was of the whole Ottoman empire.

The city is built on ſeveral little hills at the foot of Mount Olympus, (from which laſt place it is only about three leagues diſtant) and at the end of a large and fine plain full of mulberry and other fruit-trees. It is ſo well ſupplied with water by the numerous ſprings deſcending from Olympus, that almoſt every houſe has a fountain: and the moſt conſiderable of theſe ſprings iſſuing in a ſtream as large as a man's body, is conveyed to the town by a marble aqueduct, from which it is diſperſed throughout the city.

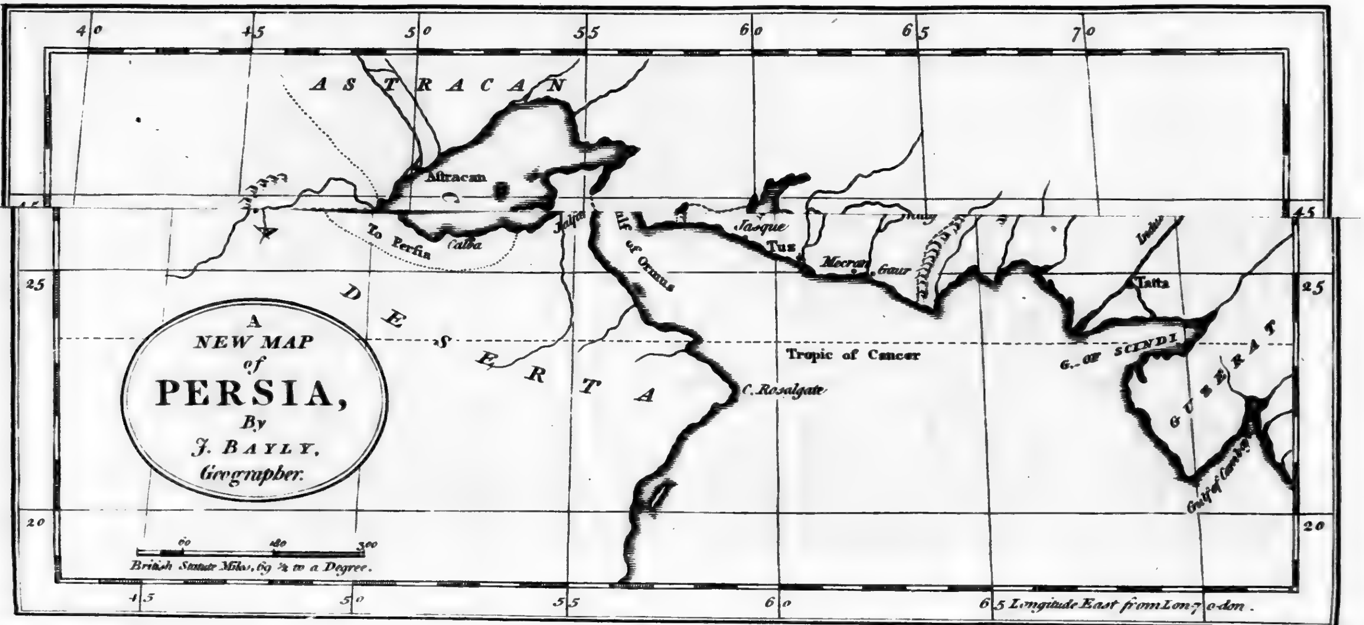
Burſa, which is about half a league in length, is ſtill ſurrounded with the wall erected by the Chriſtians when it was in their poſſeſſion, but it is at preſent much out of repair, being in ſeveral parts broken and ruinous. The moſques, which are about thirty in number, are very elegant, being covered with lead, and adorned with handſome domes; and the caravanſeras are magnificent and commodious. The bezeſtine, or exchange, is a large ſtructure full of warehouſes and ſhops, containing all the commodities of the eaſt, including their own manufactures.

This city is in general pleaſant, and the quarter of the bezars is particularly neat and well-paved. The city is inhabited by about forty thouſand Turks, who are alone permitted to reſide within the walls: but the ſuburbs, which are conſiderably more elegant, and much better peopled, are filled with Jews, Armenians, and Greeks; and there are ſaid to be about five hundred families of Armenians, three hundred Greeks, and four hundred Jews; the laſt of whom came originally from Granada, in Spain, and ſtill ſpeak tolerable good Spaniſh. The beſt artificers in all Turky reſide in this place; and ſome of them are moſt excellent imitators of the French and Italian tapeſtry,

The Grand Signior's palace in this city, which is in a very ruinous condition, is ſituated on a high rock, and incloſed with a double wall; and the ſepulchres of the firſt Turkiſh emperors, and their ſultanas, which are in ſmall chapels covered with domes, are ſtill to be ſeen in this city.

About a mile from the city are the baths of Calypſo, which are exceeding handſome ſtructures, covered with elegant domes, and are ſo greatly celebrated for the wonderful cures they have effected, that they are frequently viſited by convaleſcents from the diſtance of a hundred miles.

Mount



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65 Longitude East from London
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Mount Olympus, which is of a prodigious height, is ſituated in the neighbourhood of Burſa. The top is barren, and conſtantly covered with ſnow, a great deal of which is carried to Conſtantinople, though near a hundred miles diſtant. The middle of the mountain is planted with firs and other trees, and the vallies abound with a variety of fruits, particularly apples, grapes, mulberries, melons, and nuts.

CHAP. II.

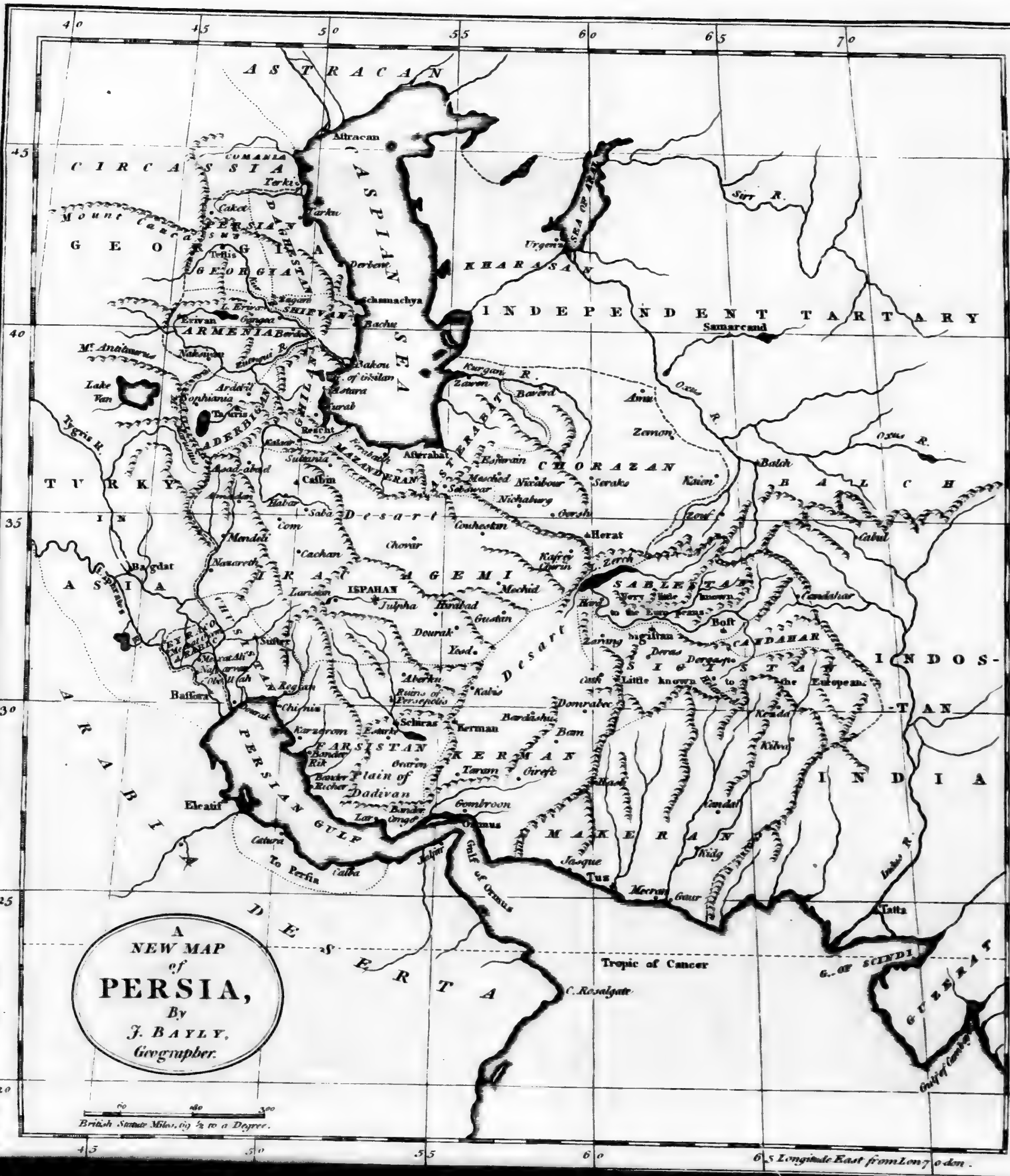
PERSIA.

THE great antiquity of the name of this country, baffles all our reſearches ſatisfactorily to account for it's origin: by the poets it is ſuppoſed to have derived the appellation of Perſia, from Perſeus, the ſon of Jupiter and Danae; and by graver, but, perhaps, on this occaſion, equally unſucceſsful enquirers, from the word *paras*, which ſignifies a *horſeman*, the Perſians, or Parthians, having been always celebrated for their extraordinary ſkill in horſemanſhip.

But though it is unlikely we ſhall ever be able to diſcover, with any degree of certainty, the circumſtance to which the name of Perſia is fairly aſcribable, we ſhall find little difficulty in furniſhing the reader with what is infinitely more material: a ſhort view of the ſeveral viciſſitudes it has from time to time undergone; and a copious deſcription of all that it at preſent contains, by any means worthy of notice.

The foundation of the Perſian empire, which ſucceeded the Aſſyrian or Babylonian, was laid by Cyrus, about 556 years before Chriſt, when the Iſraelites, who had been ſo long in captivity at Babylon, were reſtored by that prince to their liberty. Afterwards it ended in the perſon of Darius, who was conquered by Alexander the Great 329 years before the coming of Chriſt: and, when this country, with the reſt of Alexander's dominions, had been divided among his great general officers, the Romans conquered their poſterity, and ſucceeded them in the poſſeſſion. The Romans, however, never wholly ſubdued Perſia, the natives having princes of their own who frequently defeated the Roman legions; and the ſucceſſors of theſe princes ſurvived even the Roman empire itſelf: but they were at length ſubdued by the famous Tamerlane; whoſe poſterity was ſupplanted by a doctor of law, the anceſtor of the Sophi family, and a pretended deſcendant from Mahomet.

His ſucceſſors, though ſome of them were valiant and politic, proved in general diſgraceful to humanity, by their cruelty, ignorance, and indolence, which rendered them ſo unpopular with their ſubjects, barbarous as they were, that Haſſein, a prince of the Sophi race, who ſucceeded in the year 1694, was murdered by Mahmud, ſon and ſucceſſor of the famous Miriweis; and Mahmud himſelf afterwards experienced the ſame fate, being murdered by Eſref, one of his general officers, who uſurped the throne. In the mean time, Prince Tahmas, the repreſentative of the Sophi family, having eſcaped from the rebels,



A
NEW MAP
of
PERSIA,
By
J. BAYLY,
Geographer.

60 — 80 — 100

British Statute Miles, 69 ½ to a Degree.

65 Longitude East from London.

rebels, aſſembled an army, and took into his ſervice Nadir Shah, who defeated and killed Eſref, and re-annexed to the Perſian government all the places which the Turks and Tartars, availing themſelves of theſe diſorders, had torn away from that empire. And now the hitherto concealed ambition of Nadir breaking out, he aſſumed the name of Tahmas Kouli Khan; and pretending that his ſervices were not ſufficiently rewarded, he rebelled againſt his ſovereign, took him into cuſtody, and is ſuppoſed to have put him to death. This daring uſurper afterwards mounted the throne, under the title of Shah Nadir; the hiſtory of whoſe expedition into Indoſtan, and the amazing booty he obtained, will be particularly deſcribed when we come to treat of that country: it will not, however, be at preſent improper to mention, that he brought from India only a very inconſiderable part of his booty, much being loſt in his return by the Marattas and accidents. The uſurper next conquered Uſbec Tartary: but he was leſs ſucceſsful againſt the Dagheſtan Tartars, whoſe country he found to be inacceſſible. And he beat the Turks in ſeveral engagements, but was never able to accompliſh the taking of Bagdat. The ruling principle of Kouli Khan's government, was to impreſs all his ſubjects with terror by the cruelleſt executions he could deviſe: and his conduct, at length, became ſo exceſſively intolerable, that his brain was ſuppoſed to be diſordered; and in the year 1747, he was killed in his own tent, by his chief officers and relations, the ſafety of whoſe lives depended on their adopting this meaſure. Upon the death of Nadir Shah, a number of pretenders ſtarted up: Kerim Khan, however, was the fortunate candidate, who was crowned at Tauris in the year 1763, and ſtill keeps poſſeſſion of the throne of this extenſive country.

Having thus given the outlines of the Perſian hiſtory to the preſent time, in which may be traced with preciſion it's numerous viciſſitudes, we ſhall now lay before the reader a particular deſcription of the country, with every thing curious that occurs in journeying over this ſpacious territory.

Perſia is bounded on the eaſt by the dominions of the Mogul; by Uſbec Tartary, the Caſpian Sea, and Circaſſia, on the north; by the Indian Ocean, and the Gulph of Perſia or Baſſora, on the ſouth; and on the weſt by the Turkiſh empire.

This extenſive country is ſituated between the 25th and 45th degrees of north latitude, and between the 45th and the 67th degrees of eaſt longitude from the meridian of London: the length and breadth of this kingdom are therefore nearly equal; and if the north-eaſt parts of Perſia were not divided by the Caſpian Sea from the north-weſt, it's form would be nearly ſquare. The length of this country is about twelve hundred miles from eaſt to weſt, and it is eleven hundred in breadth from north to ſouth.

Perſia is divided into the following provinces: on the frontiers of India, are, Choroſan; part of the ancient Hyrcania, including Herat and Eſterabad; Sableuſtan, including the ancient Bactria and Candahor; and Sigiſtan, the ancient Drangiana.

The ſouthern diviſion contains, Makeran; Kerman; the ancient Gedroſſia; and Farſiſtan, the ancient Perſia.

The ſouth-weſt diviſion, on the frontiers of Turky, contains the provinces of Chuſiſtan, the ancient Suſiana; Irac-Agem, the ancient Parthia; and Curdeſtan, part of ancient Aſſyria.

The north-weſt diviſion, lying between the Caſpian Sea and the frontiers of Turky in Aſia, contains the provinces of Aderbeitzen, the ancient Media; Georgia, Gangea, and Dagiſtan, part of the ancient Iberia and Colchis; Ghilan, part of the ancient Hyrcania; Shirvan, and Mazanderan.

In the ſouth of Perſia, the longeſt day is thirteen hours and a half, and in the north ſomewhat more than fifteen.

A country of ſuch prodigious magnitude muſt neceſſarily have air and ſeaſons exceedingly different from each other. Thus, in the middle of the kingdom, their winter begins in November, and continues till March, with ſevere froſts and ſnow, great quantities falling on the mountains, but conſiderably leſs in the plains. They have exceeding high winds from March till May; and from thence till September a calm ſerene ſky, without even a cloud. In ſummer, the weather is all the day pretty hot; but the refreſhing breezes which conſtantly blow in the mornings and evenings, as well as during the nights, which are at this time near ten hours long, render it very ſupportable. The air is ſo pure, and the ſtars ſhine with ſuch luſtre, that people uſually travel in the night: nor does the leaſt dew or moiſture fall on any thing expoſed to the air during the fair ſeaſon. There is no country more healthful than the heart of Perſia; and foreigners who arrive there ſtrong and robuſt generally enjoy a conſtant ſeries of good health, but it has been noticed, that thoſe who come there in a convaleſcent ſtate ſeldom recover.

The air, which in the ſouthern part of Perſia, is very unhealthy during the ſpring and fall, is in the months of June, July, and Auguſt, far from being prejudicial; the weather, however, is then ſo very hot, that both natives and foreigners retire to the mountains.

The hot winds which blow from the eaſtward, over long tracts of ſandy deſarts, are extremely ſuffocating, and a blaſt ſometimes ſtrikes the traveller dead in an inſtant.

In the north part of the Perſian dominions, particularly in the provinces of Georgia, Skirvan, and Aderbeitzen, though the weather is ſufficiently warm and dry during the ſummer, it is in the winter generally as much ſubject to ſtorms, tempeſts, and ſevere froſts, for ſix months together, as any country in the ſame latitude on the continent: but theſe provinces being very mountainous, there is frequently a ſurprizing difference between the air on the north and the ſouth ſides of the ſame mountains; ſo that in journeying a few miles, the traveller imagines himſelf in a different climate.

But though theſe mountains are cold, they are extremely healthful; while, on the contrary, the flat country of Ghilan, and Mazanderan, which lie near the Caſpian Sea, are very damp and unhealthy; and the inhabitants are obliged in ſummer to retire into the mountains, the waters in the low grounds being foul and putrid.

No country in the known world, of ſo large an extent as Perſia, has ſo few navigable rivers: for in the heart of that kingdom there is not a ſingle river capable of carrying a boat of any burden; and a perſon may in ſome parts travel ſeveral days without ſeeing any water at all. The river Oxus, indeed, which ſeparates Perſia from Uſbec Tartary, has a large ſtream; but none of it's branches riſe in the dominions of Perſia. The rivers Kur and Aras, anciently called the Cyrus and Araxes, which riſing in the mountains of

Ararat flow through Georgia, Shirvan and Aderbeitzen, and joining their ſtreams fall into the Caſpian Sea, are much the moſt conſiderable rivers in all Perſia: there are, however, ſeveral ſmall rivulets, which falling from the mountains, are conveyed to the principal cities.

The ſcarcity of water in this country, has given riſe to many ingenious methods of conveying it to the cities, corn-fields, and gardens: and as the proper management of it is of the utmoſt public importance, an officer is appointed in every province for the purpoſe of ſeeing it regularly diſtributed; every little rivulet and ſpring being conducted to that part of the country where it is moſt wanted. Wells of a prodigious depth and breadth are in many places dug, out of which, with the aſſiſtance of oxen, they draw up water in great leather buckets, which are emptied into large ciſterns where the water is reſerved to be uſed by the people as occaſion may require. And there are alſo vaſt ſubterraneous aqueducts, through which the water is ſometimes conveyed to the diſtance of twenty or thirty leagues, built about two fathoms high, and arched with brick; holes like wells being made at the diſtance of every twenty paces, for the convenience of repairing. The diſtribution of the river and ſpring water is made one day to one quarter of the town, and another day to the other, till all are ſupplied; every perſon opening for it's reception the canal or reſervoirs in his garden, for which a certain yearly ſum is paid to government for every garden, more particularly about Iſpahan: and, as it is eaſy for a perſon to divert his neighbour's water into his own receptacle, they puniſh this offence with great ſeverity.

There are in Perſia good mines of copper, iron, and lead; and it alſo produces, in conſiderable quantities, antimony, ſulphur, ſaltpetre, and emery: there are plains near twenty leagues over covered with ſalt, and ſome with ſaltpetre and allum; and in ſome parts of Caramania, in particular, the ſalt is ſaid to be ſo hard, that the poorer ſort of people uſe it inſtead of ſtone for building their cottages.

In the provinces of Fars and Skirvan there are great quantities of bole-armoniac, and a ſort of marle uſed by the natives inſtead of ſoap.

There are alſo in Perſia, near the Caſpian Seas, ſprings of a black or dark-grey naphtha, which boiling exceeding high when the weather is thick and hazy, frequently takes fire on the ſurface, and runs flaming into the ſea, in great quantities, to an almoſt incredible diſtance from the ſhore; in clear weather, however, the ſprings do not boil up more than two or three feet in height. This oily ſubſtance, in boiling over, becomes of ſuch a conſiſtence, that by degrees it almoſt cloſes up the mouth of the ſpring; and theſe mouths are ſometimes cloſed up, and hillocks formed over them of a blackneſs equal to that of pitch; but when they are ſtopped up in one place, they break out in another, though ſome that have not been long open, form a mouth of eight or ten feet in diameter.

This ſubſtance, which has a diſagreeable ſmell, and is chiefly uſed by the poor inhabitants to ſupply the place of oil in lamps, or to boil their proviſions, burns beſt when mixed with a ſmall quantity of aſhes. It is found in very great abundance, and every family keeps a plentiful quantity ready for uſe; which they preſerve in large earthen veſſels placed under ground, at a ſmall diſtance from their houſes, on account of it's being ſo liable to take fire.

There is a white naphtha of a much thinner conſiſtence in the peninſula of Apcheran, which is both taken as a cordial and medicine, and uſed externally; and which, it is ſaid, being carried into India, where it is properly prepared, makes a moſt beautiful and durable varniſh.

The Perſian marble is either red, white, or black; ſome, however, being veined with white and red: one ſort ſplits into large flakes or tables, like ſlates; but the beſt, which comes from Tauris, is white mixed with green, and is almoſt as tranſparent as cryſtal.

In the country about Tauris, the mineral azure is alſo found, but it is inferior to that brought from Tartary; and, indeed, the moſt valuable mines in Perſia are thoſe in which the turquois ſtones are contained.

Rice, wheat, and barley, are almoſt the only kinds of corn produced in Perſia; for they have no oats, and but little rye: and the ſeaſons are ſo different, in the north and ſouth parts of this extenſive country, that while they are ſowing in one part, they are reaping in another; and in ſome places the land is ſo fertile, that the diſtance between ſeed-time and harveſt does not exceed three months.

In the kitchen-gardens of Perſia, are to be found moſt of the roots and ſallads of Europe; and they have no leſs than twenty ſorts of melons, which the people make their conſtant food: thoſe which are firſt ripe in the ſpring, are round and ſmall; but thoſe that ripen in the latter part of the ſeaſon are much the largeſt and beſt, being moſt exquiſitely ſweet, and weighing eight or ten pounds each, and perſons of quality have them conſtantly the whole year, by preſerving them under-ground till the ſeaſon returns. The beſt melons grow in Charaſſan, near Tartary; from whence they are carried as far as Iſpahan for the king's table.

Cucumbers of various kinds are alſo much uſed by the common people; and one ſort in particular, which has ſcarce any ſeeds, is eat without paring or dreſſing, and not conſidered as unwholeſome.

Dates are eſteemed the moſt delicious fruit of this country; and, indeed, they are no where ſo good as in Perſia. The pulp in which the ſtone is incloſed, is a clammy ſubſtance remarkably ſweet; and, when ripe, being laid in heaps, they become candied or preſerved without any ſugar. The tree on which this fruit is produced is very tall, but ſlender, having, like other palms, no branches but at the top: the fruit grows in cluſters of thirty or forty pounds weight; but the tree does not bear before it is fifteen years old, though it is then ſaid to continue fruitful till upwards of a hundred.

There are alſo ſeveral kinds of grapes, ſome of which are ſo large that a ſingle grape is a ſufficient mouthful, which they ſuffer to hang a conſiderable time on the vines, wrapped up in linen rags.

Perſia has moſt of the European fruits; and if the natives underſtood gardening they might have them in much greater perfection: but they are neither acquainted with grafting, inoculating, or the management of dwarf-trees; ſo that all their fruit-trees run up very high, and are loaded with wood. They have, however, excellent apricots of ſeveral kinds, and their nectarines and peaches weigh ſixteen or eighteen ounces each.

They dry and export in great quantities a ſort of apricots red within, called eggs of the ſun, which being boiled in water, it is thickened by the juice of the fruit, and converted into a perfect ſyrup, without any ſugar. Apples and pears grow chiefly in the north part of Perſia; and oranges, quinces, prunes, and pomegranates of ſeveral kinds, are plentifully produced in this country: in ſhort, they have ſuch varieties of fine fruits, that at particular entertainments fifty different ſorts have been at once ſeen, ſome of them brought nine hundred miles from the place of their growth.

Olives are produced near the Caſpian Sea, but the inhabitants neither know how to preſerve them, nor to extract the oil: they have alſo plantations of ſugar and tobacco; and export great quantities of Piſtachio nuts, which are almoſt peculiar to Perſia. They have likewiſe the palm, the cypreſs, and large plantations of mulberry-trees for the ſupport of their ſilk-worms.

The trees moſt common in Perſia, are, the plane-tree, the willow, the fir, and the cornel-tree.

The ſenna-tree, which is very large, and uſually riſes forty or fifty feet high, is as ſtraight as the maſt of a ſhip, having no branches but on the head: the bark is of a bright grey, and the wood ſerves for all the purpoſes of building.

There are trees in the country which yield gum-maſtic, and frankincenſe; the latter, which reſemble the pear-tree, are chiefly found in Caramania. Alſo trees producing manna of ſeveral ſorts: the beſt has a yellowiſh caſt, and a large coarſe grain; there is a ſecond ſort, called tamariſk, becauſe the tree from which it drops is thus named, found in great quantities in the province of Suſiana: and a third ſort, gathered about Iſpahan, falls from a tree reſembling the tamariſk, but ſomewhat larger. The leaves of theſe trees, during the ſummer, drop liquid manna, which the natives take to be the ſweat of the trees, as they find, in the morning, the ground under them quite greaſy with the copious diſtillation.

Perſia likewiſe affords great plenty of other medicinal drugs; ſuch as, nox vomica, gum ammoniac, a ſort of rhubarb, and caſſia.

The Perſian poppies, which in ſome places grow four feet high, and have white leaves, are much eſteemed, for the quantity and ſtrength of the opium they produce. The juice is extracted from them in June, by making little inciſions in the head of the poppy, from which a thick liquid oozes that is gathered before ſun-riſe. This buſineſs is ſaid to have ſuch an effect on the people who are employed in it, that they look remarkably pale, and their limbs tremble. The liquor thus drawn from the poppies ſoon becomes thick, and is made into pills.

Aſſafœtida, which is much admired by the natives both of Perſia and India, who frequently eat it with their food, is a liquor that flows from a plant called hiltot, an inciſion being for that purpoſe made in the root; it thickens after it is drawn off, and grows as hard as gum: it is of two kinds, the white and the black, the former of which they eſteem beſt for eating. The ſmell of this drug is ſo exceſſive ſtrong, that it communicates to whatever goods lie near it in the ſhip, however cloſely packed, and it is next to impoſſible to purge them of this moſt nauſeous ſcent.

There are alſo ſome extraordinary natural productions in this country, particularly a ſhrub which is ſaid to abound in the deſarts of Caramania, to which the Perſians have given the name of *galbud ſamour*, which ſignifie *poiſoner of the winds*, or *the flower which poiſons the winds*; conceiving that the blaſting and deſtructive wind which invades this province in the hot ſeaſon, derives it's baneful influence from this plant.

Another curious ſhrub, the growth of the ſame province, is the kirzebre, which grows to about the height of ſix feet, the ſtem being of the thickneſs of a man's leg; it produces round leaves, and flowers reſembling the roſe of the ſweet-briar.

The exceſſive heat of the ſouthern provinces of Perſia, renders the ſoil unpropitious to the growth of thoſe odoriferous flowers which adorn more temperate climates; but in Hircania and Mazenderan, theſe beautiful productions of nature are found in vaſt profuſion; orange and jeſſamine trees ſhoot ſpontaneouſly in the fields of the former; and in the latter, tulips, ranunculuſes, and anemonies, paint the face of the earth in thoſe months of the ſpring, or rather winter, which admit of any vegetation: in the height of the ſummer, flowers, fruits, and every appearance of verdure is deſtroyed, by the powerful and irreſiſtable rays of the ſun, which leave the vallies no longer habitable, and compel the ſcorched inhabitants to betake themſelves to the mountains for air.

In the neighbourhood of Iſpahan, and other large towns, where the country is refreſhed with water, lilies, daffodils, violets, and pinks, bloom in aſtoniſhing beauty, and fill the air with their fragrance; of roſes they have infinite variety, all of ſurprizing odour, the flowers of which are diſtilled, and the water exported to diſtant parts of the world: and the gilliflowers both red and yellow, perfume the air in the ſpring, together with another flower of a lively ſcarlet, frequent tufts of which add luſtre to this variegated ſcene.

We have already obſerved, that in the opinion of ſome writers, the name of this country is derived from a word which ſignifies *horſemanſhip*; it may from thence be inferred, that the horſes are excellent, which is indeed the fact; they are of exquiſite beauty, highly ſpirited, yet eaſily manageable, but they are ſo light as only to be fit for the ſaddle, nor do they equal the Arabian and Tartarian horſes in ſwiftneſs or hardineſs, notwithſtanding which they bear an extraordinary price, on account of the great demand for them in Turky and India, two or even three hundred pounds ſterling being no uncommon price for a Perſian horſe. They are never gelt, and are permitted to wear their full manes and tails, which add conſiderably to their beauty; they are generally fed with a mixture of barley and cut ſtraw, which is given them in bags tied over their heads; by way of change, their food is ſometimes barley-meal wetted and made into balls.

Here are alſo ſeveral kinds of camels, of different ſizes: that which is moſt valued is engendered between a male beaſt of this or the dromedary ſpecies which has two humps or bunches on his back, and a female with only one; theſe are ſaid to be capable of almoſt continual labour, and of bearing a burden of near a thouſand pounds weight; but the ſmaller ones, which do not carry much more than half that load, make up this deficiency by their ſuperior ſwiftneſs, and are, on that account, uſed in the commerce between Iſpahan and the Gulph of Perſia. A volume might be filled with the properties and excellences of this animal; but we have already deſcribed it very particularly in a former part of our work.

As the land is ploughed by oxen and buffaloes, they are not commonly killed for food: theſe beaſts, as well as the mules and aſſes, are alſo uſed to carry burdens; of the latter animals, thoſe which are bred in Perſia are ſaid to be leſs ſpeedy and docile than thoſe which are natives of Arabia. The mules are peculiarly ſtrong and ſerviceable, and yield a conſiderable price; in ſome inſtances, twenty, thirty, and even forty pounds.

As the eſtabliſhed religion of this country is that of Mahomet, the breed of hogs is not encouraged; nor do the Chriſtians propagate them in any conſiderable degree, leſt they ſhould give offence: on the borders, indeed, of Perſia, towards Georgia and Armenia, they are more numerous.

The fleſh of their ſheep conſtitutes the greateſt part of the animal food of the inhabitants of Perſia, and on that account their flocks are large, and attended with the utmoſt care; they are moſtly of that kind which have been before deſcribed, with rumps of an amazing ſize and fatneſs; in ſome provinces they are armed with five, ſix, and even ſeven horns, ſeveral of which point directly forward, and render the combats, which frequently happen between the males of theſe animals, extremely deſperate: the wool of theſe ſheep is ſo coarſe as to be of little value; the contrary of which is the caſe with reſpect to the goats, whoſe fleſh is leſs valued, and the hair exported for purpoſes of manufacture.

The animals which are found wild in Perſia, are deer, antelopes, goats, hares, and rabbits: the provinces of Hyrcania and Curdiſtan, which are mountainous and covered with wood, abound in wild boars, lions, jackalls, tygers, and leopards; which, however, ſeldom viſit the inhabited parts of the country, or prey on the human ſpecies.

Almoſt all the different fowls of Europe are found in Perſia; their partridges are large, and the fleſh of them delicious; and pigeons are ſo extremely numerous, that Iſpahan and it's neighbourhood are ſuppoſed to contain ſeveral thouſands of pigeon-houſes. The ſong-birds, and particularly the nightingale, are ſaid to be moſt delightfully harmonious; and the plumage of ſome of the ſmaller kinds of the feathered race, is beautifully variegated with red, yellow, blue, and green, of the moſt lively colours. Of the ſmall birds, the noura, and a kind of martlet, are taught to ſpeak.

The Perſian pelican, called in the language of this country *tacab, the water-drawer*, is ſaid to be remarkably large, it's body being repreſented to be of the ſize of a ſheep, though it's head bears no proportion to this extraordinary bulk; yet it has a beak from fifteen to eighteen inches in length, and of a very conſiderable thickneſs: the bag under this beak is furniſhed by Providence, as a reſervoir for water, which they are frequently obliged to fetch from an aſtoniſhing diſtance, for the ſupply of their infant young.

Birds of prey, ſuch as eagles, falcons, and all the variety of hawks, are found here in great abundance; many of theſe are trained for ſport, and are not only inſtructed to fly at the ſmaller game, but at hares, deer, and antelopes; they faſten on the head of the larger beaſt, and fluttering with their wings, not only impede it's ſpeed, but frighten and terrify it in ſuch a manner, that it's flight is frequently directed towards the hunters, and it falls an eaſy prey to thoſe dogs from whom it's ſwiftneſs would afford it an eaſy eſcape.

There are ſo few rivers in this country, that thoſe kinds of fiſh which are found in freſh waters, are extremely ſcarce; the rivers Kur and Arras, which fall into the Caſpian Sea, are indeed full of fiſh; but they are too remote from Iſpahan to ſupply that capital. Thoſe provinces which border on the ſea, are furniſhed from thence with great and excellent variety.

Some of the provinces, and eſpecially thoſe which border on the Caſpian ſea, are infeſted with an infinite number of venomous reptiles: particularly, toads; black ſerpents, whoſe bite is ſaid to prove mortal; and ſcorpions of an extraordinary ſize, and of ſuch peculiar malignity, that thoſe who are ſtung by them become diſtracted, and frequently periſh in that miſerable ſtate, if proper remedies are not at hand. The ſting of the millepedes is almoſt equally dreaded; and ſwarms of muſkitoes, of two different kinds, the one black and the other white, torment the inhabitants of the flat countries with pungent and poiſonous bites.

But it is only in the low and ſwampy parts of this empire, that theſe troubleſome reptiles and inſects are found in ſuch abundance; thoſe provinces which are dry, or mountainous, are little ſubject to them: but even theſe are liable to the depredations of locuſts, ſuch numbers of which ſometimes aſſemble together, as even to darken the air, and ſpread deſolation wherever they direct their flight, deſtroying every produce of the earth, and ſparing neither tree, plant, or any ſpecies of verdure.

But theſe devaſtations are ſeldom of long continuance; that gracious Being, who in all his diſpenſations tempers juſtice with mercy, and whoſe works are all marked with wiſdom, has decreed the united flight of theſe rapacious inſects to take place at exactly the ſame ſeaſon of the year when the young of the feathered race leave their neſts, who inſtantly begin to prey on theſe deſtroyers, and ſave the laborious huſbandman from impending ruin, and the inhabitants from the terrors of dearth and famine.

The perſons of the Perſians are in general pleaſing: their features are agreeable; their complexions in the northern provinces good; and even thoſe who inhabit the ſouth, are of a lively olive, and become daily more bright, as the cuſtom prevails of taking Georgian and Circaſſian wives. They are of middling ſtature, rather tall, but ſmall boned; their eyes for the moſt part black, and their hair of the ſame colour; that of their heads is in general cloſe ſhaved, except their temples, on each of which the young men, and eſpecially thoſe of faſhion, leave a lock, which hangs down and is conſidered as an ornament to the face; their beards reach to their temples, but they ſhave the cheeks, and perſons of rank ſuffer the reſt to grow long, though the common people generally cut it ſhort; the prieſts, however, and all orders of religion, wear their beards at full length, and only clip them into a particular form; all the other parts of their bodies are carefully freed from hair.

They keep their heads remarkably warm, wearing even in the ſummer caps faced with Bukharian lamb-ſkins; in the other ſeaſons of the year, they cover their heads with caps of cloth, ſo faſhioned as to riſe into four corners at the top, which is frequently ten or twelve inches high; ſome perſons of high rank have turbans of Caramania wool, which bears ſo high a price that this cloathing for the head is ſometimes obtained at an expence of a hundred crowns, and ſeldom at leſs than ten. They prefer crimſon or ſcarlet to any other colour, not only for their upper garments, but for their caps, which they are ſo accuſtomed to wear, that they never take them off in compliment even to their kings; nor do theyc are to ſit without them within doors, though the weight is ſo exceſſive, that their ears, which are always left bare below the cap, are preſſed down by it and grow to an enormous ſize.

They wear next their ſkins ſhirts or veſts of ſilk or callico, commonly ſtriped or chequered with blue; and this garment, which has an open boſom, and ſtraight ſleeves without wriſts, is ſeldom changed till it is worn out. A waiſtcoat covers this veſt; and over it they have a coat, the ſleeves of which are cloſe, and it is faſtened before with buttons and loops, and a ſaſh round the waiſt: and, above all, they have uſually a looſe coat, lined with furr or ſables; and this ſeems to be as much uſed for ſhew as warmth, it being no uncommon caſe for a man of conſequence to ſweat under this load of finery even in the height of ſummer; it is not, however, of a cumbrous length, reaching only to the waiſt.

Of whatever materials their under garments are compoſed, whether ſilk, muſlin, or cotton, plain or embroidered, they are always quilted, which adds to the warmth without additional weight; but the ſleeves of their upper garments are inconvenient, reaching to the fingers ends; and, as their ſhirts are without collars, their necks are always bare.

They ſupply the want of breeches by looſe drawers, and wear woollen ſtockings or boots; though they ſometimes go bare legged, having only woollen ſocks on their feet, on which they alſo wear ſlippers of the ſkin of their horſes rumps, prepared ſo as to be hard and rough, and to reſemble ſeal-ſkin, or ſhagreen: theſe are made with high heels, to carry them out of the dirt; but they are, from this circumſtance, uneaſy and dangerous to thoſe who are unaccuſtomed to them. Upon the whole, the dreſs of the Perſians may conduce more to health and ſtrength than that of the Europeans; being free from ligatures, which are unqueſtionably pernicious; though it may be queſtioned, whether the ancient cuſtom, ſtill retained in the eaſt, of girding up the loins, is not unwholeſome, keeping thoſe parts too hot: the Perſian dreſs is however leſs abſurd, and better calculated for activity, than that of the Turks, whoſe long robes are equally effeminate and troubleſome.

They uſe the folds or plaits of the ſaſh as pockets, carrying in them their knife, (the handle of which is generally ornamented with gold or ſilver, though the caſe is only of wood) their purſe, and thoſe who write, their pens and ink; but ſome of them have pockets for theſe purpoſes in their upper garments under the arms.

The dreſs of the common people conſiſts generally of two or three light garments, which reach no lower than the knees; but they all wear heavy caps, this being a part of dreſs to which they ſeem moſt attentive.

The Perſians of condition are expenſive in their horſe equipages: their ſaddles are finely ornamented with gold or ſilver; and their houſings, which are of immenſe ſize, are richly embroidered with the ſame metals. When they ride, they generally wear leather boots of a yellow colour; but neither men or women wear gloves at any time.

The women's dreſs differs but little from that of the men, but is more expenſive. Thoſe of condition adorn their heads with jewels diſpoſed artificially in pleaſing forms; one of theſe ornaments is uſually a ſmall chain of gold ſet with pearls, at one end of which is a thin plate of gold, on which is engraved a prayer in the Arabic language, the other end of the chain is faſtened to the hair above the temple, and the plate hangs upon the cheek juſt below the ear. They wear bracelets of gold and jewels about their arms; and the common people who cannot afford theſe precious metals and gems, ornament themſelves in nearly the ſame way, with metals of leſs price.

Young unmarried women wear a ſtiffened cap on their heads, which is turned up round, and has a heron's feather ſtuck in the midſt of it; and their hair is braided in treſſes, and falls down their backs to a great length: the married women, combing all their hair backward, bind part of it with a broad ribband or tiara, which is enriched with jewels in the form of a coronet, and the remainder of the hair falling looſely on the ſhoulders, a more becoming kind of dreſs can hardly be conceived.

The Perſians are great admirers of thick and large eye-brows in their ladies, who contrive to dye them black, if they are not of that colour; which, however, ſeldom happens: they have alſo a cuſtom, very diſagreeable to ſtrangers, of rubbing their feet and hands with a kind of orange coloured dye or pomatum; and that ſtill worſe practice, to which the European females are but too much addicted, of injuring the beauties which nature has beſtowed on them, by paints and varniſhes. They frequently wear jewels in their ears, and in the provinces which border on India even in their noſes: necklaces are almoſt univerſally worn, which are ſometimes of plain gold, in chains or beads, and ſometimes enriched with precious ſtones; but they are generally ſo looſe as to fall low on the boſom, and ſmall boxes of gold, filled with the moſt exquiſite perfumes, are frequently ſuſpended to the centre of them.

The women wear the ſame drawers and ſlippers as the men; thoſe of condition ſeldom appear in their ſtreets, and when they do, are covered from head to foot in white veils.

Nor do the Perſians always proportion their dreſs to their circumſtances; they affect a profuſion in the former, to which the latter are frequently inadequate: their garments are of rich brocaded ſilks, and their ſaſhes of the ſame materials, added to which they have frequently a ſecond ſaſh of camel's hair, which they wear over the ſilk one, and which is equally expenſive; and this, with the ſums beſtowed in their horſe furniture, exhauſts their purſes, and obliges them to ſacrifice the comforts of life to this uſeleſs pageantry.

The Perſians are uſually deſcribed by travellers and hiſtorians, as a remarkably neat people, and as far as their houſes and exterior garments are concerned, they are unqueſtionably intitled to this character; but this virtue ſeems rather to be practiſed in conformity to their religious doctrines, than from principle, as nothing but their conſtant bathings could render tolerable, bodies which are immediately covered with the ſame garment, unchanged and unwaſhed, till it is in a condition too indelicate to be deſcribed.

The Perſians admit but little variety in their food; their breakfaſt is generally a ſingle diſh of coffee, which they take early in the morning; and dine before noon, on ſweetmeats, fruit, or diſhes made with milk, and in particular curds; at ſupper they indulge in animal food, but this is either mixed or accompanied with rice, and conſiſts either of a fowl, or a piece of mutton or goat's fleſh, which is cut into ſmall pieces, thruſt on a long ſkewer, and broiled over a fire of charcoal; ſometimes, but not often, they roaſt, but whether their meat is broiled or roaſted, it is always ſo over-dreſſed that it is eaſily torn to pieces with the fingers without the aſſiſtance of knives or forks, which they never uſe.

They ſtew their rice till it is perfectly tender, with butter or fat, and add turmeric or ſaffron to it to dye it yellow.

According to the ordinances of their religion, they are to abſtain, from wine and ſtrong liquors, and on this account they are conſidered as a temperate people; but many of them taſte in private the forbidden nectar even to exceſs, and others indulge in opium, though not to ſo great a degree as the Turks: they have ſeveral kinds of ſherbet, very agreeable to the palate, ſome of them compoſed with honey, and others with ſpices and ſugar.

They are inſtructed by the religion of Mahomet in the exerciſe of hoſpitality, and are ready to embrace all opportunities of inviting ſtrangers to their tables, who are always treated with great marks of politeneſs and reſpect; indeed, the latter is ſometimes carried ſo far, as to be ceremoniouſly diſagreeable.

A traveller of authority has given the following account of a Perſian ſupper, which may be conſidered as a general deſcription of the meals among perſons of diſtinction.

Supper being brought in, a ſervant preſented a bottle of water, and with a napkin over his ſhoulder went round the company, and poured water on each perſon's hands to waſh. The room of entertainment was ſupplied with light by one large tallow candle or lamp which burnt in the court-yard, and a ſingle wax light, of a large ſize, on the floor of the room, which was frequently ſnuffed with ſciſſars into a ſmall cup of water; a large ſalver, in the form of a tea-board, was ſet before each perſon, with a plate of pellaw, and a ſmall quantity of minced meat, mixed with fruit and ſpices; there were alſo plates of comfits ſerved, and China baſons filled with ſherbets, both ſweet and ſour, and other waters, with cakes of wheat and rice flour, each of which was ſprinkled with the ſeeds of poppies and other ſeeds of the like nature; and theſe cakes are made thin, that they may be eaſily broke, it being eſteemed an abomination to cut any kind of food with a knife after it has been dreſſed: when the ſeveral diſhes were ſerved, they all fell too without ceremony, and devoured their food with great expedition. Supper ended, warm water was brought to waſh; which was the more neceſſary, as the Perſians feed themſelves with their fingers, and are not very delicate in their manner of eating, greaſing their hands and ſmearing their beards. After the ſupper and waſhing were finiſhed, the company entered into converſation; and our traveller obſerved, that when the oldeſt man in the room ſpoke, though he appeared to be poor, and was ſet at the lower-end of the room, every perſon regarded him with the ſtricteſt attention.

They have different methods of ſaluting, according to the rank of the perſon accoſted. To the king, or his viceroys, governors, viziers, or other officers of ſtate, they bow their faces thrice to the ground; when they meet or addreſs their intimate friends, they place the palm of his hands between both theirs, and gently raiſe them to their foreheads, in token of reſpect and regard; and in their addreſs to indifferent acquaintance, they lay the right-hand on the breaſt, and bow the head: but on no occaſion of ceremony do they uncover their heads, or even move their turbans.

In circumſtances of grief or joy, they viſit each other with great attention, and this is a tribute of duty always expected by men of condition from their inferiors, and eſpecially from thoſe who are at all dependant on them: the gueſts are all uſhered into a large room, and ſerved with coffee and tobacco; after ſome time the maſter of the houſe enters, and his viſitors riſe to receive him, and continue ſtanding till he has paſſed through the whole company, bowed to each, and received a return of that compliment, which is repaid with redoubled reſpect; he then takes his ſeat, and by ſigns graciouſly permits his gueſts to reſume theirs. If any viſitor arrives after this ceremony is paſt, he creeps ſoftly in, and approaching the neareſt vacant ſeat, remains ſtanding with his feet cloſe together, and his hands folded with great ſolemnity, till the maſter ſignifies by ſigns a permiſſion for him to ſit down. When, however, the ſuperior is the viſitor, the ceremonies differ; in that caſe, the perſon viſited riſes the moment he perceives his gueſt approaching, and meets him at the threſhold, nor does he ſit down, till he has ſeated his viſitor at his left-hand, which in Perſia is the place of honour; the natives all ſit on the ground with their legs croſſed, though they frequently indulge Europeans of rank with ſtools.

They are univerſally devoted to ſmoaking tobacco, their fondneſs for which gets the better of their regard to their perſonal ſafety, or the other enjoyments of life; for, when one of their princes enacted the ſevereſt laws to prohibit a cuſtom which he conſidered as irreligious, and which is unqueſtionably productive of idleneſs and unneceſſary expence, many Perſians of high rank choſe rather to abandon their habitations and poſſeſſions, and to wander abroad, or retire to the mountains, than to give up the enjoyment of this faſcinating amuſement.

The Perſians generally uſe the caalean in ſmoaking, which is a veſſel of glaſs ſomewhat reſembling a decanter, three-fourth parts of which are filled with water; the tobacco, which is yellow, and much milder than that of America, is cut ſmall and rolled into balls with water; and one of theſe balls is placed in a ſmall ſilver cup, which has a tube of the ſame metal reaching almoſt to the bottom of the veſſel; to the end of this a pipe of leather is fixed, which is brought out of the neck of the veſſel, and in this way the ſmoke is drawn through the water, and becomes cool and pleaſant: they inhale this ſmoke in ſuch quantities, and retain it ſo long, that it forces it's way through the noſtrils.

They are ſuperſtitious in the moſt ridiculous exceſs; every motion and geſture of the body conveys it's good or ill omen; the very ſhooting, or, as it is commonly termed, the falling of a ſtar, is conſidered as portentous: certain religious ſentences or prayers, repeated at particular junctures, are ſuppoſed to be preſervatives againſt dangers; even animals are deemed lucky or unlucky; among the former, they eſteem cats, but dogs are by no means propitious, and are therefore exceedingly diſliked.

They appear to be naturally polite, but their compliments are generally conceived in very extravagant terms, and uttered without the leaſt regard to truth, or even probability: yet to a people whoſe language favours hyperbolical expreſſion, this courtly flattery is neither unſuitable, or unpleaſing; and perhaps, on the whole, very little exceeds in abſurdity the faſhionable phraſes of the politeſt nations of Europe, whoſe profeſſions are generally equally warm, and by no means better founded in ſincerity.

And probably the mode of expreſſion which has been cenſured as inconſiſtent with the ſentiments of the heart, may have been originally introduced by that poetic turn for which the Perſians were once celebrated, and which, in ſome degree, prevails even yet, though civil broils, inteſtine wars, and the iron hand of tyranny, have ſuppreſſed the flights of fancy, and ſmothered the poetic flame: at this day they are fond of reciting paſſages from thoſe poets who have made love and morality the ſubjects of their verſe, but it does not appear that the writers of the preſent age are in any degree eminent for learning or genius.

They inculcate the doctrine of truth with great energy, yet deviate from the precept moſt notoriouſly: they profeſs forgiveneſs of injuries even to the extent taught by Chriſtianity itſelf, yet if a friendſhip is by any accident converted to enmity, they practiſe acts of revenge even to cruelty; but they are not eaſily provoked to renounce their friendſhips, nor are they ſo apt to ſeek occaſions of taking offence as the European, who boaſts of being civilized, and derives from the Goſpel of Chriſt, leſſons of charity, benevolence, and humanity.

According to the doctrines and laws of Mahomet, a Perſian may take four wives, and indulge in as many concubines as his circumſtances will enable him to keep; yet they do not always avail themſelves of theſe legal privileges, on the contrary, thoſe among them are conſidered as moſt virtuous, who confine themſelves each to one wife, and who keep no concubines; yet they condemn celibacy, as a crime againſt nature, and as it is detrimental to the propagation of the human ſpecies.

Yet though the Perſians of high rank ſeldom marry more than one woman, this reſtriction ſeems rather of a political than a moral nature: their marriages are generally contracted with views to intereſt in the quality or connections of the ladies relations; and to have more than one ſuch wife, might beget a diſagreeable and dangerous competition. Nor is a plurality of wives at all neceſſary, where the number of concubines is unlimitted, who ſhare the maſter's bed with the wife at his pleaſure, and their children enjoy all the privileges of legitimacy; ſo that the ſuperiority of the wife conſiſts only in the particular rank ſhe holds, and in the government of the concubines, who attend her as ſervants, and obey all ſuch of her commands as do not interfere with her huſband's pleaſure.

Marriages are frequently contracted by the parents during the infancy of the parties; nor is this a hardſhip in a country where love (and eſpecially among perſons of rank) has not the ſmalleſt concern in the buſineſs, and where the motives to the match are on the man's part family and connection, and the inducements on the woman's, the condition, figure, fortune, dreſs, ſlaves, and equipages, of the intended huſband: and this perſonal indifference is a happy circumſtance; for the woman who can feel a paſſion for her huſband, would moſt probably receive the mortification of ſeeing the object of her affection deſert her bed for that of a ſlave or a proſtitute; and if ſhe ſhould dare to complain, might expect to have another wife taken in to divide the government with her, and inſult her miſery, by reminding her of the loſs ſhe has ſuſtained.

When the marriage is agreed on between the friends of the parties, the woman's perſon undergoes a ſtrict examination by the mother or other female relation of the intended bridegroom, being for this purpoſe ſtripped naked; as is the man for the like ſcrutiny by the friends of the future bride: and if the report is favourable on both ſides, the parents of the woman demand a price for their daughter, which is however ſeldom ſo high as to impede the progreſs of the treaty; which being now compleated, the parties are married, either by a prieſt or civil magiſtrate, though the courtſhip has been carried on, and the nuptial ceremony performed, without their having ſo much as a glance at each other.

Nor if we examine into this cuſtom candidly, and compare it with the manner in which marriages are contracted in ſome European nations, will it appear more extraordinary, or altogether ſo abſurd. In Perſia, if the couple are brought together without love, it muſt be allowed that there is no poſſibility of previous diſlike, and they have each the conſolation to be aſſured, that their partners have the charms of youth, and are at leaſt free from perſonal defect; whilſt, in the poliſhed countries of Europe, by the ſtern commands of ambitious and unfeeling parents, youth and beauty are dragged with open eyes into the arms of age, diſeaſe, and deformity, and a pre-conceived and natural diſguſt deſtroys even the poſſibility of future happineſs: did ſuch parents reflect a moment on the horrors they would feel, at ſeeing their daughters conſigned to unlicenſed proſtitution, and conſider, that a religious act, far from ſanctifying an unnatural deed, can only be conſidered as a mockery of Heaven, they would ceaſe to urge to ſin and deſperation their blooming but unfortunate offspring, and inſtead of exerting a ſavage authority to compel them to be undone, would only ſeek to guide their choice, and by counſel and advice direct them in the road to true and permanent conjugal felicity.

The day before the Perſian bridegroom intends to conduct his bride to her new habitation, according to the uſual cuſtom of the eaſt, he ſends her a preſent, conſiſting of cloaths, jewels, and other ornaments for her perſon; and towards the approach of night on the happy day, he proceeds towards the houſe of the bride's father, mounted on horſeback, attended by his friends, all making their beſt appearance and accompanied by a band of muſic; but the ready wife, who has already been taught the duty of obedience and compliance with her huſband's wiſhes, meets him on the way, mounted alſo on horſeback or on a camel, but veiled from head to foot, accompanied by her relations and friends in their utmoſt ſplendor, and attended by a train of ſervants, who conduct her ſlaves, loaded with her cloaths, jewels, and other baggage, which are purchaſed with the price paid for her on making the marriage contract, and an addition on the part of her own parents.

Both cavalcades now join, and return in triumph to the houſe of the bridegroom, preceded by the united bands of muſic, and followed by the multitude, who loudly offer up their wiſhes for the happineſs of the new-married couple; a ceremony which is ſeldom omitted when the parties are of rank or fortune, as thoſe who aſſemble round the door on this felicitous occaſion generally partake of the good cheer which is plentifully provided for the entertainment of the gueſts.

The interview between the married pair takes place in the lady's bedchamber, to which ſhe retires immediately on her arrival at the houſe, and where ſhe is ſoon joined by her huſband, who returns no more to the company, but leaves them to ſpend the remainder of the evening in mirth and revelry; and, as is cuſtomary at all eaſtern feſtivals, the men and women are entertained in different apartments: this feſtivity ſometimes continues ſeveral days, if the circumſtances of the parties admit of the expence.

But this change in the condition of the Perſian ladies admits them to no additional freedom: confined during their ſingle ſtate to the houſes of their parents, the only alteration obtained by marriage, is in the place of their captivity; for they are abſolute priſoners in the habitations of their huſbands, where thoſe of rank are treated as the mere objects of ſenſual gratification, and thoſe of inferior condition are compleat drudges, performing the moſt ſervile labours within door and without, and miniſtering to the pride and indolence of their lazy and inſolent lords and maſters.

Beſides the marriages already deſcribed, they have concubines, to whom they are alſo contracted either for life or a limited time; and theſe agreements are made before a magiſtrate, who keeps a regular regiſter of them. When one of theſe contracts expires, or the parties ſeparate by mutual conſent, the woman is to remain forty days before ſhe engages with a new keeper; and if in that time ſhe proves to be with child, her former gallant muſt take her back, maintain her till ſhe is delivered of her burden, and provide for the child, who ſhares with the legitimate offspring; which is alſo the caſe with children begotten on common concubines, or even ſlaves, the firſt-born of any mother being intitled to all the rights of inheritance.

Sometimes proviſions are made in the marriage contract for the woman in caſe ſhe ſurvives her huſband, and for the children of her body; but if the father is under no ſuch engagement, he may diſpoſe of his fortune among his children by teſtament, in ſuch proportions as he thinks fit; if he does not avail himſelf of this power, nor makes any diſpoſition of his eſtate, two-third parts of it deſcend to the eldeſt ſon, and the remaining third is divided equally among the younger children: in theſe caſes the eldeſt ſon is always conſidered as the guardian of the younger offspring; and when the family are left infants, their fortunes are protected from the claims of creditors, till they are of age to plead in defence of their properties; which the males are ſaid to be at thirteen, and the girls at nine years old, when the direction of the guardian ceaſes; or, in caſe of his death, even before the infants attain theſe ages, they are examined by a magiſtrate, and if they are found to be diſcreet, and capable of taking care of themſelves, no new guardian is appointed.

Divorces are obtained at the inſtance of either party, without much difficulty; and without any, when they are agreed, which is not unfrequently the caſe: when the woman is the complainant, ſhe either alledges impotency, or that the huſband is too much devoted to his ſlaves and concubines; in either caſe, after they are legally parted, they are each at liberty to marry again.

The employments of the Perſian females differ little from thoſe of the women of Europe; like them, thoſe of rank and fortune dedicate their time to dreſs and amuſements; which is indeed more pardonable in a country where they are excluded from the performance of the ſocial and domeſtic duties: thoſe who move in the lower ſpheres of life, execute the labours of the houſe and the field, and are either expoſed to the ſun and wind in the performance of works of agriculture, or confined to the ſpinning-wheel and the loom; thoſe who are exempted from theſe toils, rarely go abroad, except to attend their huſbands or maſters, in a change of habitation or on a journey; and on theſe occaſions, though they travel on horſeback, or on camels, they are not only effectually concealed from the ſight by veils which cover their heads and reach to their heels; but they are preceded on the road by ſervants who give notice of the approach of female travellers, on which intimation the males of all ranks, either quit the way or turn aſide whilſt the ladies paſs; a ceremony which is religiouſly obſerved, as a breach of it is eſteemed a groſs affront and a proof of ill manners. And the care with which the Perſian women themſelves protect their faces from public view, is ſtrongly marked by a circumſtance related by a modern traveller, of a female of this country who was accidentally ſurprized as ſhe was bathing, and having no means to cover all her charms, employed her hands in the concealment of her face, and left the other parts of her perſon in a ſtate of expoſure; nor did this choice proceed from indelicacy, but from the force of cuſtom, which had directed her attention to the only part which had commonly the ſmalleſt chance of being diſcovered.

When a Perſian of rank is declared by his phyſicians to be in extreme danger, a ſentence which is ſeldom pronounced till he is ſeized by the pangs of death, a prieſt is ſummoned, who exhorts him to repentance, demands a confeſſion of his faith, and adminiſters ſpiritual conſolation to him; and when the laſt agonies approach, reads ſome chapters of the Alcoran, and pronounces certain prayers; the neighbours, and thoſe who paſs by the houſe, being alſo informed, by lamps or fires kindled on the terrace of the dying man's houſe, that their prayers are required for a departing ſoul.

The moment he expires, the event is proclaimed by the loud cries and lamentations of his friends, in which the women are moſt vociferous, adding to their complaints the moſt pathetic and tender addreſſes to the ſenſeleſs corpſe; but both ſexes beat their breaſts, rend their cloaths, and tear their hair; theſe expreſſions of grief being matters of ceremony, which cannot be omitted with any regard to decency on the part of the ſurvivors, who would be thought wanting in affection to the deceaſed, if they neglected to give theſe proofs of it.

Theſe exclamatory wailings ended, the magiſtrate is informed of the death, by whoſe authority proper perſons of the ſame ſex as the deceaſed are appointed to prepare the body for interment; and this is performed by carrying it either to a public baſon or pond, with which each town is provided for the purpoſe, in ſome retired part of it; or to one ſet apart for this melancholy occaſion in the garden of the deceaſed himſelf, where it is ſtripped and carefully waſhed, under the cover of a tent pitched for this office; the operators taking the garments of the dead as a fee for their attendance and trouble.

The body being perfectly cleaned, the mouth, noſe, ears, and excrementary paſſages, are ſtopped with cotton, to prevent any moiſture from iſſuing; ſhould the ſmalleſt quantity eſcape from any avenue, the body would be defiled, and the ceremony of waſhing muſt be repeated before it could be interred: thus ſecured, it is wrapped in a winding-ſheet of ſilk or cotton, on which it is not unuſual to write or impreſs certain paſſages of the Alcoran, which more immediately relate to the mortality of the body, the immortality of the ſoul, a future ſtate of rewards and puniſhments, and the like.

The bodies of the common people are interred with little ceremony immediately after they have been waſhed; but perſons of diſtinction are attended to the grave with much more ſolemnity; the prieſts and officers of the moſque preceding the corpſe with banners or enſigns, on which are either the names of their prophet, his daughter, or his twelve ſucceſſors; on ſome of them are creſcents, and generally on one a hand of iron, which they call the hand of Ali: the horſes of the deceaſed are alſo led before the body, and ſome of his domeſtics bear his turban and arms; the relations and friends follow it, and it is borne by the neighbours and acquaintance, who are ſo officious to perform this duty, that if they meet by accident the funeral proceſſion of one with whom they have been acquainted in his life-time, though they are on horſeback and proceeding on a journey, they will inſtantly alight and claim a ſhare in this laſt melancholy office.

If the body is to be carried to any conſiderable diſtance, it is incloſed in a coffin of wood, in which they alſo put a quantity of ſalt, lime, and perfumes; but if the burial place is near, which is generally the caſe, moſt towns having one or more in the adjoining fields, and larger cities within the walls, for they never bury the dead in the moſques, they uſe no coffins; but when the body is brought to the grave, which reſembles thoſe of Europe, being only larger, the head of the corpſe is uncovered and placed with the face towards the city of Mecca; the other parts of the body being wrapped in the winding-ſheet, they leave the ſide of the grave next Mecca hollow, from an opinion, that after the body is interred, it is reanimated by the ſoul, andu ndergoes a ſtrict examination of angels, as to it's conduct in the paſt ſtate, whoſe report is to determine it's future deſtiny. In the grave of a man of diſtinction, his turban, ſword, a bow, and a quiver of arrows, are uſually laid by him; and a monument is erected, or a ſtone laid over it, which ſometimes contains the name of the deceaſed, but more commonly paſſages from the Alcoran, in which human life, it's uncertainty and quick decay, are compared to the ſeaſons of the year, the flowers of the field, or ſome other moral allegories.

They mourn only forty days; and during the firſt ten the relations and friends, and in particular the women and children of the deceaſed, viſit the grave daily, carrying ſweetmeats, fruits, and other proviſions, which they leave for the uſe of the angels, who are ſuppoſed to attend and guard the grave. Of theſe viſitors, thoſe who are nearly allied to the deceaſed, rend the air with renewed lamentations, and expoſtulate with the deceaſed in the moſt affectionate terms, on his premature departure from their objects of his regard; whilſt the acquaintance who attend them employ themſelves in offering conſolation, and endeavouring to moderate their grief, by reminding them of the virtues of the friend they have loſt, and the certainty of his enjoying infinite pleaſures, and perfect happineſs, in the bleſſed regions of departed ſouls.

The ſame viſits are repeated on certain feſtivals; ſuch as the anniverſary of the birth-day of the deceaſed, or of the day on which any important event happened to him: and this ceremony is continued in ſome inſtances for years, according to the rank of the dead, and the numbers and conditions of the ſurviving friends.

The mourning for a relation or friend is not denoted by wearing black, but by a total negligence of dreſs, and by appearing in the moſt ordinary apparel, which is generally of a dark blue; during the forty days of mourning, they affect not to ſhave their beards, and refuſe to change their cloaths, even though they are torn and unbecoming their rank in life. The widows generally extend the term of mourning; and though they are not prohibited by the law from marrying again, it ſeldom happens that they take a ſecond huſband; a piece of ſelf-denial which is generally attributed to delicacy, but may probably have it's foundation in an intereſted motive.

The funerals of the kings of this country are ſolemnized with much pomp; of which the following account of the proceſſion with the body of one of them, contains an accurate deſcription.

It was intended to be interred at Kom, which is a conſiderable diſtance from Iſpahan, and was preceded by one hundred camels and mules, carrying proviſions for a thouſand attendants. Then followed the body, in a litter covered with a pall of cloth of gold on two camels, led by the nazir or high ſteward of the houſhold; on each ſide walked a number of prieſts, ſinging portions of the Alcoran ſuited to the occaſion, and ſervants burning perfumes in cenſors of gold; immediately after the body, an empty litter covered with red and green, and carried by camels; this was followed by the grand vizier on horſeback, and all the great officers of ſtate on foot, with their cloaths rent, and other uſual demonſtrations of grief; and the proceſſion was cloſed by ſeveral thouſands of people, rending the air with their lamentations. In this order they proceeded to one of the royal palaces about a league from Iſpahan, where the corpſe reſted that night; and on the following morning the great officers returned to Iſpahan, leaving thoſe who were particularly appointed to attend the funeral to proceed with it to Kom. At the return of the officers of ſtate, all public and private buſineſs, which had been ſuſpended ſince the king's death, was reſumed, and the court appeared as if no ſuch event had happened.

The Perſians are from their infancy inſtructed in the art of horſemanſhip, in which indeed they excel moſt other nations; this art conſiſts with them in mounting a horſe with grace and dexterity, ſitting ſteadily on the ſaddle, galloping with a looſe rein, and ſtopping ſhort, or turning ſuddenly to the right and left, whilſt the horſe is upon full ſpeed.

They are taught to ſhoot at a mark, having been previouſly practiſed in bending a bow, firſt of a ſize and degree of ſtrength ſuited to their tender years, and as they approach to manhood, with a ſtronger, till they are inured to bend and draw one fit for action; they then proceed to ſhoot their arrows, at firſt into the air, and by degrees at marks, till they arrive at wonderful ſteadineſs and dexterity: the arrows uſed in theſe initiatory exercifes are blunted, but thoſe intended for actual ſervice are ſharp and barbed.

They alſo learn a game with a ball which is practiſed on horſeback, each perſon who engages in it being provided with a ſhort bat, with which he endeavours to ſtrike the ball, which is thrown among the competitors, ſtooping almoſt to the ground for that purpoſe whilſt his horſe is on a gallop: the game is to be obtained by driving the ball to a certain goal, and he who ſtrikes it ofteneſt in that attempt, is the winner.

They are alſo inſtructed in the uſe of the ſabre and the lance; the edge of the former weapon, when uſed in the ſchools, is effectually blunted, and the lances which they throw on horſeback are unarmed; yet the unpenetrating blow of each of theſe weapons is ſometimes attended with dangerous conſequences.

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Theſe exerciſes were formerly greatly encouraged at the court of Iſpahan, till rebellion and tyranny invaded the throne, and threw the whole nation into diſorder. Before the uſurpation of Nadir Shah, the king and his court frequently engaged in them, and they were then performed in the middle of the meidan or great ſquare before the royal palace: a cup of gold, or other valuable metal, was ſet on a high pole erected for the purpoſe, and this was the prize; thoſe who contended for it were to ſtart from the oppoſite ſide of the ſquare on horſeback, paſs the ſtandard in full ſpeed, and at a certain diſtance from it, bend themſelves backward without ſtopping or turning their horſes, and diſcharge their arrows at the prize; and he who ſtruck it down, not only gained the cup, but was diſtinguiſhed by particular marks of honour and royal favour. And by theſe exerciſes the Perſian archers were brought to excel moſt others, and were equally formidable in their attack and flight.

We have already mentioned one of their rural diverſions, which is the chace of the beaſts of the field, aſſiſted by birds of prey, brought from the remoteſt provinces of this kingdom, and even from diſtant countries, and trained to this ſport; they are even ſaid to become ſo daring as to attack lions, tygers, and leopards: and to accuſtom them to ſuch exerciſes, ſkins of theſe beaſts are ſtuffed and mounted upon a machine with wheels; and pieces of fleſh being faſtened on the head of the fictitious animal, the machine is put and kept in motion; and thus theſe birds acquire a facility of adhering to the real hunted beaſt in his ſwifteſt flights, and when he is rouzed, are let looſe at the ſame time with the dogs, who they ſoon outſtrip in ſpeed, and ſeizing the game, worry it with their talons and wings till the dogs overtake it, and the combat is ſoon decided; as ſoon as the dogs come up, the hawks quit their prey, and return to the falconer, being ſummoned by a ſmall kettle drum which is fixed to his ſaddle for that purpoſe.

The Perſian dogs are not uſed to hunt by the ſcent, they are merely employed to take the game; and panthers, leopards, and other wild beaſts, are ſometimes uſed for the ſame purpoſe; theſe latter, indeed, are ſeldom brought to a grand or general hunt, but are taken into woods and thickets, which they penetrate, and ſpring unawares at their prey, which they kill, and then ſurrender to the uſe of their maſters.

Their great hunts are conducted like thoſe of the king of France or the princes of Germany. The peaſants and royal officers of the chace beat the country to a certain extent; and narrowing their compaſs, drive all the game into one ſmall ſpace, their eſcape from which is prevented by nets and occaſional fences: here the ſport commences; the royal hunter, or the moſt diſtinguiſhed perſon of the company, diſcharges the firſt arrow; after which they make a general attack on the unfortunate objects of their diverſion; and wild boars, wolves, foxes, antelopes, deer, wild horſes, hares, and rabbits, are ſlaughtered in multitudes, without mercy or diſtinction.

The Perſians of rank alſo amuſe themſelves with the combats of wild beaſts, which are taken whilſt they are young, and kept in dens remote from each other, till they are brought forth for this ſavage entertainment. The lower claſſes of people have alſo their diverſions, which conſiſt in the feats of tumblers and dancers on the rope, and the performances of miſerable jugglers: they were formerly very little addicted to games of chance, which were repugnant to the doctrines of Mahomet; but, like moſt modern nations, the Perſians have ſuffered the indulgence of their inclinations to get the better of religious inſtructions, and they now uſe cards and dice as commonly as the nations of Europe.

The modes of travelling in Perſia, have received conſiderable alterations ſince the civil diſputes and inteſtine commotions have ſuſpended the operation of the laws and the execution of juſtice; before theſe events deſolated the face of the country, and uncivilized the diſpoſitions of the inhabitants, great numbers of travellers, intending to journey with their merchandizes and commodities from one city or province to another, aſſembled together, and formed themſelves into caravans, frequently conſiſting of four or five hundred perſons, with a ſtill greater number of camels or other beaſts of burden, and voluntarily ſubmitting to the authority of a chief elected by themſelves, or recommended by the governor of the province, and to laws and regulations calculated for the ſafety and welfare of this temporary community, they proceeded in bodies on their journies, and at ſtated diſtances found caravanſeras or inns, provided either at the public expence, or by the benevolence of individuals, for their reception, free from the expence of lodging; or they pitched their tents, which always accompanied theſe expeditions, in ſome verdant ſpot, where they might find water and paſture for their beaſts, and purchaſe proviſions for themſelves.

Nor did the roughneſs of the country, or the mountains which were in their way, prove obſtacles to the eaſe or expedition of the journey, the ſame public attention, or private philanthropy, which provided places of reſt and fountains of water, had levelled the mountain, or raiſed the valley, and ſmoothed the road to ſafety and convenience.

But, ſince the grim tyrant war has ſtalked uninterrupted through the land, and "the "hand of every man has been againſt his neighbour," theſe advantages have very conſiderably fallen off: the highways are neglected and infeſted with banditti, who ſeize on the caravans, and plunder them as lawful prize; the caravanſeras are neglected, or become receptacles for robbers; and the fountains are dried up, or their ſources choaked with the mouldering ruins.

As there are no coaches or other wheel-carriages in Perſia, men of all ranks travel on camels, horſes, and mules: when it is neceſſary to remove the females, thoſe of condition are carried in ſquare boxes of wood, which are ſlung over a camel's back, one on each ſide, and each containing a ſingle lady, who ſits down in it; but as theſe boxes are not above two or three feet deep, a canvas ſuſpended by hoops covers the machine, and conceals the traveller from public view.

Here are no regular eſtabliſhments of poſts, for the conveyance of letters or other communication from province to province: thoſe who have letters or meſſages to forward, muſt employ a ſpecial meſſenger for the purpoſe; of theſe there are great abundance, whole families, in a courſe of deſcent from father to ſon, betaking themſelves to this employment. Theſe meſſengers are called ſhatirs; and one of them will carry a letter or meſſage a thouſand miles, at an expence of about two guineas, and perform the journey in ſixteen or eighteen days; one or more of theſe foot-meſſengers is generally entertained at the houſe of every family of diſtinction: thoſe who immediately ſerve the king, are obliged to undergo a ſevere trial of ſwiftneſs before they are admitted to this employment, which is conſidered as a poſt of honour; as a proof of their fitneſs to execute which, they are expected to go and return, to and from an appointed diſtance from the royal palace, a certain number of times, between ſun-riſe and ſun-ſet; the day's journey amounting in the whole to at leaſt a hundred miles: thoſe who perform this taſk, are received with great acclamations, and have preſents beſtowed on them by the ſeveral great officers of ſtate, who frequently attend them on horſeback, and mark their progreſs towards ſucceſs.

Theſe great men alſo imitate their royal maſter, in demanding like proofs of ability in the ſhatirs they engage for their own ſervice; and their dependants in like manner beſtow gifts and applauſes on the fortunate candidate who performs his taſk and ſucceeds to the employment he ſolicits.

But beſides theſe foot-meſſengers, there are many couriers employed to carry ſtate meſſages, advices, and orders, to the ſeveral viceroys, governors, and magiſtrates of the diſtant provinces; theſe are alſo the immediate ſervants of the king, and are inveſted with authorities which they fail not to exerciſe in the moſt arbitrary way, when occaſion offers, or inclination prompts them: they travel on horſeback, and are girded from the waiſt to the ſhoulders with a white ſaſh or roller, the compreſſion of which ſtrengthens their bodies, and enables them to endure without fatigue long and repeated journies. At ſtated diſtances, horſes are placed by the king, for the uſe of theſe couriers; but, as they are frequently deficient in number, as well as goodneſs, theſe miniſters of the royal pleaſure often uſe the ſabre, with which they are conſtantly armed, to extort from the miſerable peaſant, or the unfortunate traveller, ſuch beaſts as may anſwer their purpoſe, and which are rarely or ever returned to the unlucky owner.

The language of Perſia varies in the different provinces; the Perſic is only ſpoken in it's purity in the ſouthern parts of the kingdom, in the city of Iſpahan, on the borders of Arabia, and on the coaſts which ſkirt the gulf of Perſia; in thoſe provinces which lie on the Caſpian Sea, and have formerly been in the poſſeſſion of the Turks, the language of that people prevails; and the provinces of Ghilan and Mazanderan uſe a mixture of both, eſpecially among the common people; but in all parts of the kingdom public writings, records, and works of learning, are in Arabic; many words of which are alſo uſed familiarly in the converſations of the polite, who ſtill affect a ſublimity of expreſſion, and an air of myſtery to conceal their meaning from their inferiors. In their ordinary writings, they carry the lines like thoſe who write in Hebrew, from the right-hand to the left; but they do not confine themſelves ſtrictly to this faſhion, for they often place their lines in ſhapes and fantaſtic figures, to ſhew their abilities in penmanſhip, and to puzzle their readers.

The Perſians have the ſame ſacred regard to paper as the other followers of Mahomet; if they find a ſcrap in the ſtreets, they neither deſtroy it or employ it in ordinary uſes: if it is written upon, they ſay it may contain the name of the Almighty, or ſome of his Prophets, and therefore they dare not prophane ſuch holy matter; and if it be fair, and has never yet been uſed, they ſay it may be intended for the inſcription of ſome paſſage of the Alcoran, or for ſome other religious purpoſe, and therefore carefully lay it by, and preſerve it for ſome ſuch occaſion.

The paper of Perſia is compoſed of a mixture of ſilk and cotton rags, which is ſmoothed, and in a manner glazed, by paſſing a ſmooth ſtone over it, fixed in a machine calculated for the purpoſe. When they write letters, they are extremely careful to preſerve a perfect nicety and correctneſs in their words and lines; theſe letters are generally rolled up, as the paper is too ſoft and too eaſily torn to admit of their being folded, and are faſtened with a bit of paper dipped in gum water, and ſealed with a ring, which is generally worn for the purpoſe, and contains the name of the owner, and ſome ſhort ſentence from the Koran. Theſe ſeals are dipped in the ink, which is thick and glutinous, and ſerves as well for writing as for this purpoſe; the principal ingredients of it being galls and burnt rice, with the addition of a certain quantity of gum, which renders it ſhining and laſting. Their pens are made of reeds, the peculiar growth of ſome of the ſouthern provinces of the kingdom.

They uſe the Arabic characters, even when they write in the Turkiſh or Perſian languages; the alphabet of the latter conſiſts of twenty-eight letters, all conſonants, accented inſtead of vowels, by which alſo the modulation of the voice, and the form of the lips, is directed in reading or declaiming: inſtead of ſtops, which are not in uſe, they begin each ſentence with a capital letter.

They are ſaid to excel in writing, both in point of neatneſs and correctneſs; for, as the art of printing has never found it's way into this kingdom, and all their literary productions remain in manuſcript, they muſt be frequently tranſcribed for the purpoſes of promulgation: great numbers of perſons are engaged in this buſineſs; which is a profitable, as well as honourable employment. There are ſaid to be eight different kinds of hand-writing among them, each of which is diſtinguiſhed by a name; that called neſky is the moſt eſteemed, being the type in which the Koran is uſually written. The ſcribes do not write at a table; but, whether ſitting or ſtanding, hold their paper with their left-hand, and write with the right, to an aſtoniſhing degree of acuracy, and with ſo much diſpatch, that they can afford to tranſcribe a book containing as much as the Bible, for a ſum not exceeding ten pounds of Engliſh money.

The learning of the Perſians has been for ſome years at a very low ebb, and education ſo totally neglected, that perſons of rank and fortune are ſcarely taught to write or read; and the little literature which now remains in Perſia, is confined to the religious alone. And with ſuch a degree of abſurdity do they conduct the trifling inſtruction which they beſtow on their children, that they are frequently taught to read the Koran in Arabic, without underſtanding a ſingle ſyllable of the words which they repeat; yet theſe unprofitable ſcholars aſſume an affectation of intelligence, uſing certain geſtures, and pointing their voices emphatically, though the emphaſis often falls on the wrong part of the ſentence.

The arithmetical figures of the Perſians are the ſame as thoſe in uſe among us, which were indeed originally borrowed from the Arabians: they practiſe the firſt five rules of arithmetic, in nearly the ſame manner as the Europeans; but they have no knowledge of the more complex parts of this ſcience.

The Perſians ſtudy aſtronomy, merely from a propenſity to aſtrology, which they prefer to all uſeful and ingenious ſciences; they place unbounded confidence in what they term the revelations of the ſtars, which they conſider as poſitively and clearly demonſtrative of future events, and treat with great contempt thoſe who are not devoted to this deluſive and ridiculous ſtudy. Aſtrologers are retained in the houſhold of the king, and are in conſtant attendance on his perſon, (except when he retires to the haram of the women) to warn him againſt the dangers of unlucky moments, and to urge him to ſeize the fortunate ones: and this not only in the commencement of affairs important to the ſtate, but in the moſt ordinary and unintereſting occurrences; ſuch as going abroad or returning, eating, ſleeping, or even viſiting the ladies: when one of theſe conjurers is conſulted, he gravely produces an aſtrolabe, which always hangs at his ſide as the enſign of his profeſſion, and pretending to obſerve the ſituation of the ſtars and planets, he makes a parade of tropes, circles, and figures, and draws concluſions, which are equally uncertain and impertinent, but which the bigotted Perſians ſwallow with aſtoniſhing credulity.

Though they underſtand but very little of the celeſtial or terreſtrial globes, with the uſe of which they have been but a very few years at all acquainted, yet they obſerve with greater accuracy than could be expected the eclipſes of the ſun and moon, though they ſometimes miſtake half an hour in calculating thoſe of the former planet: their aſtrologers divine great and terrible events from the appearance of comets; but they are prudent enough to direct the anger of Heaven to ſome other country, and ſeldom portend calamities which are to befal their own.

They have almanacks, which contain not only the diviſions of the year, changes of the ſeaſons, and courſes of the planets; but are filled with the unintelligible jargon of judicial aſtrology, omens, prognoſtics, and preſages, all which are ſuppoſed to be deduced from the conjunctions and aſpects of the planets; and from the combination of theſe with the ſubject they diſcuſs, they foretel the events of war, and the welfare or miſery of nations; but their oracles are generally delivered in ſuch a ſtile of ambiguity, as to ſave their credit, whether their predictions are verified, or the contrary.

They calculate a ſolar and lunar year; the former, which commences with the vernal equinox, is twelve days longer than the latter, as they only count twelve moons in the lunar year: they celebrate the new year with great feſtivity, all ranks of people appearing in their beſt apparel; or, if they can afford it, entire new garments; and preſents of great value are offered to the king by his nobles, and to them by their dependents.

The epocha from whence they count their years, and relate all their events, is the Hegeira, or flight, which Mahomet was compelled to take from Mecca, his birth-place, when he firſt broached thoſe doctrines which have ſince prevailed in ſo very eminent a degree, and which flight took place in the month of July, ſix hundred and twenty two years after the birth of Chriſt; ſo that the Mahometans are now in the eleven hundred and ſixtieth year of their Hegeira. They keep their ſabbath on the ſeventh day; which, as the week commences on the Saturday, according to our calculation, falls on our Friday: the day conſiſts of twenty-four hours, which they reckon like the Italians.

The Perſians pay the utmoſt regard to their phyſicians, who they conſider as the preſervers of their lives, though they do not ſeem to be intitled to this diſtinction by their extraordinary ſkill, or the poſſeſſion of any conſiderable talents; for, though they are furniſhed with great variety of excellent drugs, they are but little acquainted with their uſes, notwithſtanding they pretend to be guided by the preſcriptions of Galen, and Avicenna, an Arabian phyſician of conſiderable reputation: they form their judgments of diſeaſes from the pulſe and urine, and ſeldom bleed; depending, in fevers, which are the diſeaſes moſt common in theſe countries, on emulſions and other cooling potions. When they viſit a female, the hand is thruſt though a curtain, and even then is covered with fine linen or gauze, through which they muſt feel her pulſe, without being permitted to touch her ſkin, even for the purpoſe of diſcovering the temperament of the patient's body.

Perpetual war is waged between the phyſicians and aſtrologers; the former preſcribe, but the latter are to be conſulted, to point out a lucky hour for the adminiſtration of the medicine; thus the critical moment is frequently neglected, and the patient dies: whilſt the aſtrologer charges the phyſician with ignorance, and ineffectual preſcriptions; and the latter recriminating, with much more appearance of juſtice, aſcribes the fatal event to the erroneous calculations and groundleſs reſtrictions of the juggler.

The Perſians are ſubject, as has been already remarked, to fevers; they are alſo much troubled with colics, dropſies, dyſenteries, fluxes, St. Anthony's fire, peripneumonies, pleuriſies, and the venereal diſeaſe: but in theſe warm climates, the laſt-mentioned diſorder does not commonly produce the ſame deſtructive effects as in moſt parts of Europe; nor is it at all conſidered as ſcandalous, in a country where the communication between the ſexes is unreſtrained by laws human or divine; thoſe who labour under it mingle with the uninfected, in eating, drinking, and even bathing, free from any apprehenſion of ſpreading the diſorder in this way, which was long ſuppoſed probable in the weſtern parts of the world.

There are alſo different diſorders, which affect the inhabitants of particular provinces; thoſe of Hyrcania are ſubject to agues, the borderers on the Caſpian Sea to the jaundice, and near the gulf of Perſia, a ſmall worm breeds in the legs, which is extracted by rolling it with great tenderneſs on a ſmall ſtick, but if the worm is broken in this attempt tod raw it out, the part which is left behind putrifies in the fleſh, and occaſions at roubleſome and obſtinate ulcer.

The treatment of the ſick differs very conſiderably from that of Great Britain; the Perſian phyſicians never permit their patients to change their cloaths, or even their linen, during the continuance of the diſeaſe, or to taſte animal food, or even bread, confining them wholly to boiled rice or rice gruel. In fevers they adminiſter an emulſion of the cold ſeeds in ſuch quantities as to bring on dropſies, which generally prove fatal in this country; in the colic and ſome other diſorders, they uſe the actual cautery, pretend to cure the piles by the external application of oil of naphtha, and to ſtop dyſenteries with rice boiled in ſour milk till it becomes dry.

The gout is but little known in Perſia, any more than ſciatica, gravel, ſtone, tooth-ache, or head-ache; nor are the Perſians more commonly afflicted with apoplexies, epilepſies, ſmall-pox, or conſumptions; even the plague, which ſo frequently and almoſt conſtantly viſits the neighbouring country of Turky, ſeldom ſpreads it's baleful influence hither, though the climate is equally warm, and the temperature of the air equally favourable to it's progreſs.

The phyſicians not only preſcribe the medicines, but provide the drugs and make them up; they have but few chymicals in their medical compoſitions, the Perſians being in general as ignorant of chymiſtry as they are of operative ſurgery: of this latter branch of the art of healing, the barbers are the only profeſſors, and their ſkill ſeldom goes beyond letting blood; happily, however, the inhabitants are little troubled with humours or other diſorders occaſioned by fluxes of humours, and green wounds in general heal ſpontaneouſly, and ſeldom require medicinal applications.

The principal manufactures of Perſia are ſilks of various ſorts, ſuch as tabbies, taffetas and ſattins; and cotton cloths of different kinds, ſome mixed with ſilk, and others with the hair of goats or camels: the Perſians excel in gold velvets, and tiſſues and brocades with ſtripes or flowers of gold and ſilver; and they have fabricks of more common ſtuffs, ſuch as camblets and worſted druggets.

Trade receives every encouragement which the nature of the government will admit; mechanics are highly reſpected, and are by no means conſidered as inferior to the nobles of this country: the artiſts are divided into diſtinct companies, which are governed by particular regulations, under the direction of a principal, who enrols the names of ſuch as deſire to be admitted, and records the rules and laws which are from time to time thought neceſſary to be enforced for the good of the ſociety; but they are under no difficulties or reſtrictions with reſpect to exerciſing any particular profeſſion, no apprenticeſhip being required, and the learner receiving wages proportioned to his merit, from the firſt moment of his engaging in the buſineſs. The principal hardſhip under which artiſts and manufacturers labour, is their being obliged to dedicate a certain part of their time to work for the king, or to commute for this ſervice by the annual payment of a conſiderable ſum of money.

They do not arrive to any great degree of perfection in the finer mechanic arts; they have not yet attained to making watches and clocks; nor are their jewels ſet with any degree of nicety, though the ſtones are tolerably cut and poliſhed.

They ſucceed well in edge-tools and weapons; but their fire-arms are not in general well executed, though the barrels are ſubſtantial and ſtrong; indeed, they generally get the locks from Europe, and thoſe who are nice in their ſtocks have thoſe alſo of European workmanſhip: they likewiſe make ſmall mirrors of ſteel, which ſerve as looking-glaſſes, and are ſo well poliſhed, that in the dry air of this climate they ſeldom contract ruſt; they have not the art of caſting plate-glaſſes, though they manufacture glaſs in bottles, and for their windows.

They make and tin copper veſſels as well as in Europe; all the utenſils of the kitchen being formed of this metal, or of tin ware, which they bring to equal perfection. There are but few carpenters in this country, owing to the ſcarcity of timber; but they have good joiners and neat turners in wood, who varniſh their works admirably.

Of the art of painting, the Perſians ſeem to have very incompetent ideas; they have no knowledge of perſpective, nor of the diſpoſition of light and ſhades, for which reaſon the back-grounds of their pictures are always unnatural and abſurd. If they attempt to draw human figures, they commonly preſent them in profile; a full face they are wholly unable to delineate, without exaggerating the features, and rendering the object truly ridiculous: indeed, they ſeem conſcious of their incapacity for portraiture; and, inſtead of imitating nature, paint rude and miſhapen figures of the human and animal ſpecies. In flowers they ſucceed much better, being aſſiſted by colours of the moſt exquiſite livelineſs, and a dry and equal air, which preſerves them in the higheſt perfection. Another reaſon may be aſſigned for the wretchedneſs of their imitations of men or beaſts; the law of Mahomet prohibiting ſuch repreſentations, probably on the ſame principle on which the ſecond commandment of the table communicated to Moſes appears to be founded.

Of the other polite arts, ſuch as ſculpture, modelling, enamelling, and engraving, they have no knowledge: but their porcelain almoſt equals that of China; and the art of mending theſe wares, with wires drawn through holes drilled in them, which is now ſo much in uſe in England, was the original invention of the Perſians.

As the Perſians have been long celebrated for excellence in the management of the bow, it is not extraordinary that they ſhould alſo excel in the conſtruction of it; they uſe, in forming it, a mixture of tough wood and horn, and lay a binding of the ſinews of beaſts over the whole; it is neatly painted or varniſhed, and the bow-ſtring, which is of the ſize of a ſmall quill, is of ſilk, twiſted to a great degree of evenneſs and hardneſs; their quivers are of leather, ſometimes embroidered with ſilk, and ſometimes with gold or ſilver.

Their embroidery is well executed in all ſorts of materials; and that of gold and ſilver never tarniſhes, but keeps it's brightneſs and beauty till it is worn out: their horſe furniture is richly ornamented with it, and the leather is ſtitched with thread covered with theſe metals, to a degree of neatneſs unknown in Europe; their ſtirrups, which are much ſhorter than thoſe uſed in Great Britain, are frequently of ſolid gold, and the ſaddles enriched with ſtuds of the ſame metal.

Their leather is of the kind well known in Europe by the name of Turky-leather, great part of that commodity, which is uſed in England, being manufactured in Perſia; the dye both of this and of the ſilks and ſtuffs is highly admired; and it's excellency may probably be aſcribed to the ſame cauſe which we have already aſſigned for the beauty of the painted flowers.

The taylors and ſempſtreſſes work neatly, and the former fit cloaths to the body with great exactneſs. The Perſians, both males and females, execute flowers in needle-work of many kinds, for carpets, cuſhions, and other furniture, ſo perfectly as to reſemble paintings.

We have already obſerved, that their edge tools are well made: among theſe, the razors are ſo excellently tempered and ſet, and the barbers are ſo adroit in their buſineſs, that painful as the operation of ſhaving is in Europe, it is here performed with ſcarce any inconvenience, though they uſe only cold water, and that in very ſmall quantities. Theſe barbers are alſo operators for the nails, which they cut and trim whenever they ſhave; and, after all, this uſeful attendant ſtretches the joints, and chafes the fleſh in nearly the ſame manner as it is done after bathing in Turky.

The buildings in Perſia, as well as in other countries of the eaſt, are generally low, and the houſes lie within a court or garden; and ſo cautious are the Perſians to prevent being obſerved in their habitations, that they have frequently two walls and gates, within each other, one of which is always ſhut whilſt the other is open. They have generally an avenue of trees or tall flowering-ſhrubs leading from the gate to the houſe, and a walk behind it planted in the ſame manner; moſt of the houſes have piazzas both in the fronts and at the backs of them, in which, according to the time of the day, and the aſpect as to the ſun, the family generally ſit and receive their company in fair weather. In the center of the houſe is a large room, ſometimes refreſhed with a fountain of water; and at the two extremities of this hall, are other apartments calculated for eating or retirement: on the roof is a terrace, for the benefit of evening air. The court-yard or garden is uſually planted with odoriferous flowers, or flower-bearing ſhrubs, and ſupplied with water from a baſon or fountain in the middle of it.

The offices are generally ſituated at a diſtance from the houſe, to which there is a covered paſſage from them; ſome of the rooms have chimnies, but the kitchen fires, which are of charcoal, are generally made on a hearth, erected, or rather ſunk in the floor, for that purpoſe, over which there is a round hole in the cieling for the ſmoke to paſs off. Other rooms are alſo provided with theſe charcoal fires in cold weather; and frames of wood being placed over them, and covered with thick carpets reaching to the ground, and preventing the eſcape of ſmoak or heat, the family ſit round on the floor, and keep their feet and legs under theſe coverings for the benefit of warmth. They have ſeldom any hinges to their doors, which are made ſo narrow as ſcarcely to admit a perſon of more than common bulk, and turn on pivots of wood let into the door frames, the faſtenings are generally of the ſame kind, conſiſting of bolts or bars of wood, few but thoſe of high rank having locks or latches.

Their beds and manner of ſleeping are nearly the ſame as have been deſcribed among the cuſtoms and manners of the Aſiatic Turks; and as the mattraſſes are rolled up and taken away in the day, the apartments ſerve alſo in ſmall houſes for parlours, and render a great number of rooms unneceſſary; their floors are generally laid with tiles or a hard cement, over which a coarſe cloth is ſtretched, and upon that they ſpread a carpet. The ſides of the rooms, in elegant houſes, are commonly tiled two or three feet from the ground, and the walls above covered with pictures or paintings on the plaiſter.

The metropolis of the empire or kingdom of Perſia, is Iſpahan, which is alſo the capital of the province of Erahi, and is ſituated in the fiftieth degree of eaſt longitude from London, and in thirty-two degrees thirty minutes north latitude, in a fertile plain of an oval form and conſiderable extent, ſurrounded by mountains, none of which, however, approach nearer to the city than two or three leagues.

This city, in it's moſt flouriſhing ſtate, was ſuppoſed to be near twelve miles in circumference, and at that time was thought to contain near half a million of inhabitants; it has only at preſent the ruins of fortifications, nor are the remaining gates, which are only eight in number, though they were formerly twelve, ever cloſed, ſo that it is in a ſtate totally defenceleſs. It is ſupplied with water partly by pipes and channels from the river Zenderhoud, which flows at the diſtance of a mile from it, and partly by a rivulet, the waters of which are conducted through the city in channels faced with ſtone, and collected in two vaſt reſervoirs of the ſame materials, from whence they are alſo diſtributed by pipes to the diſtant parts of it.

The city of Iſpahan reſembles moſt others of the eaſt, in the narrowneſs, irregularity, duſt, and dirt of the ſtreets, which are wholly unpaved, though the greater part of the inhabitants are obliged to walk in them, as they have no coaches or other wheel-carriages; and the great numbers of horſemen who are perpetually paſſing the ſtreets, render it impoſſible for thoſe who are on foot to ſelect their way, and compel them to plunge on through accumulated loads of mud, dung of cattle, and other filth.

This city contains ſome handſome ſquares, in particular the meidan, or royal ſquare, which is alſo the market-place, one ſide of which is formed by the palace, and the remaining three have double rows of ſhops, the whole being covered at the top, and lighted by large ſpaces left here and there in the wall. Theſe rows, or rather ſtreets, are not only open to foot-paſſengers, but people on horſeback ride through them either for pleaſure or on occaſions of buſineſs; particular parts of theſe buildings are dedicated to each trade or buſineſs: the moſt elegant and leaſt offenſive, ſuch as jewellers, lapidaries, goldſmiths, mercers, embroiderers, and the like, being neareſt to the palace; and thoſe which might prove diſagreeable, either from ſmell or noiſe, ſuch as cooks, druggiſts, braſiers, and tavern-keepers, on the oppoſite ſide of the ſquare; the center is employed in the ſale of cattle and proviſions of all kinds; and the rivulet already mentioned flowing through it, the banks of it are planted with ever-green ſhrubs reſembling box, which are regularly cut with openings to the different parts of the ſquare, and are conſiderable ornaments to it. This ſquare is of an oblong form, almoſt three furlongs in length, and nearly half that breadth.

The caravanſeras, in which merchants and travellers are lodged without expence, were, before the deſtructive wars already mentioned, upwards of fifteen hundred in number, all of nearly the ſame form, though differing in ſize; the entrance to a caravanſera is through a wide gate into a ſquare ſurrounded with a piazza, behind which are apartments, warehouſes, and ſtables for the camels and other beaſts.

The royal palace occupies, as has been already obſerved, one ſide of the meidan, and the entrance is by a grand gate from that ſquare; over this gate is a gallery for the ſophi or king, when he chuſes to be preſent at combats of wild beaſts, the exerciſes of the nobility on horſeback, or other public ſpectacles; and before the wall which incloſes the palace, are a row of fine trees, and a fountain of water, and here alſo are placed ſome pieces of braſs cannon formerly taken from the Portugueſe.

Within the gate of the palace are buildings on the right and left; thoſe on the right containing rooms appropriated to the reception of offenders, who are privileged from puniſhment if they can eſcape hither; and on the left public halls or courts where juſtice is adminiſtered, ſometimes by the grand vizier, and ſometimes by ſuch other judges as have employments in the palace. Croſſing the court, you enter the audience-room, which is ſpacious and lofty, being ſupported by forty pillars, and ornamented with gilding and painting, the flooring being divided into three equal parts, and riſing by a ſtep from each of the two firſt to the higheſt, on which the royal throne ſtands, which is about eight feet ſquare, and elevated from the floor about eighteen inches; this throne is covered with a carpet embroidered with gold, and upon public occaſions the ſophi or king ſits croſs-legged on cuſhions of rich brocade which are placed on the carpet. Of the private apartments of the palace, and thoſe of the women, no authentic account can be given, as they are inacceſſible to any but the owner, and thoſe guardians of female virtue who labour under no temptations to betray the ſacred truſt.

The garden of the palace is ſaid to be very extenſive, reaching beyond the river Zenderhoud, which paſſes through it and divides it at right angles; on the ſouth ſide of it is a mount, planted with trees of various kinds, which form winding-walks to the ſummit, from whence ſeveral ſtreams of water fall in caſcades over the rock into baſons, and flow in a number of rivulets through different parts of the garden; and ſupplying an infinite variety of fountains and water-works, they fall at laſt, either into the river above named, or into a vaſt piece of water in the center of the garden, the four corners of which, it being a perfect ſquare, are ornamented with pavilions, each containing apartments richly furniſhed and adorned, and a fountain in the midſt of it throws a conſiderable column of water to the height of forty feet.

This garden is ſaid to produce the choiceſt fruits, and not only of ſuch as are natives of Perſia, but many different kinds which have been imported from India and Turky; and, in particular, grapes without ſtones, of an enormous ſize and delicious flavour: upwards of one hundred gardeners are employed in the cultivation of theſe fruits, on which all ranks of people are ſuffered to regale at the trifling expence of about two-pence each, provided they commit no waſte, nor attempt to bring any away with them.

Many pleaſure-houſes, and other ornamental buildings, are diſperſed in different parts of this garden; beyond which there is a park, in which the women are permitted to hunt and partake of other diverſions with their royal maſter.

In the grand ſquare on each ſide of the gate of the palace, are two muſic galleries, where muſicians, hired at the public expence, perform every evening for an hour or two, at and after ſun-ſet: and there are good coffee-houſes in different parts of the city, where the Perſians aſſemble, not only to take refreſhments, and hold converſations with each other, but for the entertainment they receive from poets and hiſtorians who attend there, and recite, for a moderate reward, their own works or thoſe of others; or the inſtruction they derive from the diſcourſes of prieſts, who harangue their auditors on ſubjects of religion, morality, and law.

Almoſt every ſtreet is ornamented with trees, either in rows or planted at the corners of them; through theſe and others in the gardens of the people of condition, the cupolas of the numerous moſques, which are ſaid to exceed one hundred and fifty, appear to great and pleaſing advantage. Though none but Mahometans are ſuffered to enter theſe ſacred buildings, yet tolerably accurate deſcriptions have been obtained of them from intelligent profeſſors of that religion; at leaſt, theſe are much more to be depended on, than the relations of thoſe travellers who pretend to have had acceſs to them in diſguiſe, but who are more likely to have been indebted to their own imaginations, than to have obtained information at the imminent riſk of their lives.

According to the beſt accounts of the Great or King's Moſque at Iſpahan, the gate which leads to it is either of ſolid ſilver, or entirely covered with plates of that metal; within this gate is a court, on each ſide of which are piazzas, and over them apartments which are occupied by the prieſts who are appointed to miniſter in this moſque; oppoſite the outer gate are three entrances into the moſque itſelf, by as many different doors, each leading into a diſtinct aiſle, ornamented with azure and gold, that in the middle being raiſed a ſtep above thoſe on the ſides: in the center is a dome ſupported by large ſquare pillars, as the whole roof is by rows of leſſer ones; it receives light from windows in the dome, and from two of very large dimenſions, one on each ſide the middle aiſle towards the top; on the left of the ſame aiſle, towards the dome, a pulpit of ſtone is erected, the aſcent to which is by a flight of ſteps of the ſame materials. The outſide of the building is adorned with paintings of ſcrolls and flowers in various colours; but no pictures or images are admitted within, nor are there any ſeats for the congregation: the floor is covered with carpets, and thoſe who enter it to perform their devotions, leave their ſhoes without the door.

There is a very elegant moſque on the ſouth ſide of the royal ſquare; this is a rotunda, built with free-ſtone, and lined to a very conſiderable height with white marble exquiſitely poliſhed. This moſque is alſo divided into aiſles, which interſect each other, and add to the beauty of the building.

Round the ſteeple or minoret of each moſque, is a ſmall gallery, from whence an inferior prieſt or mollah ſummons the people to their devotions at ſtated hours in the day; as in other countries where the religion of Mahomet prevails, which does not allow bells to be uſed.

The baths, which are numerous in this great city, are conſtructed like thoſe which we have already deſcribed in our account of Aſian Turky, and the various ceremonies of bathing are conducted in nearly the ſame way; but notice is given here of the different times of bathing for the males and females, by the ſounding a horn or ſhell on the terrace of the bagnio: when the former are invited, all the female attendants withdraw, and return when the latter ſex are ſummoned; and, contrary to the Turkiſh faſhion, the bathing of both ſexes is finiſhed in Perſia by an immerſion of the whole body.

There are three bridges over the Zenderhoud, at equal diſtances from each other; and from the city to the center bridge, is a beautiful walk called the Charbag, which is a mile in length, a hundred yards wide, and planted on each ſide with double rows of trees; in the middle a canal of tranſparent water runs through the whole length, which is divided into eight parts by ſo many baſons, into each of which the water falls in caſcades, the whole way from Iſpahan to the river being a regular deſcent: both the canal and baſons are faced and lined with free-ſtone, and on both ſides the walk are gardens and pleaſure-houſes belonging to the king and the nobility; and, before the uſurpation of Nadir Shah, or Kouli Khan, it is hardly poſſible to conceive a more delightful ſcene than theſe united beauties preſented.

The bridges over the Zenderhoud, which are ſo ſituated as to facilitate the communication between Iſpahan and the neighbouring towns, are of ſingular conſtruction; for, beſides the road in the center, there are arched paſſages on each ſide theſe bridges both for horſe and foot paſſengers, which are lighted by openings at regular diſtances; as none of the Perſian rivers are navigable, the arches of their bridges are rather low, nor are the bodies of water which paſs through them conſiderable; this river of Zenderhoud is the largeſt, and when it is ſwelled by the melted ſnow from the mountains, is nearly as wide as the Thames at Lambeth, but is even then of inconſiderable depth, and after the ſummer heats have exhauſted it, ſcarce contains water enough for the uſe of the inhabitants, and to ſupply their numerous gardens on the banks of this ſtream: but, beſides this river and the rivulet already mentioned, the city of Iſpahan is provided with a conſiderable number of wells which yield excellent water.

Among the curioſities of Iſpahan, we muſt not omit to mention the tower over the royal ſtables, which is built of the horns of ſtags and other beaſts, which, to the number of two thouſand, were deſtroyed in a ſingle hunting match by one of the former monarchs of Perſia; theſe horns are piled into the form of the building, and cemented with earth or mortar.

There are many Chriſtians in the ſuburbs of Iſpahan, though but few in the city itſelf, except the monks in two convents, one of Auguſtine, the other of Carmelite friars; one quarter of the ſuburbs is chiefly poſſeſſed by the Gebers, or Gaurs, the deſcendants of the ancient Perſees, or worſhippers of fire.

On the oppoſite ſhore of the Zenderhoud, and contiguous to the bridge which terminates the Charbac, lies the town of Julpha, which has been by ſome travellers repreſented as a ſuburb of Iſpahan; it is well built, and the ſtreets are tolerably wide, and planted with trees, which, together with the gardens that belong to almoſt every houſe, give it a cool and pleaſant appearance; it is principally inhabited by Armenians, a colony of whom were placed here by Shah Abas; but here are alſo Georgians and other Chriſtians, who, before the ravages committed by Nadir Shah, were ſuppoſed to be the richeſt and moſt extenſive merchants of the eaſt; at that time Julpha was thought to be two miles long, and as much in breadth, and to contain at leaſt three thouſand houſes; it had then alſo twelve Chriſtian churches.

The capital of the province of Fars or Pars, the ancient Perſia, is the city of Shiras or Scheraz, which is ſaid to derive it's name from Cyrus the Great, who is reported to be buried here; it lies to the ſouthward of Iſpahan, at the diſtance of near two hundred miles, and is eſteemed the ſecond city of the Perſian empire.

Though this city is near ſeven miles in circumference, it is but thinly inhabited, the number of houſes not exceeding four thouſand; and the greater part of this extent being gardens and groves of trees; it is ſituated in a pleaſant valley of twenty miles in length, and about one third part as wide, which is fertilized by a rivulet paſſing through it, and ſupplying the city with water: this ſtream is inconſiderable in the ſummer, but ſwells in the ſpring, and ſometimes becomes ſo rapid as to overthrow houſes and buildings, and ſweep away the corn and other productions of the earth.

The palace, which has been occupied by ſome of the former ſophis or kings, but now by a viceroy, is extremely magnificent, and the gardens belonging to it are ſaid to excel thoſe at Iſpahan, both in ſize and beauty, being no leſs than two miles ſquare, and incloſed by a wall fourteen feet in height; nor are the gardens of ſuch of the nobility as inhabit this city inferior in elegance, being planted for ſhade and ornament with cypreſs trees, which for height, ſtraightneſs, and regularity of growth, are unequalled, and for uſe with fruit trees of a thouſand different ſorts, ſuch as oranges, lemons, apricots, pears, cherries, and grapes, all equally delicious to the palate, and the latter producing wine of exquiſite flavour, ſurpaſſing any other growth of the kingdom. Theſe fruit-trees either form walks, or are ſcattered irregularly over the garden, and the vines twine round other trees, from the branches of which the grapes hang in cluſters of aſtoniſhing magnitude; nor are theſe gardens leſs plentifully furniſhed with flowers, the variety, colours, and odours of which, are not rivalled by the choiceſt productions of Italy, though they require here but little culture, and are in a manner diſregarded by the gardeners, whoſe whole attention is engaged in managing the fruit-trees, and procuring them a proper ſupply of water, which in this country is indiſpenſible.

The buildings in this city of Schiras, are rather better than thoſe of Iſpahan, though they are all of nearly the ſame conſtruction; the ſtreets in general narrow and dirty, except thoſe which lie near the river, where they are wider, and are furniſhed with canals and baſons of waters neatly lined with free-ſtone: here is a college for the education of youth, who are inſtructed in the literature of this country, and ſtudy ſuch of the liberal arts as are known here. This city is remarkable for the number of it's moſques, every ſtreet containing one or more; and the cupolas or domes of theſe buildings being covered with tiles, which are frequently new-varniſhed, have a pleaſing effect among the large leaves and luxuriant branches of the cypreſs and other trees, with which the gardens and even the ſtreets abound.

Schamachi, the chief city of the province of Schirvan, was formerly a place of great importance, having been ſurrounded with walls and divided into two parts, one called the northern, the other the ſouthern city, but both are now diſmantled. It is, however, ſtill inhabited by merchants of different nations, ſuch as Armenians, Georgians, Ruſſians, Jews, and Tartars of Circaſſia, who carry on ſeveral manufactures, and drive a conſiderable trade in ſilks raw and wrought, brocades, tapeſtry, cottons, callicoes, leather, furrs, copper, tin, gold, ſilver, warlike inſtruments, horſes, boys, and women; but the commerce of this place, as well as that of the whole kingdom of Perſia, has ſuffered exceedingly ſince the uſurpation of Nadir Shah, and the colleges which once flouriſhed here have from that period been totally abandoned.

The city of Sultania, which was once magnificent, has ſhared the ſame fate with the laſt-mentioned place, being reduced by the ravages of war, and the depredations of tyranny, to a heap of ſplendid ruins; a moſque, however, remains as a monument of it's ancient glory: this moſque, which is ſaid to contain the tomb of one of the former kings of Perſia, and the founder of the city, is eſteemed one of the moſt ſuperb in the kingdom. It is repreſented as having three ſtupendous gates of poliſhed ſteel, ſo cabaliſtically formed, that the united ſtrength of numbers is unequal to the taſk of opening them, without the repetition of certain myſtical words, purporting an invocation for the Great Ali; on pronouncing which, theſe ponderous entrances turn ſo ſlightly on their hinges, that they yield to the ſlighteſt attempt: the ſepulchral monument is alſo ſaid to be ſurrounded with rails of poliſhed ſteel, exquiſitely finiſhed; and a ſecond partition of braſs ſeparates it from the body of the building; an octogonal tower of great height crowns the moſque, and is ſupported by eight maſſy pillars. But certain books, which are preſerved in this ſacred repoſitory, ſeem moſt to claim the attention of the learned and curious; according to the deſcription which has been given of them by travellers, they are of immenſe ſize, the Arabic characters in which they are written being three inches in length, and the pages ornamented with intermediate lines of black and gold: ſome leaves of theſe books are reported to be preſerved in the library of the ſovereign of Holſtein, having been formerly procured by ambaſſadors ſent from that court to the Perſian monarch.

Kom or Gom, has been already mentioned as the place of interment of many of the Perſian kings: it is at preſent in a ſtate of decay, but preſerves ſome trade in blades for ſabres, and has alſo a manufacture of curious earthen-ware.

Caſbin, or Caſvin, is the capital of the province of Eraki, the ancient Parthia, and was formerly called Arſacia. Hepheſtion, the favourite of Alexander the Great, is ſaid to have been buried in this city, which has alſo been the place of reſidence of ſeveral of the ſovereigns of Perſia: it is delightfully ſituated on a plain, though the ground declines from it on all ſides; but the reflection of the ſun, and the reverberation of the winds from a chain of mountains which encompaſs it at ſome diſtance, render the temperature of the air extremely uncertain, and the viciſſitudes of heat and cold unuſually ſudden, days of intenſe heat being frequently ſucceeded by nights of piercing cold; notwithſtanding which, the inhabitants enjoy tolerable health, the air being always pure, though ſomewhat ſubtle.

As this city is built on high ground, it is a work of ſome difficulty to ſupply it with water, which is conducted hither in pipes from the neighbouring mountains: to obviate this inconvenience, the houſes are in general ſunk below the ſurface of the earth, and brought to a level with the channels which furniſh the water; nor is this mode of burying the houſes diſagreeable, in a country where the exceſſive heats of certain ſeaſons of the year render every retreat from the ſun deſirable.

The preſent city does not conſiſt of more than a thouſand houſes, and can only be conſidered as the remains of this once flouriſhing place; which, before the fatal æra ſo deſtructive to the Perſian glory, was at leaſt twelve times as large as it is at preſent, and contained a hundred thouſand inhabitants. The buildings, at leaſt the modern ones, are indifferent, and the houſes differ ſomewhat in conſtruction from thoſe of Iſpahan; they are built with bricks hardened by the ſun, which are joined together by a cement at leaſt as durable as any other part of the materials: but the external wall which ſurrounds the whole, is generally compoſed of mud only; within this wall ſtands one large room, which is called the aivan, and ſerves for eating and buſineſs; the floor is covered with carpets, and furniſhed with cuſhions of wool or camel's hair for ſeats; on one ſide of this building, but detached from it, are ſmall ſleeping-rooms, and on the other the offices and bed-rooms for the ſervants; at the back of theſe buildings is another court, on the farther ſide of which, but ſeparated by another wall, is the haram, the entrance to which is generally obſcured by a plantation of trees and ſhrubs, and a winding path through them leads to the door.

Here are two palaces, or rather the remains of the old and a new one, the former of which was erected by Shah Abas, and the latter by Nadir Shah. The approach to this laſt is through an avenue of lofty trees, upwards of three hundred yards in length and twenty in breadth, which leads to the only gate in the wall with which this palace is encompaſſed, and which is near two miles in circumference: this gate is arched, and has a projecting gallery above, like that of the royal palace at Iſpahan.

The area within is divided into four ſquares, two of which are gardens laid out in walks of trees, and refreſhed with fountains and rivulets of water; the third is occupied by the buildings of the palace itſelf, and the fourth by thoſe of the haram. In the center of the palace, the apartments of which are raiſed from the ground by arches to the height of about ſix feet, is the aivan, or hall of audience, which opens to the court or garden with folding doors; and this room is ornamented after the Indian faſhion, as are alſo the leſſer apartments which are dedicated to the purpoſes of eating and ſleeping; the ceilings being divided into compartments, in each of which ſome portion of the Alcoran is commonly inſcribed in Arabic characters; the windows are of glaſs, admirably painted in colours of the moſt lively hue, yet ſo tranſparent as ſcarcely to impede the light.

The haram, which is ſurrounded by another wall of amazing height and thickneſs, is divided into four diſtinct ſets of apartments, adapted to the different hours of the day, and ſeaſons of the year; thoſe calculated for the ſummer are ſupplied with fountains, which, throwing the water to a conſiderable height, it is received again in marble baſons; and this agitation of the fluid diffuſes a refreſhing and agreeable coolneſs. All the rooms of the haram are painted with birds, inſects, and flowers, in thoſe glowing colours which diſtinguiſh the Indian paintings on paper. Theſe ornaments are diſpoſed in pannels, which are bordered with gold; and between the pannels ſmall looking-glaſſes are placed in different figures; the whole executed in a taſte which has lately prevailed in Great Britain, under the title of *groteſque*. Some apartments under the ground, and deſigned for a receſs in extreme heats, have been the ſubjects of much admiration, being curiouſly contrived to admit air, though they are impervious to the rays of the ſun. The eunuchs are lodged in a building near, but not connected with the haram, to which there is only one door of great ſtrength.

Several other cities of Perſia contain alſo palaces and gardens, belonging to the ſophi or king; the palace at the city of Katſchan, in particular, is ſaid to have a thouſand windows and doors. This city, which has been formerly of conſiderable magnitude, and adorned with handſome buildings, both for public and private uſe, is ſituated in a plain, well watered, and abounding not only with the conveniences, but the luxuries of life, in 33 degrees 51 minutes of north latitude, and has even yet a conſiderable trade with India; but it is ill ſupplied with water; which, in warm climates, is an article ſo eſſential, as not to be diſpenſed with without great and almoſt inſufferable inconvenience.

The city of Reſchid, the capital of the province of Ghilan, is alſo large and populous, the markets cheap and plentiful, and the ſurrounding country fertile; but the houſes are low and meanly built, and it is not remarkable for any public buildings, or other curioſities worth particular notice.

The city of Darbent, in the 51ſt degree of eaſt longitude, and in 41 degrees 20 minutes north latitude, is ſurrounded by walls of immenſe thickneſs, which are conſtructed of artificial ſtone, being a compoſition of the ſhells of muſſels and other fiſh of the like kind, and a peculiar ſort of free-ſtone ground to powder; and which, together with a caſtle of the ſame materials, are ſuppoſed to have been built by Alexander the Great; an opinion which ſeems to be well ſupported by the durability of this cemented matter, which is apparently harder than marble.

No monarchy can be more abſolute than that of Perſia, nor is there a prince on earth whoſe power is ſo compleatly deſpotic as the eſtabliſhed ſovereign of this country. The lives and properties of his ſubjects are dependant on his will, and he frequently diſpoſes of both, to gratify the moſt wanton caprice, or indulge the moſt abſurd inclination, without regarding the dictates of reaſon, the impreſſions of humanity, or the ſuggeſtions of common prudence; in ſpite of all which, thoſe whoſe long ſervices and approved fidelity have intitled them to gratitude and favour, are frequently ſacrificed to the effects of intemperance, or the frenzy of uncontrouled paſſion; and ſo implicitly are all the commands of this prince obeyed, that orders ſo unnatural, as even to exceed the conceived limits of inhumanity itſelf, ſuch as making his ſubjects become the executioners of their deareſt relatives, have been often complied with, and that too without the ſmalleſt heſitation, a ſubmiſſion in which the Mahometans of all nations are inſtructed by their religion, and in which they are confirmed by the force of cuſtom and unvaried conformity from generation to generation.

Yet they contend, that if the commands of their ſovereign militate againſt any expreſs law of their prophet, their obedience is neceſſarily diſpenſed with; and in confirmation of this doctrine, a ſtory is related of an officer of rank at the Perſian court, who being ordered by his prince to drink wine with him, refuſed to comply; and alledged as an excuſe, that having made a pilgrimage to Mecca, he could not taſte wine without a violation of the ſacred laws of Mahomet; and when the prince again enforced his authority, bidding him drink in obedience to his commands, as thouſands in the ſame ſituation had done before, and on his repeated refuſal, threatened him with immediate death, and directed the attendants to force the wine into his mouth; the Perſian noble reſiſted the violence, and calmly told the tyrant, he was welcome to his life, over which he had undoubted authority, but that his religion was his own, which he valued much more than his life, and would preſerve inviolate the one at the expence of the other; a reſolution which, though it occaſioned his immediate diſmiſſion from his employments, had ſuch an effect on his oppreſſor, that he recalled him, and not only reſtored him to his favour, but loaded him with additional honours and emoluments; a conduct which reſcues the memory of this brutal deſpot from a ſmall portion of the infamy which attends ſuch acts of ſavage cruelty.

Nor is this ſpecies of tyranny executed only on thoſe who are attendant on the royal perſon, the governors of diſtant cities and provinces often feel the effects of this deſpotiſm, and are ſacrificed without form of trial, or pretence of reaſon, to the vengeance, or inſatiable avarice of this vicegerent of hell. On theſe occaſions, a royal veſt is uſually diſpatched by ſome of the meſſengers commonly employed for ſuch purpoſes, and which being conſidered as a proof of approbation and favour, on an intimation given of it's approach, is generally met on the road by the perſon to whom it is addreſſed; who ſometimes finds it accompanied by an order for inſtant execution, to which he ſubmits without a murmur, and the bearer of the fatal meſſage returns to the capital with the unfortunate officer's head, as a proof of his having performed his bloody commiſſion.

Travellers relate a horrid inſtance of the depravity to which the human mind may be debaſed by being accuſtomed to ſuch ſcenes of barbarity, in a wretched ſon of a Perſian grandee; who, in compliance with the inhuman commands of one of thoſe tyrants, firſt cut off the ears, and then the noſe of his own father; and when the latter ſolicited immediate death, as a relief from the accumulated miſeries of mutilation, and the horrors of beholding the unnatural perpetrator, and obtained the indulgence he required; on being offered by the cruel prince his father's fortunes, if he would conclude the tragedy, and diſpatch his unfortunate parent, the villainous parricide inſtantly drew his ſabre, and at a ſingle blow ſevered his head from his body, and without remorſe deprived of life the ill-fated author of his own exiſtence.

A modern traveller has furniſhed many other inſtances of ſavage cruelty in which theſe ſcourges of the human race indulge themſelves at the expence of every principle of humanity, and to the eternal diſgrace and diſhonour of royal authority; which, inſtead of being exerted in acts of oppreſſion and tyranny, ought ever to be extended in the defence of injured innocence, in beſtowing due rewards on the virtuous, and conſigning to puniſhment the wicked and unworthy. To confer happineſs on others, is the only prerogative which ſtamps a value on a crown, and he who wears it to theſe noble purpoſes, is indeed the delegate of Heaven, the worthy repreſentative of the King of kings; whilſt he who employs his power in violating the ſacred truſt committed to him, and tramples on thoſe laws moral and divine which he is peculiarly appointed to execute in juſtice and mercy, becomes an inſtrument of vengeance in the hands of the Almighty; and as a chaſtiſement for his own miſdeeds, is appointed to puniſh the ſins of an offending people.

Happy Britain, thrice happy iſle! the execution of whoſe laws, mild and equal in themſelves, is committed to a monarch the friend and father of his people; who, having no inordinate paſſions to gratify, no wanton caprices to indulge, no conceived injuries to revenge, knows no offence againſt his own perſon, and puniſhes with the tendereſt hand thoſe committed againſt the ſociety which he is bound to protect: to ſuch a king obedience becomes as much our inclination as it is our duty; nor is it paid as an exaction of power, but a tribute of gratitude!

We ſhall not diſguſt our readers, with recounting many of thoſe inſtances of Perſian barbarity which have been recounted by the ingenious writer whoſe works we have had frequent occaſions to quote in our accounts of this country: but we have ſelected one which combines with the cruelty, ſuch a degree of policy, as to render it worthy of notice, though by no means of imitation; ſince no advantage can juſtify an act founded in iniquity, and perpetrated in defiance of juſtice, mercy, and humanity.

Nadir Shah, the uſurping king or ſophi of Perſia, having impoſed a moſt exorbitant tax on one of the provinces, appointed one of his military commanders governor of it, with orders to collect the whole of this unuſual burden within ſix months: at the expiration of this time he was ſummoned to the camp, and called on to produce the ſum required; but he had only gathered half the expected amount. When this deficiency was reported to the ſhah, he ordered the governor into his preſence, and abuſed him in the groſſeſt terms. It was in vain that he urged the incapacity of the people he had been appointed to govern, to raiſe ſo enormous a ſum in ſo ſhort a ſpace of time; he was told that he had embezzled the money he had failed to produce, and was condemned to be inſtantly baſtinadoed to death; a ſentence which was immediately put in execution, and the effects of the unfortunate commander confiſcated to anſwer the ſuppoſed default; but even the value of theſe fell very conſiderably ſhort of the ſum required to be compleated. Of all his property, one dog only remained undiſpoſed of; and this faithful attendant of an unfortunate maſter, was at the ſhah's direction brought into his preſence; and, notwithſtanding the tyrant obſerved, that he appeared to have an honeſter countenance than his maſter, yet did this human brute direct that he ſhould be led through the camp from tent to tent of the principal officers, and baſtinadoed at the door of each; and that he at whoſe tent the devoted animal expired, ſhould immediately make up the deficiency: this barbarous act of policy ſoon produced the deſired effect; the ſeveral commanders to whom he was preſented, paid for his removal with ſuch conſiderable ſums, that the whole of the ſhah's demand was ſuddenly raiſed. We feel ourſelves diſappointed in not being warranted to ſay, that by this means alſo the poor animal was reſcued from the cruelty to which he was doomed, as we cannot help being intereſted in the fate of a beaſt deſtined to groan under the mercileſs hand of tyranny directed by avarice.

The common title of the king or reigning prince of Perſia is ſhah; a word which ſignifies diſpoſer of kingdoms, and denoting an extraordinary degree of power, is the moſt agreeable appellation that can be conveyed to the ear of a deſpotic monarch; he takes occaſionally the titles of ſultan, or emperor, and khan, which latter is given to him as the ſovereign of a part of Tartary. The royal arms of Perſia are a lion couchant, turning his head to obſerve the ſun, which riſes over the back of the beaſt. But the ſhah of Perſia uſes no ſeal to ſuch public acts as are committed to writing; the ſtile of ſuch writings is truly pompous, and they uſually begin with "This is an act given and granted "by the ſhah of Perſia, &c. who the whole univerſe obeys," or ſome ſuch arrogant expreſſion.

Nor is this ſounding language confined to the acts of the ſhah himſelf; when he is petitioned by his ſubjects, he is flattered with epithets to which the conſummate of human greatneſs is unequal; he is by his ſervile dependents called the fountain of power, of majeſty, and of glory; rival of the ſun; choſen ſubſtitute of the Moſt High; guardian, protector, and ſupreme head of the only true and pure religion; ſhadow of Omnipotence; father of victory; comptroller of the revolutions of the univerſe; and only ſovereign of the faithful. In their perſonal addreſſes to him, he is ſtiled lieutenant of the Moſt Holy, and diſpenſer of his favour and grace to the inhabitants of the earth.

According to the laws of Perſia, the crown is hereditary in the male line, females being excluded from the enjoyment of it in immediate ſucceſſion, though the deſcendants of daughters are admitted to reign, in default of iſſue from the male line: but the uncertain tenure of the Perſian throne, and the frequent revolutions which happen in that country, have introduced the barbarous policy of putting out the eyes of all the males of the royal family in poſſible ſucceſſion, whether of the male or female line; a meaſure purſued by the reigning prince, to add to the ſtability of his own ſeat, by rendering the choice of a ſucceſſor difficult; thoſe who labour under any perſonal defects, blindneſs in particular, being prohibited from mounting the throne, and when none of the blood royal can be found to fill it, it is not unnatural to conceive that jealouſy will interpoſe to prevent a vacancy which every individual of conſequence about the court is apt to think himſelf alone qualified to ſupply.

Nor are the immediate iſſue of the king himſelf always exempted from this horrid fate; if the eldeſt ſon is apprehended to be of a more active diſpoſition than the younger branches, his ſuperior genius occaſions the ſacrifice of his ſight, and he is left to languiſh through life in the miſerable enjoyment of the ſenſual pleaſures of the haram: the Perſians, contrary to the Turkiſh cuſtom, permitting the wretched victim to live, when he is no longer in a capacity to diſturb the dreams of ambition.

The manner in which theſe unfortunately-born infants were formerly derprived of their ſight, was by holding an inſtrument of red-hot iron ſo near the eye as to ſcorch the exterior covering of that organ, and render it impervious to the rays of light; but, by the more modern improvements in cruelty, the very eye-balls themſelves are ſcooped out of the ſockets by the mercileſs inſtruments of the royal vengeance.

But if the firſt-born of the king eſcapes this dreadful fate, or whichever of his offspring is permitted to be conſidered as heir-apparent to the throne, he is confined to the haram from his birth, where he receives the ſlender education which the eunuchs, his only inſtructors, are capable of giving him; and as ſoon as he arrives at manhood, is ſupplied with concubines and neceſſary attendants, and ſpends his time in unmanly diſſipation and amuſements, till at the death or depoſition of his father he is called to the throne, ſo totally ignorant of the affairs of ſtate, that he becomes a mere inſtrument in the hands of a cabal, who have perhaps opened his way to the crown by the ſacrifice of his predeceſſor, and mean to conſign him to the ſame fate, the moment he is diſcovered to poſſeſs wiſdom or ſpirit enough to thwart the meaſures or oppoſe the wiſhes of theſe miniſters. All the princes of the royal family are called mirza, a title which is conſtantly added to the name conferred on them at their births.

The female offspring of the throne are uſually married, at a proper age, to ſome men of high preferment in the church; they ſeldom permit them to become the wives of officers, civil or military, as is uſually the caſe in Turky, under an apprehenſion that ſuch an alliance might inſpire them with ideas of ambition inconſiſtent with the ſafety of the reigning prince. The children of theſe marriages are ſometimes ſuffered to enjoy the bleſſed privilege of ſight, when there are ſeveral ſons of the reigning prince who ſtand between them and the throne: but, as hath been already obſerved, they are more commonly doomed to ſhare in the wretchedneſs of thoſe who have the misfortune to be royally born, or to have deſcended from a race of kings.

The royal haram of Perſia is filled by females of three different ranks: the firſt are the female iſſue of the prince, who are generally confined here for life, or till proper huſbands are provided for them; theſe princeſſes have a ſeparate apartment allotted to them, and eunuchs and other attendants, who have no connection with the other inhabitants of the ſeraglio. The ſecond ſet of ladies are thoſe who have brought the ſhah children, and who are entitled to diſtinct and conſiderable privileges; and the third claſs are thoſe young and beautiful girls who are deſtined to the royal pleaſure, but have not been called to his arms: and over both theſe laſt claſſes, the mother of the reigning prince generally aſſumes an uncontrouled authority; and, by intriguing with this powerful governeſs, the ladies of the haram are ſometimes provided with huſbands among the nobility, who are frequently deſirous of procuring wives who may promote their intereſt at court, a motive which alſo induces the huſband to treat a wife thus obtained with ſuch uncommon indulgence, that the unnoticed damſels in the ſeraglio are happy to be diſpoſed of in this way; a favour which is however ſeldom or ever extended to thoſe who have proved with child from the royal embraces, though very often to thoſe who have been enjoyed by him to ſatiety, but have not been prolific. On the death of the king, all thoſe who have enjoyed the diſtinguiſhed honour of becoming mothers, are ſhut up for life in a part of the haram remote from it's other inhabitants, and are never viſited by the imperial ſucceſſor.

But the inhabitants of the haram who are moſt numerous, are thoſe beautiful girls who are collected among all ranks of people in the various provinces of the kingdom of Perſia, where moſt parents are ſo ambitious of the honour, and covetous of the advantages, which may be derived from ſuch a connection with royalty, that they readily ſacrifice their daughters to the hopes of ſplendor and gain, both which in large proportions fall to the ſhare of her relatives who has the good fortune to be peculiarly pleaſing to the monarch. Beſides theſe, Georgia and Circaſſia ſupply the Perſian haram with girls who are either purchaſed or ſtolen from parents of inferior rank, but who frequently ſurpaſs in beauty the higher born daughters of the Perſian grandees.

We ſhall not impoſe upon our readers the fabulous accounts of the intrigues and cabals of the haram, and the various arts employed by it's fair inhabitants to captivate the heart of this ſovereign lord and maſter; of theſe intrigues, or of the employments of theſe ſequeſtered females, we apprehend no authentic accounts can be obtained, and we do not hold ourſelves at liberty to obtrude on the public the conceits of our own imagination, or the relations of others which appear to be no better founded.

The haram is guarded by white and black eunuchs, the former of whom attend the gates and avenues, and the latter are admitted to carry letters and meſſages from the ſhah to the ladies, or to and from each other; but the more immediate attendants of theſe females are women ſlaves, great numbers of whom are employed in the haram, under the direction of certain matrons of approved diſcretion.

In theſe and other offices about the royal palaces, not leſs than three or four thouſand eunuchs are uſually employed, and a proportionable number are generally entertained in the houſes of men of rank and fortune, and ſerve not only as guardians of female virtue, but as ſpies on the other domeſtics; offices for which they are ſaid to be peculiarly qualified, by the ill nature, treachery, and cruelty of their diſpoſitions, a depravity for which thoſe are accountable, who for baſe purpoſes degrade human nature, and deprive their unhappy offspring of the rights of man. This deteſted operation is performed when the miſerable victims are from ſeven to ten years of age; before and after that period it is ſo dangerous, that few who undergo it ſurvive.

Of the Perſian laws no certain accounts can be obtained, at leaſt of the preſent ſtate of them; thoſe which are moſt to be depended on, relate to the adminiſtration of juſtice previous to the uſurpation of Nadir Shah; and probably the affairs of Perſia are at this time ſo far ſettled, as to admit of a reſtoration of this part of the goverment, on which the ſafety of the ſtate and the happineſs of the people ſo very materially depends.

In ſpeaking of the Turkiſh laws, we have already remarked, that wherever the doctrines of Mahomet prevail, the powers of governing the church, and the execution of the laws, reſide in the ſame perſons; but, though the Perſian eccleſiaſtics claim to themſelves the ſole powers of judgment, and leave the civil magiſtrate only the right of executing their deceres, yet theſe latter, far from ſubmitting to this doctrine, have arrogated to themſelves ſo large a portion of both theſe powers, as to leave the churchmen a very ſmall ſhare in the adminiſtration of public juſtice, at leaſt in the capital, though they are ſtill left in poſſeſſion of their eccleſiaſtical juriſdictions, as will be hereafter explained.

In times of war, and when the camp is the court of Perſia, the judges both eccleſiaſtical and civil attend: and they have alſo a military judge who determines ſuch diſputes as concern that branch of government, the officers in that department generally refuſing to ſubmit to any other; nor will the governors of provinces, or others in high authority, commonly yield to any tribunal; they act in their governments as deſpotically as the prince on the throne, till they are called by him to a ſevere account, and puniſhed for their miſdoings by the bow-ſtring; or, if they eſcape death, they ſeldom come off without the loſs of their ears, having their noſtrils ſlit, being beaten on the back till they are more than half dead, or baſtinadoed on the ſoles of their feet till their nails drop off.

The principal code of laws in uſe among the Perſians is the Koran; from hence all their rules and maxims are drawn; and, as they have few other books on religious ſubjects, and none on that of law, they are not puzzled with a multiplicity of contradictory authorities: indeed, when the prince, or thoſe he has inveſted with authority, ſit in judgment, books of any kind are but little regarded; their own opinions or inclinations, however capricious, being the only code they conſult. And in all caſes where Chriſtians are concerned this is a happy circumſtance, as the law of the prophet Mahomet contains ſo many precepts of ſeverity againſt the diſciples of Chriſt, that unleſs the monarch poſſeſſed a diſpenſing power, or the prieſts and other judges were diſpoſed to relax conſiderably from the rigid letter of the law, which indeed is the caſe at preſent, it would be impoſſible for the profeſſors of the faith laſt-mentioned to exiſt, in a country where they are not only ſubject to be harraſſed and plundered under the ſanction of the law, but the followers of Mahomet are incited to perſecute them as an act of religion.

The juriſdiction of the ſpiritual and temporal courts differs ſo widely, that there is but little danger of any diſputes ariſing between them; and indeed thoſe who preſide in the former are ſo ſenſible that the judges in the latter would in any ſuch difference be ſupported and protected by the crown, that they generally take care to ſteer clear of any miſunderſtanding. To the eccleſiaſtical courts are left the determination of ſuits concerning deeds, contracts, deſcents, ſucceſſions to eſtates, marriages, divorces, and matters of the like kind. The civil magiſtrates are confined generally to the diſcuſſion of criminal matters, and judging thoſe plain caſes where proof is made from the mouths of witneſſes, and where no writing comes in queſtion: and their courts always proceed in a ſummary way, and finiſh the buſineſs in hand at one hearing; whereas the judges of the former, in conformity to the uſage of their brethren of the long robe in Europe, conduct matters more ſlowly, and with due ſolemnity poſtpone the concluſion from day to day; which no doubt adds to their own dignity, though it is attended with ſome inconvenience and great additional expence to the unfortunate ſuitors. But it ſeems unluckily to be a maxim among the lawyers of moſt countries, that the intereſt of the client is the laſt object to be regarded; in preference to which, an adherence to the ſtrict letter of the law, however abſurdly or equivocally penned, or however oppreſſively it may operate in ſome inſtances, and the perſonal advantage of the miniſters of the law, which depends in a great meaſure on this blind obedience to it, are in the firſt place to be conſidered.

The debtor is ſurrendered to the mercy of his creditor, who may treat him with any cruelty he pleaſes, ſhort of killing or maiming, his whole eſtate and effects are alſo at the ſame time delivered to the creditors, and as his wives and children are conſidered as part of his property, they are all liable to be ſold, and even the debtor himſelf, if all the reſt falls ſhort of ſatisfying the debt; but as the Mahometans are in general highly ambitious of being conſidered as charitable and benevolent, they ſeldom proceed with all the ſeverity which the law admits, but content themſelves with holding the debtor in captivity till they have obtained from him the beſt terms his ſituation will admit, and then releaſe him, and reſtore to him his women and family.

Wherever living witneſſes can be brought to prove a fact, they are always to be ſworn and examined in open court: if no witneſſes can be found, the defendant is allowed to purge himſelf and deny the fact on oath; and when an oath is to be adminiſtered either to witneſs or party, the Koran is ordered to be brought, and being produced in a clean napkin, the whole court riſe, and the judge taking the book in both his hands, touches his lips and forehead with it; after which he opens it, and preſenting it to the perſon intended to be ſworn, he lays his hand upon it, touches it with his lips, and applies it to his forehead, declaring at the ſame time that he will ſpeak the whole truth; Chriſtians and Jews are ſworn upon the books which reſpectively contain their faith, the former on the evangeliſts, and the latter on the books of their prophets; and the oath is always adminiſtered to perſons of theſe perſuaſions by prieſts of their own religion: the Mahometans will not ſwear thoſe of other religions on the Alcoran, becauſe they conceive that the touch of an unbeliever would defile that ſacred book; and they will not themſelves adminiſter an oath on either of the Teſtaments, becauſe they diſſent from the belief and doctrines contained in them.

By the Perſian laws, no lapſe of time is an obſtacle to the recovery of property; a man may claim his right at any time of his life, or his deſcendants if he has omitted to do it; nor is any man precluded by his own deed, if he can ſhew that any fraud or impoſition was uſed in obtaining it, or that the matter in queſtion was tranſacted without a due and proper conſideration.

The forms of proceeding in the civil courts are ſimple. The perſon who conceives himſelf aggrieved procures a petition to be drawn, repreſenting a ſtate of the caſe; this being preſented to the judge, he reads it attentively; and if he is of opinion that the complaint is well founded, he orders the defendant to attend, by a note in the margin of the petition, and ſends an officer with the petition and order to bring him immediately into his preſence. At the time appointed for hearing the cauſe, which is always as ſoon as the party accuſed can be ſuppoſed to have ſufficient time for preparing his defence, and collecting his witneſſes, both parties are allowed to plead for themſelves, unaſſiſted by council: and as men are ſeldom moderate when intereſt is at ſtake, ſo they are frequently ſo unreaſonably loud and abuſive to each other, that the judge is not only obliged to interpoſe his authority, but ſometimes to exerciſe it in the adminiſtration of a few ſtripes, before he can bring them within the bounds of decency; and when this diſcipline hath reduced them to better order, and the tale of each hath been heard, and the witneſſes on each ſide are examined, and croſs-examined by the opponent, the judge, without loſs of time, delivers his opinion, which amounts to a definitive ſentence.

But when the ladies are admitted to plead, as is generally the caſe, and always when they ſue for divorces, they are ſet in a part of the court remote from the audience, and cloſely veiled, and having no apprehenſions of being cudgelled into order, they urge their grievances, which are always of one particular nature, with ſuch energy of ſobs and groans, and with ſuch vociferation of argument, that the judge is obliged to determine their cauſes with more than uſual diſpatch, to get rid of ſuch troubleſome and noiſy ſuitors.

Here are no public courts erected for the adminiſtration of juſtice, but each judge has a hall or divan in his own houſe or garden, where he has no judicial aſſiſtant but a ſecretary, who is verſed in the law, and who always keeps a regiſter of the cauſes, and records the ſentences, and ſometimes is called upon by his principal to adviſe him in difficult caſes.

The criminal courts are commonly compoſed of three perſons, the preſident of the royal divan, the governor of the city, and the nazir or treaſurer of the houſhold. And as there are no public priſons for offenders, nor any officers to whoſe cuſtody they can be committed, they are confined in the houſe of the judge, before whom they are firſt examined, till a court can be convened for their trial, which is generally on the day

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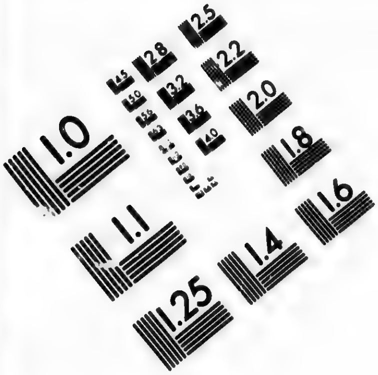

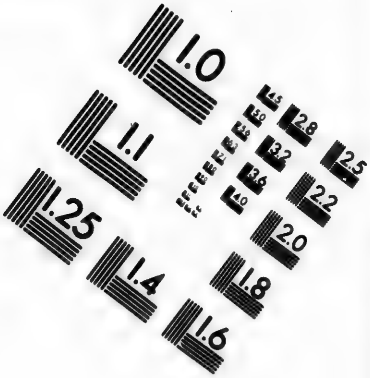

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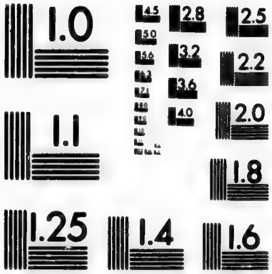

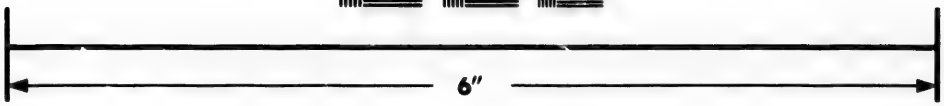

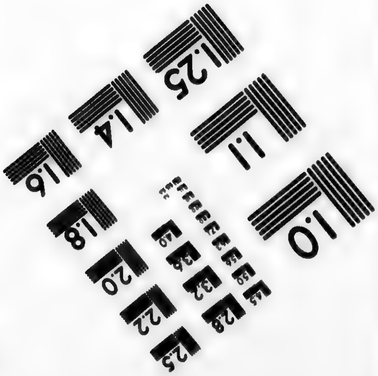

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of their apprehenſion, or at fartheſt on the following; and the priſoners are either immediately releaſed, or executed, according to their merits; in the latter caſe, the ſervants of the judge, in whoſe houſe they have been tried, act as executioners, and receive a reward out of the public revenue for this duty, which is generally performed in any field or other open ground near the place of trial; to which the convict is no ſooner conducted, than he is directed to kneel, and repeat the articles of his faith; which conſiſt in believing, that there is but one God, that Mahomet is his prophet, and Ali his friend; and the moment this declaration is pronounced, the executioner, with two motions, one thruſting forward, and the other drawing back his ſabre, effectually diſpatches the criminal, by dividing his head from his body.

Murderers being convicted of this crime, are not puniſhed by the judges; but they give notice of this event to the relations of the deceaſed, that they may proceed as they think fit; and, on this occaſion, all the friends of the murdered perſon being convened together, the caſe is conſidered, and a determination is generally taken to demand his blood, which is ſeldom denied, unleſs the offender can find means to procure his eſcape by bribes to the ſervants, which is no uncommon caſe, or his pardon by the like application to the judges and the repreſentatives of the deceaſed; and he is delivered by the judge to the relations, with an addreſs expreſſing the power which the law has given them over the perſon of the murderer, and an exhortation to them to remember that God is merciful. The ſervants of the judges are then ordered to follow the directions of theſe avengers, and conduct him to whatever place they appoint; in his way to which he is followed by his perſecutors, and loaded with curſes, execrations, and blows; on his arrival at the fatal ſpot, he is ſurrendered by his conductors to theſe incenſed attendants, who generally inflict on him the ſevereſt tortures they can invent, in which it is ſaid even the women belonging to the deceaſed will ſometimes join, and with their own hands execute vengeance on his devoted perſon.

Capital offences are ſometimes puniſhed by impaling, burying the offender in the earth to the head and leaving him to periſh in that miſerable condition, cutting off his limbs at the joints and ſuffering him to bleed to death, or throwing him off a precipice or ſome high building; and tortures are frequently uſed to extort confeſſion, the moſt common of which are the baſtinado on the ſoles of the feet.

For other crimes they have different degrees of puniſhment. Houſe-breakers are ſentenced to loſe their right-hands, and leſſer thieves and pickpockets are branded in the forehead with a red-hot iron; thoſe who counterfeit the current coin of the kingdom, for the firſt offence forfeit their right-hands, and for the ſecond the offender is tied by his feet to a camel, and his head hanging down to the ground, his belly is cut open, and his bowels drawn out and ſuffered to fall over his face, and in this condition he is dragged through the ſtreets, an officer going before, and proclaiming aloud the nature of his offence; after a certain progreſs he is hung by the heels to a gibbet, and this ſometimes even before he is dead.

Offences of ſtill leſs magnitude, ſuch as aſſaults, abuſe of words, or the like, are puniſhed with fines; and in failure of payment, a certain number of blows, proportioned to the nature and extent of the offence, are inflicted on the ſoles of the culprits feet; and the ſame puniſhment is uſually extended to tradeſmen who ſell by deficient weights or meaſures; though theſe latter are in times of ſcarcity treated with much more ſeverity, ſuch offences being then generally expiated by the offender's death.

For treaſon and rebellion, there are no fixed or ſettled forms of puniſhment; offenders, or ſuppoſed offenders in this way, are at the mercy of the ſovereign, whoſe cruelty and vindictive ſeverity on theſe occaſions, has been deſcribed by modern travellers in ſuch ſcenes of horrid carnage and mutilation, as it would ſhock the ear of humanity to recapitulate: eyes ſcooped from the ſockets, and pyramids of heads, are ſubjects too melancholy to afford entertainment to the reader; and if theſe relations are ſtrictly founded on truth, we can only lament the fatal effects of ambition, and the depravity of human nature.

All the offices of ſtate being immediately at the diſpoſition of the crown, are beſtowed on ſuch as can recommend themſelves to the royal favour, by gratifying the ambition, flattering the vanity, or miniſtering to the vices or caprices of the ſovereign: and under theſe circumſtances, it cannot be conceived that much regard will be paid either to the rank, qualifications, or virtues of the perſons preferred; on the contrary, it frequently happens that the loweſt and moſt profligate among the people are appointed to the government of provinces, whoſe conduct is generally ſo atrocious, and their rapacity ſo inſufferable, that either the complaints of the people, or the temptation of the wealth they have accumulated, ſoon draws upon them the vengeance of the throne, and the forfeiture of their heads brings their treaſures into the royal coffers, and makes way for the appointment of a ſucceſſor, probably as unworthy as the former; when the choice of the ſhah falls accidentally on a contrary character, and the governor is content to rule with mildneſs, and gather riches in moderation, ſo that no murmurs reach the throne, nor any reports of wealth awake it's avarice; he is frequently ſuffered to continue in the undiſturbed poſſeſſion of his office during life: and inſtances have occurred where it has been continued in his poſterity even for generations.

The patents or commiſſions of the great officers of ſtate, and the governors of provinces, are fairly written on long rolls of paper or vellum, in very large characters, embelliſhed with gilding, and painted flowers and other ornaments: this appointment is generally incloſed in an embroidered purſe, and accompanied, as has been before obſerved, with a rich veſt to a civil officer, and with a ſabre, the hilt of which is enriched with jewels or curiouſly wrought, to a military man.

The firſt great miniſter of ſtate is called athemet doulet, and his office anſwers to that of grand vizir in Turky: he is actually inveſted with all the powers of the ſovereignty, and on him the welfare of the ſtate depends. If this office happens to fall on a man of abilities and integrity, who executes it with wiſdom and juſtice, the tyranny of the ſhah is little felt; the miniſter ſtands between him and his people; and as from the nature of his education he can himſelf have little knowledge of public affairs, and the whole government is committed to this officer, few acts of cruelty or ſeverity can be practiſed by the monarch, whilſt he depends for information on a mild and prudent deputy, and acts under his direction.

But as this office is in general either filled by ſome arbitrary and capricious nomination of the prince on the throne, without regard to merit or qualification, or is ſeized by the ſtrongeſt hand among the generals or governors of provinces, ſo they are in either caſe moſt likely to have recourſe to the meaneſt flattery, and the groſſeſt abuſes of the royal ear, in order to keep themſelves in employment: and whilſt, on the one hand, they deceive their ſovereign with deluſive accounts of the proſperity of his kingdom and the happineſs of his ſubjects; they are obliged, on the other, to rouze his jealouſy with fabricated tales of plots and treaſons, which though they have no other exiſtence than in the invention of the informers, produce murder, bloodſhed, and the moſt horrid tragedies.

The next officer in rank is the nazir; or, as he is moſt commonly called, the nadir. He ſeems to act in the ſeveral capacities of ſteward, maſter, and treaſurer of the houſhold; and in ſome inſtances as ſecretary of ſtate, for he receives ambaſſadors from foreign ſtates, and conducts all buſineſs with them: he alſo iſſues all monies for the expences not only of the houſhold, but of the ſtate in general; yet all his receipts and payments are controuled and checked by other officers; and for making the latter, he is always authorized by warrants from the firſt miniſter, and the chancellor or divan begli, who is both a great officer of ſtate and chief magiſtrate: in the latter capacity he preſides over all the courts of juſtice, chuſing in which he thinks fit to ſit, and determines all cauſes in the abſence of the ſovereign, without appeal; in the former, he may be conſidered as principal financier.

The ichigaſi baſhi is diſtinguiſhed by a ſtaff adorned with jewels, which he carries before the king on public occaſions: his office is to regulate the houſhold in certain departments; and he always ſtands by the prince in the divan, or when he gives audience to ambaſſadors, at which times he alſo acts as maſter of the ceremonies.

The place of high chamberlain is generally filled by ſome particular perſonal favourite, who is however always a white eunuch. His employment comprehends ſeveral others, as they are exerciſed in the courts of Europe; for he ſerves the king with bended knee at table, and is the carver and taſter of his meat. He is alſo groom of the ſtole, and keeper of the royal wardrobe, having the care of the king's garments, and aſſiſting him in dreſſing. When he is in attendance, he is charged with a box of japan-ware, ornamented with jewels, which contains handkerchiefs and perfumes for the royal uſe.

There is alſo a public ſecretary, through whoſe office all ſtate acts paſs, where they are regiſtered and recorded; the ſecretary of each diſtinct province, tranſmits to this officer all public acts which paſs within the limits of each particular government, for the conſideration of the firſt miniſter; and after they have received his approbation, they are regiſtered and rendered authentic.

The maſter of the horſe has the management and inſpection of the ſtables and horſes, and rich furniture belonging to the crown: he alſo appoints inferior officers in theſe departments, and regulates their conduct. When the king appears on horſeback, the maſter of the horſe aſſiſts him to mount, and attends at his left-hand.

The great huntſman preſides in the care and direction of dogs and hawks; and he is alſo the provider and keeper of wild beaſts for public combats and other ſpectacles.

There are ſeveral ranks of military officers, beſides a general or commander in chief, who is only created at the commencement of a war, and holds his office during the continuance of it: the kurchi baſha commands the guards, and other troops which are immediately attendant on the royal perſon; and the kuller agaſi is the general of that military body which is compoſed of the ſlaves belonging to the crown.

The governors of provinces are of two denominations, beglerbegs and khans; the former, the number of whom is generally limitted to three or four, are inveſted with ſovereign powers; ſuch as thoſe of life and death, diſpoſition of property, and appointment to offices: they have frequently ſeveral ſubordinate governors within their juriſdiction, and are only accountable for their conduct to the throne itſelf, from whence they are in little danger of reprehenſion, whilſt they maintain a good correſpondence with the prime miniſter; indeed, in times of popular commotions, or upon any change of the miniſtry, they are ſometimes ſacrificed to appeaſe the fury of the multitude, to divert the ſtorm from an old miniſter, or to render a new one acceptable to the people.

The khans, or ordinary governors of provinces, have alſo very conſiderable civil and military authorities; they appoint officers to collect, and themſelves receive and remit the royal revenues; they preſide in the courts of law and juſtice, and command thoſe troops which are raiſed and kept within the provinces for their internal defence.

In every province there is alſo an officer charged with the very important care of the rivers, ſprings, fountains, water-courſes, and aqueducts; and with the diſtribution of this neceſſary article of life in equal proportions among the inhabitants: in countries where the extreme heat renders this fluid of ſuch immenſe value, and where it is alſo ſo eſſential to the purpoſes of religion, this office may be conſidered as a high and conſequential truſt.

In every department of the ſtate, from the throne to the meaneſt of it's miniſters, the inferior courts the favour of his ſuperior by bribes and preſents: by this mode of application, aided by the groſſeſt flattery, and the meaneſt adulation, the firſt officer of the ſtate maintains himſelf in his employment; and the ſame arts are exerciſed in a regular chain of deſcent to the loweſt officer of the revenue. Nor is this mode of ſolicitation confined to this particular channel; it pervades the current of law and public juſtice, perverts right, and ſets the keen edge of oppreſſion: even foreigners are obliged to comply with the invariable cuſtom of purchaſing protection from the great; and merchants who would obtain permiſſion to make ſale of their goods in the Perſian dominions, muſt diſpoſe of a part of them in gifts to the beglerbeg or governor, who poſſeſſes the power of granting or refuſing their requeſts.

The revenues of the Perſian ſtate ariſe from lands, certain regular exactions by way of taxes or tribute, from confiſcated eſtates of diſgraced governors and other public officers, and from free gifts and preſents offered for the purpoſe of obtaining favour or pardon for ſome offence, or extorted by violence, tyranny, and oppreſſion.

The whole cultivated land of Perſia, which perhaps does not amount to a ſixth part of the extent, ſeems to belong to the crown, ſince every private individual who holds land pays ſome annual acknowledgment into the royal coffers, and at the end of a certain period of time, which is at leaſt once in a century, the poſſeſſors are obliged to make a

larger

larger payment, to ſecure a future right for another term; but this payment is generally fixed, and ſeldom or ever exceeds a year's value.

The demeſne lands of the crown are divided into two parts; the revenue of the one is appropriated to the ſupport of the civil liſt, the payment of the officers of ſtate, the royal guards, and the expences of the houſhold; that of the other part is applied to diſcharge the ſalaries of the governors of provinces, their inferior officers, the provincial troops, and ſuch other exigencies as may ariſe beyond the current expences: after diſcharging theſe ſeveral claims on it, the overplus is remitted to the treaſury of the ſtate; which is alſo the caſe when the amount of thoſe rents, which are devoted to the civil liſt, exceeds the expenditure.

The occupiers of the royal lands, as well as thoſe of individuals, pay their rents in the produce, which is generally fixed at one-third part; ſo that the king or other proprietor of land, receives the third part of the corn, the third fleece of wool, and the third of the increaſe of cattle: but theſe rents are ſometimes compounded, and a certain ſum of money taken in lieu of the whole.

But beſides the rents or produce of the royal demeſnes, the ſovereign of Perſia draws a vaſt revenue from the waſte or uncultivated lands, which are always underſtood to belong excluſively to the crown. On theſe waſtes immenſe quantities of cattle are bred and fed, by ſhepherds and herdſmen, who have no fixed or ſettled habitation, but living wholly in tents, wander from province to province, and from place to place, in ſearch of freſh paſture, and water for their flocks and herds: theſe unſettled peaſants deliver to officers appointed in each diſtrict for that purpoſe, the ſeventh of the young of camels, oxen, buffaloes, aſſes, and goats, and the third horſe or mule which is brought forth; and theſe officers account with the governors of provinces, who generally ſell the beaſts, and carry the produce to their accounts.

From the water alſo the ſhah of Perſia derives a conſiderable income: we have already obſerved, that officers are appointed to make a regular diſtribution of it; and theſe officers are alſo authorized to collect certain ſums from each individual, for the uſe of it. Thoſe who do not conform to the Mahometan religion, and therefore do not require it for the purpoſe of religious ablution, pay for each houſe an annual ſum, equal to nine or ten ſhillings of our money: the followers of Mahomet are more favoured, about twenty-pence ſterling being required from thoſe who employ the water in any trade or buſineſs, and have a larger quantity allotted to them; and about half the laſt-mentioned ſum is paid by each private houſe-keeper, who only uſes it for houſhold occaſions and religious ceremonies.

All mines of metals and minerals within the kingdom of Perſia, and all precious ſtones which are found in theſe dominions, are the excluſive property of the ſovereign; thoſe, however, who chuſe to work theſe mines, or to dig for precious ſtones, may agree with the crown to render a certain part, either in ſpecie, or of the value.

Perſons who are inclined either to build on the royal waſte, or to cultivate any part of theſe lands, may on paying a certain ſum, and agreeing for an annual rent, have a grant for ninety-nine years; and this conſtitutes another branch of the revenue: beſides which, the occupier of theſe lands contributes conſiderably to the preſents which are frequently ſent from the provinces to the Perſian court, and which conſiſt of the produce of the country, ſuch as ſilk, cattle, grain, and fruit; and theſe preſents amount to ſuch vaſt quantities of theſe commodities, and are ſo often repeated, that they extend very far in the maintenance of the king's houſehold: the like offerings are alſo uſually made at ſtated times to the governors of the provinces; and though they are both received under the ſpecious denomination of free gifts, any neglect in complying with this eſtabliſhed cuſtom would produce ſuch a reprehenſion as would be very little ſhort of a formal demand of them.

The inland duties on goods brought into Perſia, or carried from it, are low, being generally paid by the load; the burden of each camel, mule, ox, or aſs, being rated at a certain ſum, without regard to the nature of the merchandize which compoſe it: nor are the cuſtoms and port duties, the greateſt part of which are collected at Gambroon, much more conſiderable.

But the private revenue of the king is much augmented by new-year's gifts, a cuſtom which prevails univerſally in the eaſt; and though they ſeem to have been originally intended as tokens of affection and regard, yet they are by uſe become a kind of tribute; at leaſt, they may be conſidered as peace-offerings, to deprecate the wrath, or beſpeak the favour of the monarch; and to anſwer theſe purpoſes are generally coſtly and magnificent, conſiſting of whatever is moſt deſirable for luxury or uſe.

Another conſiderable part of the royal revenue is produced from the confiſcation of the eſtates of real or ſuppoſed ſtate offenders; and this is a ſource from whence the coffers of the prince are frequently repleniſhed, as it ſeems an invariable maxim to let the royal wrath fall only on ſuch as are worth ſtripping, and whoſe rapacity and injuſtice, as it hath afforded a juſt cauſe of complaint, is very properly the occaſion of their puniſhment.

Theſe are the ordinary channels through which the wealth of this country flows into the hands of it's ſovereign; but there is ſtill a fund more fruitful than all theſe, and which exiſts in the abſolute and unbounded power of the king and his immediate miniſters, and is exerciſed in ſuch acts of oppreſſion, tyranny, and cruelty, as to ſpare no man whoſe fortunes are the objects of attention, however blameleſs his life or upright his conduct.

A very extraordinary inſtance of the exertion of this power in ſqueezing money out of individuals, is recorded by the traveller whoſe works we have frequently had occaſion to mention; and is of ſo ſingular a nature, that we apprehend a relation of it will enable our readers to form a competent idea of this arbitrary and deſpotic government.

During the uſurpation of Nadir Shah, his brother, who was governor of one of the provinces, had a lame mule, which he was determined to make the inſtrument of his avarice: to this end, he aſked his groom what price the unſerviceable beaſt would produce; the ſervant, who ſuſpected the deſign of the governor by his queſtion, determined to gratify him, and replied, "Two thouſand crowns."—"A great deal more," ſays the crafty owner; "he ought at leaſt to bring ten thouſand." And the value being fixed at this ſum, the groom, under authority of his maſter, demanded this price for him, of every citizen and villager in the diſtrict, who he knew or believed to be poſſeſſed of property. As the nature of this requiſition was obvious, every individual to whom he applied, paid a ſum of money proportioned to his abilities, to be excuſed from making the purchaſe, or ſuffering the baſtinado in conſequence of a refuſal: by this means the ten thouſand crowns were ſpeedily raiſed; and to compleat the villainous extortion, the laſt perſon to whom he was offered was compelled to accept the miſerable bargain for one hundred and twenty crowns, being ſomewhat more than the price of a ſound mule. Under ſuch exactions, it is not ſurprizing that the country is depopulated, the lands uncultivated, trade annihilated, and the remaining inhabitants equally wretched in circumſtances and diſpoſitions: when a people have brought themſelves to ſubmit to the iron hand of tyranny, they imbibe a certain portion of the ſame ſpirit, and though abjectly mean in ſubmiſſion to their ſuperiors, hold the rod in ſeverity over their dependants, and enjoy the only happineſs of which they are capable, in extending to others the wretchedneſs of their own ſituation.

Thoſe who are employed in the collection of the revenue, from the higheſt to the loweſt, fleece without mercy or compunction thoſe from whom they are authorized to demand it: the urgent neceſſity of the ſtate is generally the plea for their oppreſſion, and indeed a part of their extortions is actually returned to the public coffers, becauſe their offices are generally obtained by aſſurances of adding to the royal revenue; but the far greater portion of theſe iniquitous exactions is divided between theſe oppreſſors and the favourites at court, on whom they depend for protection againſt the complaints which ſooner or later are carried to the throne, from the wretched ſubjects of thoſe unjuſt and fraudulent practices. And this participation generally ſcreens the delinquent from puniſhment; for the great officers of ſtate ſo effectually prevent all acceſs to the ſovereign, or pervert the truth by ſuch miſrepreſentation, that the ſufferers are for the moſt part ſent away without redreſs, and expoſed to the reſentment of their incenſed tax-gatherers: or if the cauſes of complaint are too atrocious to paſs wholly unnoticed, the offender receives a hint from his friend in power, to be more circumſpect in his future conduct; an intimation which ſerves only to remind him that his next offence muſt be expiated by a larger bribe, and he is put to the neceſſity of framing new plans of oppreſſion, to execute this neceſſary purpoſe.

On ſome occaſions, indeed, where the injury complained of is of a public nature, and the inhabitants of the whole province are involved in the conſequences of it, a deputation of ſome hundreds of the ſufferers is diſpatched to petition the monarch: theſe ſurround the palace gates, and with bitter exclamations demand juſtice, tearing their cloaths, covering their heads with duſt, and rending the air with their cries; till the king, alarmed at this unaccuſtomed application, demands the particulars of their grievances, which are communicated to him in the form of a petition, and being referred to the firſt miniſter, he generally affords the complainants ſome redreſs, unleſs the offender happens to be one of his own creatures; in which caſe, the ſovereign is aſſured that the repreſentations againſt him were without foundation, and the unfortunate deputies return to their conſtituents, not only without relief, but with a full aſſurance that the miſeries they have hitherto groaned under will be aggravated to the utmoſt extent of malice and revenge.

But if the collectors of the royal revenue ſhould ſo far forget their duty and their intereſt, as to attempt a fraud againſt the crown, and ſhould ſtop or embezzle any part of thoſe duties, tributes, or cuſtoms, which ought to paſs into the public coffers; this ſpecies of peculation never paſſes unpuniſhed: no intereſt can then divert the ſtorm, but the unfaithful officer loſes his head without trial or examination; and the fortunes which he has amaſſed by this combination of fraud and folly, are confiſcated and ſold to make good the diſcovered deficiency, and atone for a much larger, which is in thoſe caſes always ſuppoſed to have eſcaped detection.

When any public officer in the provinces, or in particular a governor, is recalled to the capital, (for neither is at liberty to quit his appointment, without expreſs permiſſion) he muſt not preſume to enter the palace, but waiting at the gate till his arrival can be announced to the king, he ſolicits leave to proſtrate himſelf before the throne: if he obtains this favour, he is tolerably ſure of being well received; but if his requeſt is denied, the refuſal is generally ſignified by the executioner, who at the ſame time demands his head.

As the empire of Perſia has for many years paſt been involved in inteſtine wars, the metropolis has ſeldom been the ſeat of government, but the court has been kept for the moſt part in the camp; the Perſian monarch, or rather uſurper, for the time being, depending wholly on the military for his ſupport on the throne, and finding it unſafe to leave his army even for an hour, leſt ſome competitor might, like himſelf, ſtart up among the officers, and aided by the charms of novelty, and the inſtability of popular affection, ſupplant him in his abſence, and mount the throne, even in the ſhort interval of an almoſt momentary vacancy.

The ſize of the camp muſt of neceſſity be proportioned to the number of troops, and the ſituation and nature of the ground; but it is always marked with a certain degree of regularity. In the center of the front is the ground allotted for the royal encampment, which conſiſts of an avenue of conſiderable breadth, formed by two rows of tents; thoſe on one ſide being employed as guard-rooms, and thoſe on the other being appropriated to the buſineſs of the chancery and other civil concerns. At ſome diſtance beyond this avenue is a pavilion, where the ſhah uſually receives foreign ambaſſadors, and gives audience to ſuch of his own ſubjects as he admits to his preſence: this pavilion is of an oblong form, and has three ſupports, on each of which is a gold ball by way of ornament, and to diſtinguiſh this tent from the others; the outſide covering is of cotton cloth, and it is generally lined with ſilk, and the floor covered with carpets. The walls or ſides of this tent are generally double, with ſuch a ſpace between the two as to admit of the attendants paſſing round it, when they have occaſion to go to the apartments appropriated to waiting rooms, for ſuch perſons as ſolicit admiſſion to the royal preſence, and which are ſituate at the back part of the pavilion of audience. The pavilion itſelf is generally left open in front, and in cold weather it is warmed with pans of charcoal; and before this opening, all ſuch officers as have ſuits to prefer to the throne, or are brought before the prince as delinquents; the former attend to receive permiſſion to make their applications, the latter to await their fates, thoſe being under the guard of proper officers, who prevent their attempting to eſcape by holding them faſt by the arms.

Still farther behind are the ſhah's eating and ſleeping rooms, and other private apartments; theſe are occaſionally lined with pannels of India lacquered-ware, for warmth and privacy: into theſe apartments none but the immediate attendants and the moſt particular favourites are ever admitted.

Adjoining to theſe are the tents which compoſe the haram, and theſe are ſubdivided into many ſmall rooms by curtains and other contrivances, ſo as to ſeparate the ladies from each other, and prevent the monarch from being interrupted in his viſits to any of them.

Almoſt all the extremities of the ground devoted to the king, is occupied by ſmall tents filled with eunuchs and female ſlaves, and the whole is ſometimes ſurrounded with a kind of net-work fence, without which and at every avenue guards are placed, who puniſh with great ſeverity even accidental attempts to penetrate into the royal encampment.

On each ſide the ſhah's tents, and towards the front of the line of encampment, the tents of the miniſters and great officers of ſtate are uſually pitched, that they may be ready to attend the royal call in caſe their advice or aſſiſtance ſhould be wanted; among theſe the generaliſſimo, or military officer who commands immediately under the ſovereign, is always honoured with the neareſt ſpot on the left-hand.

The tents of thoſe officers, and of all the Perſians of diſtinction, are alſo covered with cotton cloth, which is glazed with ſome particular kind of lacquer, through which the water does not penetrate; theſe tents are alſo in general of oblong forms, though they ſometimes differ in this particular, and they are ſupported by two or three poles according to their ſize; the lining is either of cotton, woollen, or ſilk, according to the different ſeaſons of the year; and the floor is ſometimes covered with a carpet, and ſometimes a floor-cloth of Britiſh manufactory. Round the ſides of the tent are cuſhions, raiſed above the earth, which ſerve as ſeats and beds; and thoſe who are diſpoſed to elegancy, adorn their tents with paintings in the Indian manner, needle-work of flowers, figures of birds and animals, and other decorations of the like kind. Theſe tents are in general divided into two parts by a curtain, and the back part devoted to the females, though ſometimes the great men have diſtinct tents for their haram, which are ſurrounded by a high fence of cotton-cloth, to prevent the impertinence of curious intruders.

On the right of the royal ſquare or diviſion of the camp two imperial ſtandards are raiſed, the one ſtriped with blue, yellow, and red; the other with blue, white, and red: theſe are wholly unadorned either with painting, gilding, or embroidery, but they are of immenſe ſize; and in order to render it difficult for an enemy to carry them off, ſo heavy that twelve men can hardly move them.

As the grand Perſian camp is ſeldom removed, or at leaſt not ſuddenly, a regular market is eſtabliſhed for the ſupply of the troops with proviſions and other neceſſaries; this market is compoſed of ſeveral rows or ſtreets of tents, ſome of which are occupied by cooks, bakers, and other dealers in proviſions, and others by tradeſmen of many different kinds: thoſe who vend flour or rice are generally agents for ſome of the principal officers, who having many more camels and ſervants than are neceſſary for common uſe, employ them in bringing theſe commodities to the camp, where they are diſpoſed of at ſuch prices as theſe officers think fit to impoſe, as they interpoſe their authority or intereſt to prevent the ſale of theſe neceſſary articles by any other perſons than their own particular inſtruments.

When the camp is intended to be moved, one of the royal ſtandards is previouſly taken down, and erected on the ſpot where the new camp is intended to be formed, being carried thither under a guard, and accompanied by another ſet of tents belonging to the ſhah and his great officers, which are pitched and ready for their reception before thoſe in the former encampment are taken down, thoſe being left ſtanding till all the tents of the army are ſtruck, and the ſhah ſometimes remaining in them an hour or two after all the troops have marched; notwithſtanding which, he generally rides ſo expeditiouſly as to join them before they reach the deſtined ground, though he is encumbered with fifty or ſixty women, and as many eunuchs, who on theſe occaſions always keep near his perſon: the monarch is preceded by a number of running footmen and other harbingers, who warn all other travellers to get out of the way, and enforce theſe commands with ſuch exertions of authority, as frequently prove fatal to thoſe who are either ſo unfortunate or imprudent as not to obey this ſummons on the firſt notice.

On theſe journies the ladies are generally mounted on white horſes, which they beſtride like men, like whom they alſo wear great coats, but are diſtinguiſhed from them by linen veils, which effectually cover their faces; the ſick females, and the women ſlaves or attendants, are conveyed in ſuch machines as we have already deſcribed in a former part of this work, hung on each ſide a camel, and covered with ſcarlet or crimſon cloth; in which manner alſo the whole haram is conveyed from place to place when the ſhah himſelf does not accompany their removal. The wives and concubines of inferior perſons are mounted on camels, horſes, or mules, but are covered from head to foot with white veils.

The horſe furniture of the ſhah is deſcribed to be of ſuch immenſe value, as almoſt to exceed belief; travellers have mentioned four ſets, one enriched with pearls, another with rubies, a third with emeralds, and the fourth with diamonds, all of them of an aſtoniſhing ſize, and many of them as large as pigeons eggs; but the luſtre of theſe jewels is obſcured by the barbarous taſte in which they are ſet, the workmanſhip being ſo execrably clumſy, as to bury one half the ſtones in the ſurrounding metals; nor are they diſpoſed in ſuch order, or mixed with ſuch art, as to exhibit their beauties to advantage.

Nor is this ſuperb furniture confined to the ſovereign only, all the officers of rank are proportionably expenſive, their bridles, ſaddles, arms, and accoutrements, being all ornamented with plates, chains, and ſtuds of gold or ſilver; a faſhion which is encouraged and countenanced by the prince, perhaps from motives of policy, and to have as much of the riches of his ſubjects as poſſible immediately within his reach.

It is not eaſy to deſcribe the military eſtabliſhment of this country, a militia always remaining within the provinces we have already mentioned; the other troops are cavalry of two kinds, amounting together to about thirty thouſand, the greater part of which are compoſed of foreigners and their deſcendants, and the remainder conſiſt of renegadoes from Georgia, and ſlaves of different nations: the infantry, to the amount of about fifty thouſand men, are recruited among the peaſantry in the different provinces of the kingdom; but the numbers both of horſe and foot are altogether uncertain, and depend on the exigencies of the ſtate, either on account of foreign wars or inteſtine commotions; indeed, when various competitors contend for the throne, different armies are kept on foot, by the ſeveral parties, and as all the inhabitants, either from force or inclination, declare themſelves abettors of the one cauſe or the other, ſo they generally take arms and follow the fortunes of their leader, and few are left diſengaged from the ſervice, but ſuch as are diſqualified for it by extreme youth, age, or infirmities.

But theſe armies are generally divided into many different detachments, it being unuſual for them to fight pitched battles; unencumbered with baggage or heavy artillery, they make rapid marches, and attack their enemies with incredible fury, at a time when they are in perfect ſecurity, and ſuppoſe their opponents at a very remote diſtance. Nor do they neglect to harraſs their foes by intercepting their proviſions, laying waſte the country, and turning the courſes of rivers, ſo that whole armies ſometimes periſh for want of neceſſary ſupplies of water: even to this day, the Perſians are ſaid to uſe the bow, and exerciſe this dangerous weapon with ſuch dexterity, as to cover their flight from purſuit, and annoy their followers with fatal ſhowers of arrows, whilſt they are ſecuring their retreat into ſome deſart or mountainous country, to which they ſometimes decoy their purſuers, and having gained the advantage of ground and ſituation, turn on them, and revenge the diſgrace of their repulſe.

The arms of the foot ſoldiers are generally a muſquet and ſabre, but many of the former have only match-locks; and the barrels of moſt of them are ſo ill made as to burſt if they are loaded too quickly; the horſe are armed with bows and arrows, or piſtols and long ſabres, though ſome of the latter troops have a battle-axe inſtead of the bow; they are in general very ill diſciplined, being only practiſed in diſcharging their arrows or balls at marks, in which they are extremely dexterous: when they ſhoot for a prize, they are very accurate in loading their firelocks, weighing the powder, and fitting the ball to the bore with the utmoſt exactneſs; but in action they load without this attention, and charging without any regular order, fire at random, either ſingly or in bodies, as accident directs.

The pay of the military is conſiderable, that of a private foot ſoldier amounting to eight or nine crowns a month, with a certain ſmall allowance of proviſion; but as they are chiefly in camp where the living is very expenſive, are obliged to purchaſe their cloathing of the ſhah or his officers; and are over and above compelled, each of them, to maintain ſome orphan boy, the ſon of a foreigner or ſlave, who is to act as a ſervant during the maſter's life, and at his death to ſupply his place as a ſoldier; the whole of their emoluments would be inſufficient for their ſupport, if they were not now and then aſſiſted by a little plunder, and living at free quarters when they are detached in ſmall parties to purſue or harraſs an enemy.

To render the incurſions of neighbouring enemies leſs probable, the Perſians always lay waſte the borders of thoſe provinces which adjoin the country with which they are at war, leaving no ſubſiſtence for man or beaſt: the effects of the inhabitants of theſe borders are on ſuch occaſions either removed farther into the province, or buried in the earth, with ſuch private marks as are undiſcoverable by an enemy, but eaſily known by thoſe who place them; they then encamp in diſtinct bodies near the extremities of the depopulated country; and if, notwithſtanding theſe precautions, their foes ſhould advance, and in ſpite of all their endeavours to impede their progreſs by frequent and unexpected attacks, ſhould threaten to penetrate into the ſtill inhabited part, they practiſe the ſame methods of rendering it incommodious, deſtroying every production of the earth, and driving before them the inhabitants and their effects into the interior parts of the kingdom. Nor are theſe meaſures, ſo deſtructive to the invaders, attended with ſuch fatal conſequences to the peaſants as might be apprehended; for being moſtly ſhepherds and herdſmen, the place of their exiſtence is indifferent to them, ſo as they can find paſture for their flocks and herds; and the few ſettled inhabitants who have accuſtomed themſelves to cultivate the ground, are generally reimburſed for the ſuſpenſion of their labour, and the loſs of the fruits of it, by the ſpoils and remains of the retreating army, who no ſooner depart than the routed villagers return to their former places of ſettlement, rebuild their houſes, and in a very ſhort time the face of the country reaſſumes it's accuſtomed appearance.

The eſtabliſhed religion of the Perſians is that of Mahomet, but they differ in ſome points of faith from the Turks; to the other articles of the Mahometan creed, they add that, "Ali "is the friend of God:" this favourite of the Perſians was, as has already been obſerved, the nephew and ſon-in-law of the prophet; and having explained ſome paſſages in the Koran differently from Omar, his doctrines were embraced by the Perſians, who hold the Turks and other followers of Omar in great contempt and hatred.

They acknowledge that the law of Moſes was the great guide to the ſervice of God before the birth of Chriſt, who they alſo admit to have been a prophet from heaven, but aſſert that his miſſion was ſuperſeded by that of Mahomet, and that the goſpels now extant are ſpurious works; a book which had been written by Chriſt himſelf, and which contained a perfect account of the religion he taught, being taken to heaven by the angel Gabriel, and exchanged for the Koran, which was delivered to Mahomet, to be by him promulgated as the only true code of divine laws and precepts. The Perſians deny the crucifixion of Chriſt, and contend that as our bleſſed Saviour was carrying his croſs to the place of execution, he was exchanged by the Almighty power for Judas, his betrayer; who being transformed to his likeneſs, ſuffered death in his ſtead, whilſt he himſelf was tranſlated to the regions of glory.

Their hiſtory of the creation ſeems to be borrowed from the book of Geneſis, but is ſo blended with fable, metaphor, and allegory, as to have loſt that beautiful ſimplicity which in the writings of Moſes is ſo eminently conſpicuous; but the Perſians inſiſt that the ſouls of all mankind were created long before the exiſtence of the world, and have remained ready to animate ſuch bodies as the Almighty ſhould direct them to enter: and this opinion accounts for the prevalence of the doctrine of tranſmigration of ſouls.

Their accounts of the rebellion in heaven are ſomewhat more rational than thoſe of the Turks; they ſay, that on the firſt diſobedience of the evil ſpirits, they were ſubdued by the good, and brought captives to heaven, from whence they had fled, and where this offence was pardoned; but that when God had created man, they diſobeyed a ſecond time, and were then abandoned by the Almighty, and caſt from heaven into thoſe regions which became a hell or place of torment, from their own reflections, and the deſpair of ever regaining their loſt happineſs. They deſcribe the compoſition of angels, both good and evil, as a mixture of light and fire; and allowing in this way a diſtinction of ſoul and body, they argue that the latter, though it is aërial, may be ſo condenſed as to become viſible; a ſpecies of philoſophy which ſeems much more reconcileable to faith than to reaſon.

Their attachment to the memory of Ali is carried ſo far, that ſome of the moſt enthuſiaſtic among the Perſians pretend that he did not die, but was tranſlated from earth to heaven, where he remains, till by the Almighty's diſpenſation he ſhall at a certain time return to this terreſtrial globe, and extend his doctrines to every part of it.

As the Turks proclaim their hours of prayer from their ſteeples, ſo the Perſian prieſts or inferior officers do the like from the tops of the moſques, ſometimes only ſingly, but on the ſabbath or other feſtivals, ten or a dozen voices unite in this publication; and keeping exact time in theſe vociferations, they are heard at an almoſt incredible diſtance.

The calls to prayer are nearly in the ſame forms of words as are uſed on like occaſions in Turky, only that they add to the name of Mahomet that of Ali, and exhort the hearers to perform that duty, which Mahomet and Ali, the moſt perfect of created beings, have commanded: and they generally cloſe this exhortation with ſome paſſages from the Koran, and a ſevere curſe againſt Omar.

The Perſians entertain a belief that the happineſs of departed ſouls may be increaſed by the prayers and ſupplications of the living, yet they do not admit of any mediation; nor do they ever apply to their prophet Mahomet, or to Ali his friend, for their interceſſions with the Supreme Being, being of opinion that their ſolicitations would be ſo far from reaching them, that they are kept in profound ignorance of what paſſes on earth; only that God, on ſome particular occaſions, communicates to them ſuch intelligence of the proceedings in this world, as may afford them ſatisfaction, and confer on them additional happineſs.

They are ſtill more exact than moſt other Mahometans in their preparations for acts of devotion, taking great care to diveſt themſelves of all exterior ornaments, and to lay aſide every thing which might be ſuppoſed to inſpire them with the ſmalleſt degree of pride, ſuch as their purſes, ſeals, rings, ſabres, knives, and other weapons; they alſo on ſuch occaſions forbear to wear the furr or ſkin of any beaſt which is deemed unclean by the law of their prophet; and they not only waſh before they pray, but purify themſelves by combing the hair of their beards, and adjuſting their dreſſes; and for theſe purpoſes they carry their combs and a ſmall looking glaſs in a little piece of carpeting, which alſo contains the beads with which they count their prayers, and a ſmall quantity of clay, on a bit of which, about the ſize of a crown piece, they place their foreheads when they proſtrate themſelves to the earth.

They have a particular guard on themſelves never to mention the name of God but upon ſacred occaſions; a regulation well worthy the imitation of Chriſtians, many of whom are too apt to uſe it prophanely, and moſt too lightly.

Beſides the faſts, which the Perſians obſerve as ſtrictly as other Mahometans, they have alſo certain religious feſtivals, particularly one in remembrance of Abraham's intended ſacrifice of his ſon Iſaac; and another commemorating the martyrdom of Hoſſein and Haſſein, two of their imaums, or prieſts; the former is celebrated by killing a goat or ſheep in ſome retired place, diſtant from the city, at day-break, and diſtributing the fleſh among the poor; of the latter we ſhall ſpeak hereafter.

There is alſo in moſt great towns, and in camps, when they are conſiderable, an annual ſacrifice of a camel, which at Iſpahan is uſually performed in the following manner.

A number of people having aſſembled at the gates of the royal palace on the firſt day of the month of Zilhah, the day dedicated to the commencement of this ceremony, one of the king's camels is brought out to them, which they immediately dreſs with ribbands and garlands of flowers; and the beaſt being preceded by a band of muſic, is led through the principal ſtreets of the city, a great concourſe of people following it, and joining in loud expreſſions of ſatisfaction: at every great man's door they ſtop, and receive a contribution in money, or are entertained with proviſions and liquors; and if, for the gratification of the ladies curioſity, he is taken into the houſe, and ſhewn in the haram, his attendants are rewarded with an addition to the accuſtomed bounty; and this proceſſion is repeated every day till the 10th of the month, when the ſacrifice is to be made.

On this day the devoted camel is brought to a field near the city, which is appropriated to this uſe, and where the king ſometimes appears in perſon, attended by his great officers and courtiers, all richly dreſſed and ornamented with their choiceſt jewels, and whatever may add to the ſplendor of the ceremony: here the poor beaſt is compelled to lie on his belly, in which poſture he is ſecured by ropes, the king and his train ſtanding on one ſide, and a number of prieſts on the other, whilſt one of the latter firſt inflicts a wound on the camel's ſhoulder, and another ſevers his head from his body with a ſabre, and preſents it to the ſovereign, the body being divided into as many parts as there are diſtricts or wards in the city or town where the ſacrifice is made; the ſeveral portions are carried off with great rejoicing by the inhabitants of the diſtricts, and conveyed to the houſes of the ſeveral perſons, one in each ward, who are intitled to the privilege of receiving and diſtributing the ſacred fleſh; for which purpoſe, feaſts are made by the heads of theſe families, the proviſions for which are furniſhed by the contributions of the other inhabitants, who in return receive ſmall morſels of the holy camel, which was ſacrificed the preceding year, and which is always preſerved in ſalt till the new ſacrifice takes place. Thoſe who aſſiſt at the ſacrifice partake of the feaſt, and are alſo gratified with little pieces of the precious viand, which they ſubdivide among their friends and acquaintance; ſuch as can obtain a taſte of it promiſing themſelves numerous bleſſings, and unuſual proſperity, in the ſucceeding year.

The feſtival celebrated in commemoration of the deaths or martyrdoms of Hoſſein and Haſſein, alſo laſts ten days: the accounts the Perſians give of theſe patriarchs are, that the former fighting with the caliph of Damaſcus, who contended for the empire, was defeated in battle, and obliged to fly into a deſart near Babylon, where his purſuers overtook him, and he fell covered with wounds, and endeavouring to ſecure the retreat of his broken army. Haſſein they deſcribe as a brother of Hoſſein, who was ſlain in the ſame war.

During this feſtival, or faſt, (for it is rather a ſeaſon of ſolemnity than mirth) thoſe who keep it with the ſtrictneſs enjoined by the prieſts, neither bathe or ſhave their beards; they cautiouſly avoid ſetting out on a journey or engaging in any matter of conſequence; no ſound of muſical inſtrument is heard in the ſtreets, and elderly perſons and devotees appear with their cloaths rent, their faces blacked, and with all the marks of horror in their countenances, crowds of people patrole the ſtreets from ſun-riſe to ſun-ſet, ſome half naked, ſome ſtained with blood, and ſome covered with armour, brandiſhing naked ſabres, and exhibiting ſigns of diſtraction: others affect to be ready to drop with faintneſs, and with all the appearance of anguiſh and diſtreſs, repeat the names of Hoſſein and Haſſein in frantic exclamation; and hang their tongues out of their mouths in token of that extremity of thirſt which they ſay the former of theſe patriarchs experienced in the deſart. If they meet an unbeliever in the ſtreet, they utter a curſe againſt Omar, which the other muſt repeat, or he will hardly eſcape being ill-treated; altars are erected at the corners of the ſtreets, and ſtages incloſed with rails, on which are expoſed various arms and inſtruments of war; in the night the ſtreets are illuminated, and preachers in different places recount the life and actions of Hoſſein from his birth to his death, at the mention of which they utter bitter lamentations, and fall into ſuch paroxiſms of grief, as if the tragedy they commemorate was then acting before their eyes. Towards the cloſe of the feſtival, their diſcourſes generally turn on the piety and reſignation of Hoſſein; to exemplify which they relate, that legions of angels attended him, and offered to ſupport and aſſiſt him; and that one of theſe beneficent ſpirits, in the figure of a hermit, brought him a cup of water, and ſolicited him to drink it; but that Hoſſein, though he was periſhing with thirſt, refuſed to taſte it, declaring, as he knew he was devoted to die under theſe diſtreſſes, he ſhould not attempt to counteract the Divine will; and to convince him that this determination aroſe from a ſincere ſubmiſſion to the diſpenſations of Heaven, he touched the earth with his finger, and drew from it a ſtream of water, with which however he refuſed to quench the thirſt of which he was then periſhing. During this feſtival, the rich place veſſels of water and ice at their doors, and perſons to ſupply all that paſs with theſe articles, that no one may endure thirſt; large quantities of proviſions are diſtributed to the poor, and all their neceſſities are relieved; and public tables are kept at the expence of the prince, for the entertainment of the preachers, and all others who bear any part in the public ceremonies, which conſiſt, beſides thoſe already mentioned, in proceſſions of chariots and other open machines, pageants expreſſive of ſome of the circumſtances of Hoſſein's death, and biers on which the wounded bodies of him and his brother are repreſented; the whole calculated to keep afoot that animoſity which has for ſeveral centuries prevailed between the followers of Ali and thoſe of Omar, and which ſeems rather to be derived from religious bigotry, than from any views of policy, as ſome writers ſeem to imagine.

The ſuperſtition of the Perſians we have already mentioned; they attribute all extraordinary accidents and circumſtances to inviſible agents, who they apprehend are permitted to govern all their actions, and direct their concerns; ſo that they have recourſe to charms and incantations to avert the evils which they dread from the diſpleaſure or malice of theſe aërial miniſters, inſtead of exerciſing the reaſon with which they are endowed to avoid impending misfortunes, or render the weight of them leſs grievous; and this ſuperſtition may be in a great meaſure attributed to their religion, which teems with fantaſtic abſurdities, and monſtrous fables, the metaphorical or allegorical meaning of which is little underſtood even by the doctors, and ſtill leſs by the multitude.

For the maintenance of the religious of the Mahometan religion, and the repairing and beautifying the moſques, certain lands have been from time to time appropriated by the ſovereigns of Perſia, and the gifts and bequeſts of other pious perſons, which together amount to a competent proviſion for theſe purpoſes; and theſe lands are held ſo ſacred, that the produce of them is exempted from thoſe taxes and tributes with which the property of lay perſons is charged in contribution to the royal revenue.

But there are alſo many other religions tolerated in Perſia, ſuch as ſeveral ſects of Chriſtianity, and that of the Gaurs or Gebers, who are worſhippers of fire: of the tenets, practices, rites and ceremonies, of moſt of the former, we have already given copious accounts among the religions prevalent in Aſian Turky, under the denominations of Armenian, Georgian, and Greek Chriſtians; one other ſect appears in Perſia, the profeſſors of which ſtile themſelves Chriſtians of St. John, or Sabean Chriſtians; of theſe a conſiderable number are ſaid to inhabit the ſhores of the Perſian Gulph, their written code is a ſtrange jumble of Chriſtianity and Mahometaniſm, though they pretend to have loſt the original book on which their ſtrange faith is grounded; according to their preſent ſyſtem, they deny the divinity of Chriſt, allowing him to have been an inſpired prophet only, yet they reverence the croſs even to adoration, though they ſeem in all other points to prefer St. John the Baptiſt to him whoſe ſufferings could alone ſanctify it.

Of the Gaurs or Gebers the following ſeems to be the beſt account which can be collected from the different travellers who have endeavoured to procure intelligence on this ſubject.

This religion originated in Perſia, from whence great part of it's profeſſors were driven into India on the introduction of the doctrines of Mahomet, and where they are ſtill commonly called Perſees. It is ſaid to have been eſtabliſhed by Zoroaſter, who is reputed to have lived in the reign of Hyſtaſpes, four or five centuries before Chriſt; though others maintain that two philoſophers of the ſame name exiſted at very diſtant periods, the latter ſix hundred years after the former, and conſequently after the promulgation of the Goſpel of Chriſt; and that this ſecond Zoroaſter found the doctrines of his predeceſſor and nameſake ſo obſcured by errors and impurities, that he gave them a general review, purged the religion of it's droſs, reſtored it to it's ancient purity, and added many material points by way of explanations or additions.

But it is of little importance whether the religious eſtabliſhment of which we treat took place at an earlier or later period, or was the work of one philoſopher or two, ſince it is certain that many of the doctrines had been received long before the exiſtence of either of the Zoroaſters, and at ſo early an æra as to go beyond any traces either written or traditional.

The doctrines of this religion ſeem to conſiſt chiefly in three points; the exiſtence of a Supreme Being, the nature of this Being, and the immortality of the ſouls of men.

As to the two firſt, they maintain that there is only one God, ſelf-created and exiſting from and to all eternity; and they attribute to this Being, wiſdom, juſtice, mercy, and power: they allow of two principles acting upon all creation, one to evil, and the other to good purpoſes; and by a natural combination of ideas, governed by reaſon only, they repreſent the former by the deſcription of darkneſs, and the latter by that of light; and in purſuing the ſame train of conception, they figure to themſelves the Deity, who is the fountain of all goodneſs, in the form of the moſt pure and radiant light, that of fire. Hence they are called worſhippers of fire; though the truth is, that their adorations are not paid to this element, but to the Divinity, of which they conſider it as the moſt perfect repreſentation, and the moſt active, pure, and incorruptible miniſter of Supreme Power.

They do not erect temples for the worſhip of God, but offer their prayers, praiſes, and adorations, either in the preſence of the great luminary of light, or of ſome fire, either artificial or ſuch as will be deſcribed hereafter; aſſigning as a reaſon for this mode of performing their devotions, that the whole univerſe is the temple of the Almighty, and the heart of a righteous man his moſt favoured reſidence.

They confer on the good and evil principle, certain diſtinguiſhing names, calling the former Oroozm, and the latter, Herriman; yet they do not ſeem to perſonify theſe principles, but to deſcribe their effects as the operations of groſs body, and pure ſpirit; for they maintain that all good is derived immediately from God, but that evil is the effect of imagination and impatience, being only temporary, and tending to ſome ultimate good; and hence their opinion of the immortality of the ſoul, and future rewards and puniſhments, admits only of the eternal duration of the former, the latter they apprehend will be ſhortened or mitigated by the mercy of the Almighty, which, under the deſcription of the fire of divine love, they ſuppoſe will tend by degrees to purify the ſouls of the wicked, till they are capable of enjoying an eternity of bliſs. The place they aſſign for this purgation is a dreary cavern, infeſted with ſerpents and other noxious reptiles, rendered damp by pools and ſtreams of water, black and thick as melted pitch, and intenſely cold; and this place they deſcribe as totally dark, ſo that fire is to conſtitute no part of their puniſhments, which are to conſiſt of pain, horror, and anguiſh of mind.

But theſe doctrines of the founders, or rather reſtorers of this religion, have undergone an infinite variety of alterations; the ſimplicity and purity of it have been debaſed and corrupted by prieſtcraft and intereſted deſigns; the books which contained the ſuppoſed precepts of Zoroaſter in their original purity, are no more to be found, and modern compoſitions are ſubſtituted, replete with ſophiſtications and interpolations, unmeaning and abſurd ceremonies, prophane allegories, and fabulous narratives of ſupernatural events. The writings at preſent held ſacred are called the Zendavaſtaw, and are reputed to have been compiled in the old Perſic language by Erda Viraph, one of their magi, who pretended to have read the ancient books of Zoroaſter, and to have retained their contents in his memory, from whence he aſſerted that thoſe he publiſhed were faithfully extracted; however, theſe latter codes are generally held to be much leſs perfect than the former, and in particular to have appointed many new ceremonials which are now moſt religiouſly obſerved, though of little real importance, ſuch as an injunction never to ſuffer their loins to be ungirded, or to approach the fire without a piece of linen before their mouths, leſt the breath ſhould contaminate that ſacred element: theſe modern books are, however, filled with exhortations to holineſs and purity of life; precepts which appear to be well obſerved by the profeſſors of this religion, who are in general very inoffenſive in their lives and manners, and their morals leſs corrupt than thoſe of any other natives of the eaſt.

The dreſs of the Gaurs differs in ſome reſpects from the other Perſians, for they wear hats ſomewhat reſembling thoſe of Europeans, and ſhort cloſe veſts; and they neither cut their hair or ſhave their beards. They ſeek no other learning than the knowledge of their own faith; nor are many of them merchants, manufacturers, or mechanics, their principal employments being agriculture and gardening: and as they always intermarry among each other, and their numbers do not increaſe in any conſiderable degree, they are permitted to regulate themſelves by their own laws and cuſtoms, without interruption from the Mahometan Perſians, though ſome of the latter are diametrically oppoſite to the doctrine of Mahomet; for theſe people abſtain from no common animal food, except the fleſh of cows, bulls, or oxen, and indulge moderately in wine and other ſtrong liquors: they allow only one wife, and are enemies to concubinage and divorces, except only in caſes of barrenneſs; when, after nine years, the huſband is at liberty to put away his wife, and marry another.

About ten miles from Baku, a city ſituated in the north of Perſia on the Caſpian Sea, where there is a good harbour and a conſiderable trade, is the everlaſting fire, as it is called by the Gaurs, who reſort to the ſpot to pay their devotions, as often as conveniency will permit. This fire iſſues from a cleft of a dry rock, about two yards in length, and one in breadth, which emits a conſtant flame, in colour and appearance ſimilar to that of ſpirits burning in a lamp: this flame ſometimes only juſt appears from the mouth of the aperture; but when the wind blows, riſes to the height of ſeven or eight feet, but does not ſeem to affect the rock either by changing the colour, or conſuming the ſubſtance of it. If a cane or tube of paper be thruſt an inch or two in the ground, at any place within one or two hundred yards of this opening in the rock, a like flame will iſſue through it, and continue to burn without injuring the cane or paper, if the edges are covered with damp earth or clay, till it is blown out or otherwiſe purpoſely extinguiſhed; and thoſe who inhabit this ſpot, not only ſupply their dwellings with light in this way, but dreſs their proviſions over ſeveral of thoſe little emiſſions of fire drawn from the ground within the compaſs of their pot or other veſſel for boiling; and to corroborate the aſſurances which have been always given by the Gaurs that theſe fires are purely natural, and wholly unaſſiſted by art, a traveller of credit aſſerts, that if a ſmall portion of the ſurface of the earth be removed any where within the diſtance which we have above deſcribed, and a quick coal of fire is applied to the place, that part of the ground will immediately take fire and burn till it is covered up with other earth; notwithſtanding which, the particular ſpot will neither appear to be diminiſhed in ſubſtance, or altered in quality; but both the flames from the aperture in the rock and tubes of wood or paper, and thoſe which ariſe from thus firing the earth, have a very ſtrong bituminous or ſulphureous ſmell.

In the neighbourhood of this ſpot a number of pilgrims or devotees uſually reſide, under ſome religious vow, which they obſerve by holding either their heads or ſome of their limbs in one fixed form or poſture, either for a certain ſpace of time, or during their whole lives; theſe wretched objects are conſidered as perſons of great ſanctity, and their prayers are reputed to be efficacious as well on behalf of others as themſelves, on which account they levy conſiderable contributions on ſuch viſitants of this ſacred ſpot, as are inclined to commute for their ſins, rather than ſacrifice their eaſe to the expiation of them. Theſe devotees, however, affect an appearance of great abſtemiouſneſs, living wholly on vegetables, ſleeping on the earth, and wearing no other cloaths than decency requires; they mark certain characters on their foreheads with ochre or ſaffron, and venerate a red cow to ſuch a degree, that they almoſt pay it divine honours.

Theſe Gaurs or Perſees do not bury their dead, but expoſe the carcaſes to be devoured by the vultures and other birds of prey. For this purpoſe, they chuſe a ſpot of ground near the city they inhabit, and incloſe it with a high wall; in the centre is a deep pit, to which the ground ſlopes on every ſide; on theſe declivities they place the dead bodies, ſo that as they putrify, the moiſture may drain off into the reſervoir beneath. It is impoſſible to conceive a ſight more ſhocking than that of this open charnel-houſe, which is the conſtant reſort of thoſe carnivorous fowls that delight in human fleſh, of which ſome kinds are ſaid to be ſo fond, that they will ſit in the wind's way, and enjoy the ſcent after they have been ſatiated with feeding on it.

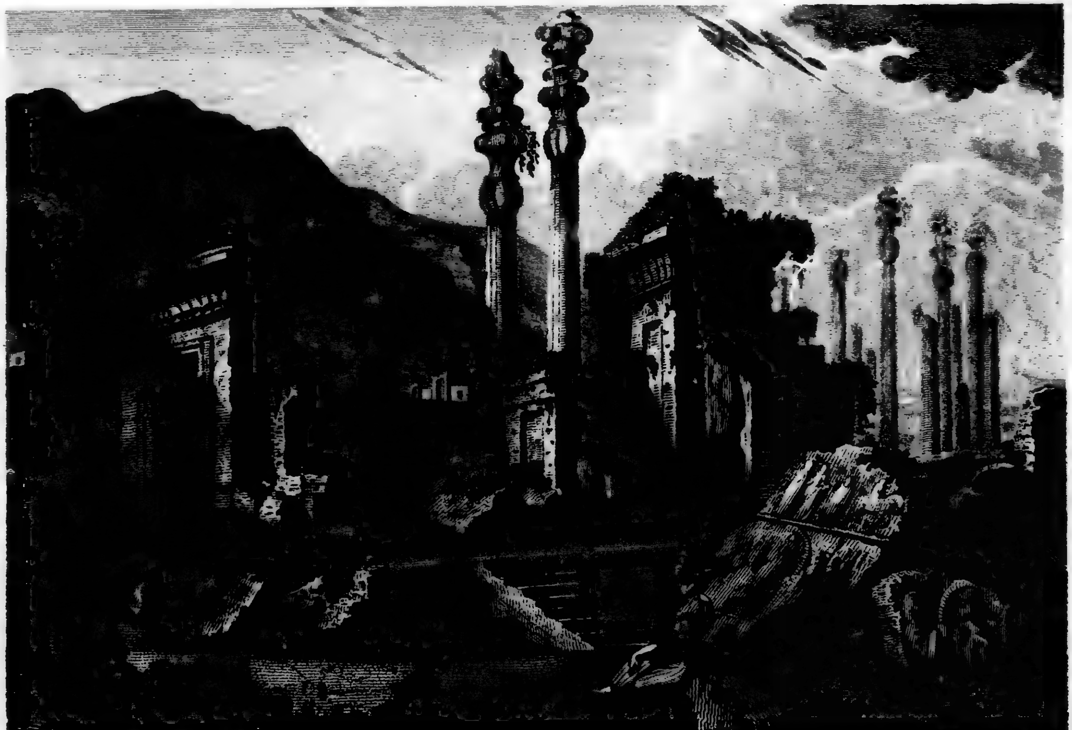
Before we diſmiſs the ſubject of religion, we muſt not omit to mention a ſect tolerated in Perſia, whoſe faith ſeems to be neither that of the Mahometans, Chriſtians, Jews, or Gaurs, but a kind of compound of the whole, as they conform occaſionally to the rites and ceremonies of each, but have a ſyſtem of religious doctrines peculiar to themſelves. They affect to be capable of totally governing or quieting all their paſſions, and to ſubmit ſo compleatly and entirely to the will of God, as to receive the reward of theſe ſacrifices, by a total exemption from mental pain and anxiety, even in this life, and a kind of ſoul-refreſhing inſpiration, the pleaſure of which they compare to cooling breezes paſſing over a heated human body. They recommend the moral virtues, which they repreſent as conſiſting in friendſhip, gratitude, liberality, truth, mildneſs, and equality of temper and diſpoſition; and as they affect to be peculiarly exact in the exterior performance of all the ſocial duties, they appear to be an harmleſs, inoffenſive, and agreeable people.

Among the antiquities of this kingdom of Perſia, thoſe which have principally attracted the notice of travellers, and which claim our firſt attention, are the ruins of Perſepolis, once a great, flouriſhing, and magnificent city, but which was ſacrificed to the wild caprice of a courtezan by Alexander the Great, whoſe character as a conqueror is ſo ſullied by acts of barbarian cruelty and wanton miſchief, as to leave no other excuſe than that of madneſs, with which, from a variety of circumſtances, he appears to have been evidently tinctured.

The remains of this city are ſituated in a long, but narrow plain; well watered, fertile, and populous, at about the diſtance of ten leagues from Schiras; they appear at preſent in the form of an amphitheatre, and are encompaſſed at ſome diſtance by a chain of hills of the ſame figure.

The building which is deſcribed as the palace of Darius, but was undoubtedly the reſidence of many other of the ancient kings of Perſia, is now among the inhabitants known by the name of Chil-manor, or Chil-minar, words which import, *the houſe of forty*

pillars,



Stothard del.
Birrell sculp.

RUINS OF PERSEPOLIS.

Publiſhed as the Act directs, by Harriſon & C.º Oct. 1, 1782.

pillars, lies at the foot, or rather the declivity of a mountain, and the walls on three of it's ſides are yet ſtanding; it appears to have extended near eighteen hundred feet in front from north to ſouth, and one of the ſides from eaſt to weſt meaſures upwards of eleven hundred feet; the walls are compoſed of a kind of black marble, poliſhed on the ſurface, and the ſtones or blocks of a ſize ſo immenſe, as to render it a matter of aſtoniſhment how a people little acquainted with the mechanic powers, could bring them to the ſpot and raiſe them to their places, ſome of which are at preſent twenty-four feet from the ground; and as a conſiderable part of theſe walls appears to have ſunk into the ground, the building muſt originally have been much more elevated.

Between the middle and northern end of the front, a ſtair-caſe upwards of forty feet wide at the bottom, carries you by two winding flights of ſteps, one turning to the right and the other to the left, to a grand terrace or platform, which the ſtupendous wall already deſcribed ſeems calculated to ſupport, and which extends the length of the front walls, and backwards till it joins the adjacent mountain; the ſteps of theſe ſtairs are about four inches high and fourteen broad, and are now only fifty-five in number towards the north, and fifty-three towards the ſouth, though they were unqueſtionably once equal. At the foot of this double flight is another ſingle one extending near twenty yards, and from the pavement on which the three land, is another ſingle flight, twenty-five yards in width, correſponding with thoſe below, and leading with a noble effect to the great entrance of the palace.

At the diſtance of about forty feet from the landing-place of the laſt flight of ſteps are two magnificent portals, and on pilaſters or columns within are two figures in bas relief, each near fourteen feet in height, and twenty-two in length meaſuring from the fore legs to the hind: theſe figures have ſuffered exceedingly, both the faces and the limbs being in a great meaſure defaced; the breaſts and fore-feet appear to have projected very conſiderably from the columns, and in one face the ſtair-caſe, in the other the back of the building, or mountain. The height of one of the portals is thirty-nine feet, and that of the other only twenty-eight.

The two columns which ſtand between the portals, on baſes five feet in height, riſe fifty-four feet above them, and are fourteen in circumference, though the baſes are principally covered with earth; the columns themſelves are tolerably well preſerved, with reſpect to the capitals and other ornaments; the remains of two others, which appear to have formerly ſtood between theſe and the portals, lie ſcattered about in broken pieces, ſome wholly on the ſurface, and others half buried.

To the ſouthward of theſe portals, and at about the diſtance of fifty-two feet, is a water baſon of curious conſtruction, being ſcooped out of a ſingle ſtone of ſuch enormous bulk, as to admit of a cavity of twenty feet long, and ſeventeen feet ſix inches broad; it ſtands on a bed raiſed upwards of three feet from the ſurface of the floor, and is perfectly poliſhed both within and without; and from this baſon to the northern wall, which is near fifty yards in length, only part of the ſhaft of a column is diſtinguiſhable among the ruins and heaps of ſtones, which almoſt cover the ground: this column does not appear to have been fluted like thoſe before deſcribed.

South of the portals above-mentioned, are two flights of ſteps ſtill aſcending, one eaſtward, the other weſtward; they are partly buried in the earth, but appear to have reſembled thoſe already noticed; towards the upper part, the wall is enriched with foliage, and ornamented with the figures of a lion and a bull in bas relief, larger than the life; the former is repreſented in the act of tearing the latter to pieces: about the middle of the wall are ſome ſmaller figures leſs diſtinct.

At the foot of this ſtair-caſe a wall extends fifteen yards towards the weſtern front, the whole ſpace being upwards of twenty-two yards; this is adorned by three rows of figures, with characters interſperſed; among the former are thoſe of a lion tearing an aſs, which is repreſented with a ſingle horn in the middle of his forehead; theſe figures are not quite three feet in length, and there are others ſtill ſmaller and more defaced, on other parts of this wall.

The ſteps laſt-mentioned, lead to an entrance into a large open court, paved with ſtones of conſiderable ſize; here are two rows of columns, each ſix in number, and placed at the diſtance of twenty-two feet and ſome inches from each other, but no one of them is entire; eight pedeſtals alſo appear, and the ſhattered remains of ſome others; ſeventy feet diſtant from theſe were once ſix other ranges of pillars, containing the ſame number in each range, and placed at the like diſtance from each other as thoſe juſt deſcribed; ſeven of theſe latter remain entire, and the baſes of all the others; and at about twenty-four yards from the laſt row of theſe columns are five more, left ſtanding out of twelve, which compoſed two rows of ſix in each; theſe laſt are towards the weſt, fronting the ſtair-caſe, and the ground is ſtrewed with fragments of thoſe which are demoliſhed, and of the ſculpture which ornamented their capitals; between them are camels kneeling, in high relief; and on the top of one of the columns is another of theſe beaſts in the ſame poſture.

As you proceed towards the eaſt, a variety of broken portals, paſſages, entrances, and ruins, preſent themſelves; ſome of them, and in particular the inner part of the portals, ornamented in bas relief with different figures: theſe ruins are extended near three hundred feet from eaſt to weſt, and almoſt four hundred from north to ſouth, and are equally diſtant from the columns and the mountain, being about one hundred and eighty feet from each; the remains of ſeventy-ſix columns occupy the centre of theſe ruins, the entablatures of nineteen being ſtill ſupported; the ſhaft of each column is compoſed of four ſtones, beſides thoſe which form the baſes and capitals.

To the ſouthward of theſe remains, and diſtant from them about forty yards, an edifice ſituate on a hill riſes higher than all the reſt. The wall which compoſes the front of this building is formed of one ſingle row of ſtones, ſome of which are however eight feet deep, and extends from eaſt to weſt thirty-eight yards, being perfectly plain and unornamented. In the middle of this front wall was once a ſtair-caſe with two flights of ſteps, the ruins of which remain, and the ſides were adorned with ſeveral figures, which are now chiefly defaced. The other parts of the building appear to have been principally large and ſmall portals, all which are now deſtroyed; one, which ſeems to have been the largeſt, meaſures five feet in width, and five feet two inches in depth; and two towards the north, appear to have had three windows or niches, which are now walled up; and beneath are figures of one man and two women, viſible from the knees upward, the legs and feet being buried in the earth. Under another of theſe gates is a man holding a lion by the mane; and all theſe figures are executed in bas relief: towards the ſouth one of the portals has four windows ſtill open, each eleven feet high with the cornice, and five feet ſix inches wide, and of the ſame depth as the grand portals on the firſt platform; this gate is ornamented with two human figures, one on each ſide, with tiaras on their heads, and each attended by two females, one of whom holds a kind of umbrella over the head of the male; within are three niches inſcribed with old Perſian characters, purporting that, "Strength is derived "from God alone."

To the weſtward ſtand two uncovered gates; within one, two men are repreſented contending with a bull, which is only furniſhed with a ſingle horn in the middle of it's forehead, which one of the men graſps with his left-hand, whilſt he ſtabs the beaſt with a dagger which he holds in his right; and within the other gate, one man appears fighting in nearly the ſame manner, with a beaſt reſembling in body a deer, but having wings and a ſingle horn. Theſe ſeveral horned beaſts are ſuppoſed to be emblematic of majeſty and power, according to the eaſtern application of horns, which uſually denote ſtrength; hence Alexander the Great was called the horned, and ſaid to have poſſeſſed himſelf of the horns of the ſun, meaning the eaſt and weſt. At the back of this edifice are the remains of another, thirty-eight feet more in extent than the former; this building has niches and windows cut out of ſingle ſtones; and ſomewhat to the ſouthward, is a double flight of ſtairs divided by a wall, which has foliage and ſmall figures on it in bas relief.

Still more to the ſouthward are the entrances of certain ſubterraneous paſſages, which are reported by the Perſians to lead to repoſitories of immenſe treaſures, though they cannot be perſuaded to penetrate theſe receſſes; ſome Engliſh travellers have, however, at different times, been more adventurous, and have actually traced theſe paſſages till they reached the light at a conſiderable diſtance, where they grew ſo narrow as to prevent their iſſuing through theſe openings, which were evidently deſigned for the conveyance of water, the whole having been originally an aqueduct, or ſome contrivance of the like kind.

Proceeding ſtill to the ſouthward, and near the mouths of theſe ſubterraneans, you approach the ruins of another edifice, extending one hundred and ſixty feet from north to ſouth, and one hundred and ninety from eaſt to weſt; ten portals of this building are yet diſtinguiſhable, and diviſions by interior walls, which have formerly apparently compoſed forty diſtinct apartments, ſeven windows of which are alſo ſtill remaining, In the centre, the baſes of thirty-ſix columns are diſcoverable, ſtanding in ſix diſtinct rows, and the whole ground is covered with ſtones of vaſt magnitude, which have apparently contributed to form aqueducts to convey water underneath this edifice.

Weſt of the building laſt-mentioned are the remains of another; and on the ruins of the wall, which does not at preſent riſe above two feet from the ground, are the upper parts, the lower being buried in the earth, of ſeveral figures of men armed with lances, in bas relief; in the ground which this wall appears to have formerly incloſed, are a number of round and poliſhed ſtones, which have been evidently the baſes of columns; and to the eaſtward of this incloſure are the ruins of a ſtair-caſe, twenty yards in breadth, retaining many marks of it's former beauty and elegance; for though the ravages of time have deſtroyed many of the ſteps, yet the wall which divides the two flights of which it once conſiſted, ſtill remains ſtanding to the height of eight feet, ornamented with figures nearly of the ſize of life. On the front wall is alſo a bas relief of a lion contending with a bull, figures of the former beaſt interſperſed with other figures nearly as large as the life, and various characters, which appear to have been explanatory of the ſtory intended to be repreſented, are viſible on the wings of the ſtair-caſe; between this ſtair-caſe and the edifice laſt deſcribed there appear to have been formerly a row of columns, probably leading from that building to the ſtair-caſe, and four portals, ornamented as thoſe above-mentioned, with figures of men, and females holding umbrellas over their heads.

Northward of this edifice and ſtair-caſe are two other portals, of which the pilaſters alſo remain; on one of which are exactly the ſame figures of the men and the women with the umbrella, with this difference only, that a ſmall figure with expanded wings appears hovering in the air, immediately over the female heads; the portals themſelves are alſo enriched with carvings in relief, and the ground is on all ſides covered with fragments of theſe antiquities.

From theſe portals you paſs to the laſt ſet of ruins which appear on the mountain; on the ſouth ſide of which are two portals, and under each a man ſeated in a kind of a chair, having a ſtaff in his right-hand, and a vaſe in his left; behind this figure another appears holding in his right-hand ſome garment or cloth, and having an ornament on his head reſembling the tail of a ſea-horſe, as that ſuppoſed animal is generally repreſented; beneath are three ranges of figures with uplifted hands, of a ſize much inferior to that of the man in the chair, which exceeds the life, but theſe are little more than three feet in height: above theſe figures are ornaments of foliage, in different rows, the loweſt interſperſed with ſmall lions, and the higheſt with oxen of the like ſize; and above the whole is a ſmall figure with wings, holding a glaſs with one hand and making a ſignal with the other. The portals are in breadth twelve feet and five inches, and in depth ten feet and four inches: the pilaſters, judging from the higheſt, from twenty-five to thirty feet.

On two of thoſe pilaſters which are moſt to the northward, is the figure of a man ſeated with another behind his chair like thoſe deſcribed on the laſt-mentioned portals, and ſtill farther behind are the figures of two other men, who appear to hold in their hands ſome broken veſſel; and before the ſitting figure are two others, one of which applies his lips to his mouth, as in the act of ſaluting, and the other holds a ſmall veſſel; above theſe is a ſtone, on which are carved a variety of different ornaments, and beneath a band of warriors furniſhed with different arms, and diſpoſed in five rows of figures, each about three feet in height; and on this ſpot almoſt all the ruins we have deſcribed may be ſeen at one view, except the firſt walls and ſtair-caſes.

Of the ſeveral columns among the ruins ſome have capitals, and others are without them, but moſt of them are fluted; and ſuch as are perfect, except thoſe whoſe ſize hath been already deſcribed, are from ſeventy to ſeventy-two feet in height, and eighteen feet and five inches in circumference; their baſes round, and ſix feet five inches more in circumference than the columns themſelves, which are ornamented with capitals of three different kinds, and the baſes have mouldings, ſeventeen inches wide. On different parts of theſe ruins are other ornaments in bas relief, beſides thoſe already deſcribed; one in particular, either repreſenting a triumph, a train of preſents to ſome monarch, or a proceſſion of ſome intended ſacrifice; and conſiſting of a vaſt number of human figures, ſome leading camels, and others horſes, and accompanied by an empty chariot.

The drapery of the human figures viſible on the different parts of theſe ſtupendous remains of antiquity, differs totally from that of both the ancient Grecian and Roman ſculpture; the habits of thoſe who appear to be military, are evidently thoſe of the Perſians and Medes.

Thoſe parts of the ſeveral figures which are not hid by the drapery, appear heavy, ſtiff, and devoid of elegance; a ſervile ſimilarity is conſpicuous throughout the whole, and marks want of taſte in the deſigns; yet the proportions are admirably preſerved in all the figures, both great and ſmall, ſo that the want of ſpirit and variety may probably be attributed, with greater juſtice, to want of time to finiſh them more correctly, than to any deficiency of abilities. The ornaments will be allowed by the moſt critical obſerver to be replete with beauty, as well as the chairs which ſerve as ſeats for ſome of the human figures; yet theſe latter are ſo much defaced, as to leave only the moſt ſolid parts for our admiration, the more fine and delicate ornaments having ſubmitted to the devaſtations of the univerſal deſtroyer, Time.

The ſtones which compoſed the greater part of theſe buildings are blue; but others of various colours, yellow, red, deeper blue, white, black, and grey, are employed in the ornamental parts, and particularly within the portals, and in the windows and pavements; they are, however, all poliſhed to a degree of tranſparency, and the ſurfaces are as perfect as that of a mirror.

A very imperfect idea can at preſent be formed of this ſtructure, for the whole was evidently but one, in it's compleat ſtate; the ſeveral rows of columns undoubtedly ſupported galleries of communication between the different apartments and diviſions of it, to which the portals ſerved as entrances, and the whole may enable the beholder to form ſome conception of the ſplendor and magnificence of the palaces of the ancient monarchs of the eaſt, and of the powers of mechaniſm, taſte, genius, and ſtate of ſome of the polite arts, in periods ſo remote, that the revolutions which overthrew theſe mighty monuments of grandeur, are ſcarce remembered in the page of hiſtory, and are more ſtrongly denoted by theſe venerable remains, than by any written or traditionary accounts of them.

At a ſmall diſtance from the ſame mountain, are two ſepulchral monuments of ancient Perſian monarchs; one lying to the northward, the other to the ſouthward of the mountain: they are both nearly alike, and both hewn out of the rock; and they are in ſuch preſervation as to evince that they have been executed with great ingenuity. The front of each is enriched with a variety of figures and other ornaments; and that part is at leaſt forty feet wide; the height is of nearly equal dimenſion, and the face of the rock extends near a hundred paces on each ſide; the entablature is ſupported by four columns at equal diſtances, one of them at each extremity, and the other two at regular diviſions of the intermediate ſpace: the capital of each of theſe columns is compoſed of the fore-parts of two oxen as far as the breaſt, the heads in different directions, and fore-legs turned off from the ſummit of each column. Between the two middle columns is the gate, at preſent nearly cloſed up, but which appears to have been enriched with a variety of ornaments; eighteen ſmall lions, in bas relief, adorn the cornice and entablature, nine on each ſide, and a vaſe marks the center; above the lions are a number of armed men, ranged in two rows: theſe figures, which are as large as the life, and fourteen of which are on each ſide, elevate their hands as if to ſupport the ſuperſtructure; and on one ſide is a pillar crowned with the head of ſome ſingle-horned animal. Above is another cornice with a rich foliage: on the left there is a projection of the wall; and here are three rows of niches regularly placed over each other, each niche containing three figures, armed with lances, and three of the ſame kind on each ſide. Towards the right, the figures of two men are repreſented, each having his left-hand on his beard, and his right on his body; and at the ſide of theſe are three others, armed as thoſe on the oppoſite ſide; and one more lower down, too much defaced to be accurately deſcribed. Above, elevated on three ſteps, ſtands a figure which ſeems to be of conſequence, holding a bow in his left-hand, and pointing with his right to an altar, on which a ſacrifice appears to be offering, as flames aſcend from it: over the altar the moon is repreſented with ſome unintelligible characters.

At Noxi Ruſtan, two leagues from theſe ſepulchres, are four others, apparently deſigned as monuments for princes or other perſons of importance: this place is named after a Perſian prince, who, according to certain legendary tales, was of the enormous height of forty cubits, and lived to be eleven hundred and thirteen years of age; a gigantic figure appears here, which, as the Perſians aſſert, repreſents this prince.

In front of theſe tombs is a platform or pavement, from which their baſes are elevated about eighteen feet; the tombs are ſeventy-two feet in height, and ſixty in width, and the rock itſelf is near one hundred and fifty feet high; below each of the tombs is a diſtant table, on which are carved a great variety of figures and other ornaments, in bas relief; two of theſe had repreſentations of combats on horſeback, but only very faint traces of this ſculpture remains: three other tables, filled in like manner with figures and ornaments, are between the tombs, on one of which is a man on horſeback following two others, and a footman after him; the whole much defaced, and the laſt figure ſcarcely perceivable.

Between two of the tombs is a niche, which contains the repreſentation of a man on horſeback; his head ſurrounded by a crown, with a kind of helmet riſing above it, and the hair falling looſely on his ſhoulders: this horſeman is in a Roman dreſs, with a ſword by his ſide, on which his left-hand is placed, his right being held out, and ſeemingly offered to another perſon ſtanding before him; beſides whom there is a third in a Roman dreſs alſo, but lifting up his hands in a kind of ſupplicating poſture.

On one ſide of the third tomb, and among a number of other figures, half covered with earth, is that of the ſuppoſed prince Ruſtan; he is alſo repreſented on horſeback attired as a Roman, and in all other reſpects like the figure in the niche above deſcribed: and, notwithſtanding the enormous ſtature which the fabulous ſtories already mentioned have given him, both himſelf and his horſe appear here of the ordinary ſizes. A female figure ſtands before him with her hair flowing, and a crown on her head. From the drapery of this figure, part of which ſhe holds up with her left-hand, it ſeems to repreſent the goddeſs Minerva; and a male warrior ſeems to attend her, with a tiara on his head, and his left-hand placed on the hilt of his ſword. In a ſeparate table are ſeveral other figures which ſeem to have repreſented horſemen in combat; but theſe are nearly effaced, though the whole ſculpture is on the ſolid rock. The tomb now appropriated to this imaginary prince Noxi Ruſtan, was undoubtedly that of Darius Hyſtaſpes, correſponding in all reſpects with the deſcription given by hiſtorians of the ſepulchral monument of that monarch.

On the weſtern ſide of the mountain, and at the diſtance of about two hundred yards from it, are two tables in the rock, with ornaments in bas relief: on that towards the left are two figures of men on horſeback, one of whom graſps a circle, which the other ſeems to have quitted reluctantly; and this is probably deſigned to repreſent Alexander the Great wreſting the empire from Darius; though common report has raiſed a ſtory of two kings or competitors for power, who having long ſtruggled in vain for conqueſt, agreed to decide the conteſt, by trying in a perſonal exertion of ſtrength, which could force this circle of gold from the other, each laying hold of it at the ſame time: and this tale, fabulous and improbable as it is, may ſerve as a leſſon for the ambitious of modern, as it did for thoſe of ancient times, whoſe conteſts are frequently about matters of ſo little value, and remain ſo long undecided, that the object is at laſt diſcovered to be of no importance to either party; and, after bloody campaigns and indeciſive battles have exhauſted the powers of both, they leave off where they began, or employ mediators to reconcile a quarrel, which had no other foundation than wanton caprice or ill-founded jealouſy.

Near the city of Schamachi, at a place called Pyrmaras, are the tombs of two Perſian ſaints, Tirababa, and Seid Ibrahim his diſciple. That of the former contains ſeveral chambers, cloſets, and niches, where the pilgrims, who viſit theſe tombs in great numbers ſince Shah Abas prohibited the pilgrimages to Mecca, take up their abodes and perform their devotions: this ordinance of Shah Abas was an effort of great policy to keep within his own dominions immenſe ſums of money, which were continually carried into the dominions of the Turks, and which are now devoted to acts of religion at home; and his remonſtrances have induced the Perſians to believe theſe are altogether as efficacious as thoſe which uſed to be performed in a foreign country, and among a people extremely obnoxious to them for ſuch differences in faith as we have already pointed out.

The tomb of Seid Ibrahim is ſurrounded with a high wall, within which are two courts, each containing ſeveral arched rooms; in the firſt ſtands the tomb, ſurrounded by a grate of iron: it is not above two feet in height from the baſe, to which you aſcend by two eaſy ſteps; it is covered with yellow damaſk, and many lamps are kept continually burning at the head, feet, and ſides, beſides others ſuſpended from the roof.

On a certain day of every year, great numbers of Perſians viſit the tomb of Shah Sefi, one of their former monarchs: it is ſituate near the city of Ardebale, and according to the deſcription of ſome travellers, is extremely magnificent, having various courts with different gates of rich materials and exquiſite workmanſhip, all leading to a vaulted room of twenty-four feet ſquare, which receives light from a number of lamps of ſilver and gold, of uncommon magnitude, and which on this occaſion burn with extraordinary reſplendency: from this vaulted apartment you aſcend by three ſteps to another, which is divided from the former by a baluſtrade of ſilver: at the extremity of this ſecond vault, raiſed about twelve inches from the ground, and incloſed with a rail of ſolid gold, is the tomb itſelf, which is nine feet in length, four in breadth, and three in height from the laſt-mentioned elevation; it is formed entirely of the moſt perfectly white marble, and covered with a pall of crimſon velvet; and this vault is alſo enriched and enlightened by numerous lamps of the moſt precious metals. On the left is a vault in which the remains of ſome of the wives of former ſovereigns of Perſia have been depoſited, and on the right a light gallery, ornamented with carving and gilding, and employed as a library, being filled with books in the various eaſtern languages, written in characters exquiſitely fair, and the bindings curiouſly ornamented with plates of gold and ſilver wrought in different foliages, and repreſenting birds and animals: this apartment alſo ſerves as a repoſitory for a number of large and beautiful veſſels in porcelain, which have long been laid up in this place, the materials of which they are compoſed not being of ſuch a nature as to be a temptation to avarice to remove them, and the reſpect paid to the ſacred manſions of the dead, preventing their being injured, defaced, or deſtroyed.

Near this tomb is another of Seid Zeibriel, the father of the laſt-mentioned prince, who having been originally a peaſant, this monument is only decorated in elegant ſimplicity with glaſs of various colours; the tomb is incloſed with iron grates, and the ceiling of the room or vault in which it ſtands is painted of a ſky-colour, and enriched with gilding, and a tower of blue and green ſtones riſes from the center of it; the floor is carpetted, and the tomb itſelf, which is of wood, and covered with green velvet, is about ſix feet long, nearly the ſame height, and about three broad: at night this apartment receives light from four lamps, two of each of the richer metals. Here is a college for the education of youth, and another ſmall burial place, which contains monuments for different branches of Shah Sefi's family.

The Engliſh and other European nations have factories in different parts of the Perſian dominions; of the former, thoſe at Iſpahan and Gombroon, are the moſt conſiderable: from the firſt of thoſe places the merchants were chiefly driven during the uſurpation of Nadir Shah, and at the laſt-named, the commerce was very greatly interrupted during the ſame period; the trade of the latter has, however, of late years been in ſome meaſure reſtored, though the accounts we have been able to obtain of it ſince the inteſtine troubles of this country, are ſomewhat obſcure and rather imperfect.

Gombroon is ſituate in 27 degrees 41 minutes north latitude, in the province of Farſiſtan, on a bay about three leagues north of the iſle of Ormus; the Perſian name of this city is Bender Abaſſi.

Towards the land Gombroon is ſurrounded by a wall, and defended by two ſmall caſtles or forts, and on the ſide which faces the ſea are ſeveral other fortreſſes, and a platform or battery mounted with canon. The town contains about fifteen hundred houſes, and about five times that number of inhabitants; one-third part of which are Gentoos or Indian Banians, ſome Jews, and the merchants and their ſervants who compoſe the Engliſh, Dutch, and French factories, or trading companies; the remainder of the inhabitants are native Perſians. Here is a palace for the reſidence of the governor of the province, who generally fixes it here, though the capital of it is Neris, ſeveral days journey diſtant from Gombroon: this palace is built of ſtone, which is raiſed in the iſle of Ormus; the houſes of the ſeveral European factories, which are in general conſtructed of bricks dried in the ſun, are commodious and handſome, and are ſituated cloſe to the ſea-ſhore, for the convenience of bringing their merchandize, as ſoon as it is landed, into their factories, the ground-floors of which, according to the uſual courſe of buildings for theſe purpoſes in the eaſt, are employed as warehouſes, and the apartments above are appropriated to domeſtic uſes. The habitations of ſome of the Indian inhabitants are tolerable; but thoſe of the Perſians are mean and deſpicable, appearing much out of repair, and many of them no better than huts compoſed of the branches of trees, and thatched with their leaves.

The firſt ſettlement which the Engliſh Eaſt India company obtained at Gombroon was in the year 1713; and having during the reign of Shah Abas rendered many ſervices to that monarch, and enabled him by their aſſiſtance to expel the Portugueſe from the iſle of Ormus, where they had fortified themſelves, and ſtruggled to maintain poſſeſſion by force of arms, Shah Abas, in return for theſe ſervices, ſettled one half the amount of the cuſtoms ariſing from the importations and exportations of goods by all nations who traded there, on the Engliſh Eaſt India company: however, the ſame prince afterwards reduced it to a thouſand tomans of Perſian money, amounting to about 3300l. Engliſh; but even this has been for ſeveral years diſcontinued or very indifferently paid. This city, which is from two miles to a league in circumference, ſtands on a ſmall plain, from which the ground gradually riſes on the land ſide, and towards the north to high mountains very near the city; on other parts, the country does not begin to be mountainous nearer than three or four leagues from it; and here the ſides of theſe hills are cloathed with trees, and ſprings of water riſing towards the ſummits fall into the plain, the whole affording together a pleaſing proſpect, though the ſpot on which the city is built, and the remaining part of the level, is dry, ſandy, and ſterile.

Though a reſidence in this city is convenient to the purpoſes of trade, the inhabitants are ſubject to many diſagreeable circumſtances; the water with which it is ſupplied for common uſe is ſaltiſh and ſomewhat bitter, and is taken from wells or pits in the ſands, which frequently fill in a night's time, and oblige the thirſty natives to ſeek freſh ſources in the morning: however, even the middling ranks of people frequently fetch this neceſſary fluid from Mines, a village ſituated about three miles from Gombroon, where it is of a rather better quality, and the rich have it brought from Iſſeen, at the foot of the mountains, at which place it is perfectly pure and well taſted; and in the hot ſeaſon, which comprehends the months of June, July, Auguſt, and ſome part of September, the merchants of the Engliſh factory generally retire hither.

Nor is the badneſs of the water the only inconvenience of Gombroon: the air is extremely unwholeſome; and as the wind for the greateſt part of the year ſhifts four times in the natural day, the inhabitants experience the viciſſitudes of the ſeveral ſeaſons in that very ſhort ſpace of time. From break of day till noon, it blows ſharply from the eaſt; by three it gets round to the ſouthward, and is almoſt inſufferably hot; about ſun-ſet it changes to the weſt, and continues to blow from that quarter till midnight, when a cold and nipping north wind riſes and holds till day-break: and it may be eaſily conceived, that ſuch an uncertain temperature of the air muſt be productive of many diſorders; thoſe which moſt commonly prevail here are putrid fevers, fluxes, and dyſenteries.

The food of the natives conſiſts, for the moſt part, of vegetables and milk; though they have ſome fleſh of antelopes and different kinds of fowl; the European reſidents are ſupplied with great plenty of good proviſions from the provinces within the mountains, and with fruits and vegetables in abundance from the iſland of Queſmo or Kiſmiſh, about four leagues ſouth of this city: fiſh in vaſt variety, and particularly excellent oyſters, are caught daily, and expoſed to ſale in the markets of Gombroon at very cheap rates.

The exports from Gombroon are Perſian carpets, unwrought ſilks, leather, cotton, goats-wool, wines, almonds, dried fruits of various kinds, aſſafœtida, galbanum, gum tragacanth, rhubarb, and a variety of other drugs; ſome of theſe commodities are brought thither with caravans, from Aleppo, Bagdat, Baſſora, Iſpahan, and Schiras; though the greater part of them are the productions of the province of Caramania: for theſe goods the European factors either pay in ready-money, or give in exchange broad cloth, and ſome few other articles of weſtern manufacture, with which the ſhips from Europe generally arrive in the fall of the year, when the heats are leſs violent, and the ſeaſon is moſt favourable for their lying in the road of Gombroon, which is for ſeveral months of the year perfectly ſecure, though there is no port or harbour.

The public trading companies or factories eſtabliſhed at Gombroon, pay no duties on imports or exports, and private traders obtain paſſports or permits from the chiefs of theſe factories, for which they pay at the rate of about two *per cent.* but both public and private traders find it convenient to conciliate the regards of the principal Perſian officer of this port with annual preſents, according to the eſtabliſhed cuſtoms of the eaſt.

The Gulph of Perſia, or as it is ſometimes called, of Baſſora, which is a branch of the Indian Sea, is incloſed between Perſia and Arabia, and is rendered famous by receiving the rivers Tygris and Euphrates, which uniting, fall into the Gulph by Baſſora; and from it's pearl fiſhery, which was at one time ſo valuable as to produce annually, according to the account of an Engliſh traveller, little leſs than a million ſterling, though we cannot but conceive that this calculation is ſomewhat exaggerated.

The fiſhers for pearl deſcend to the bottom of the water by means of weights ſo faſtened to their feet as to be eaſily quitted, when it is neceſſary for them to regain the ſurface; baſkets are alſo ſunk in the ſame manner by weights, which the divers throw out and proceed to fill the baſket with oyſters as long as they can remain under water; when they find their ſituation begins to be diſagreeable, they make ſignals, and are aſſiſted by thoſe above to riſe, where they take refreſhments, whilſt other fiſhers go to the bottom, and help to compleat the cargo. When the baſkets are loaded, by the alternate efforts of the ſeveral ſets of divers, they are drawn up, and the ſhells opened, and of the pearls they are found to contain, thoſe above ten grains are claimed for the ſovereign, and thoſe under that weight are the property of the adventurers.

Of the Caſpian Sea, which is the great northern boundary of the kingdom of Perſia, it may be proper to ſpeak in this place, as we ſhall have no farther occaſion to mention it, till we return towards the borders of Europe.

This vaſt lake, for it is wholly ſurrounded by land, extends from the 37th degree of north latitude, to 47 degrees 50 minutes eaſt longitude, and is about 130 leagues in length from north to ſouth, and 100 in breadth, at the wideſt part, from eaſt to weſt; though this vaſt body of water hath no apparent communication with any other, and conſequently no means of leſſening it's contents, yet it receives into it's boſom above two hundred rivers and ſtreams, ſome, and particularly the Volga, of great ſize, without any viſible increaſe or diminution, and without being ſubject, as other oceans, to the influx and reflux of tides.

Various conjectures have been formed to account for this extraordinary phænomenon; ſome have conceived ideas of ſubterraneous communications with the Gulph of Perſia, or the Black Sea, and have ſupported theſe opinions with obſervations of certain leaves of trees and plants, which are ſtrangers to the borders of this lake, but grow in abundance on the banks of the ſeveral bodies of water laſt mentioned, being found in large quantities at certain ſeaſons of the year, floating on the ſurface of the Caſpian Sea; and of two whirlpools which are ſaid to have been diſcovered by thoſe who navigate this body of water, oppoſite the town of Ælan in Perſia, which they infer are occaſioned by ſome internal draught or ſuction, ariſing from ſome paſſage or vaſt cavity in the earth beneath, through which a part of the water received from the rivers muſt be diſcharged, and the lake itſelf kept within bounds.

But we do not apprehend that either of theſe conjectures are ſo well founded as to merit implicit confidence; on the contrary, we are inclined to believe that this uniformity in the quantity of the water, may be much more naturally and rationally accounted for from the ordinary laws of nature, under the government of which, a large quantity of this fluid is daily exhaled in theſe hot climates, and falling on the earth in the forms of dews, rain, ſnow, and hail, firſt refreſhes the ground, and then paſſing to thoſe ſprings which gather into ſtreams and rivers, again viſits the ſource from whence it has been originally drawn; and this opinion appears to be favoured by an obſervation which has been made by thoſe who inhabit the banks of the Caſpian on all ſides, that for the laſt forty years it hath conſiderably gained on the land, and that during this ſpace of time, the ſummers have been much ſhorter, and the heats leſs intenſe than in the former part of the century.

The waters of the Caſpian Sea are ſalt, except where the rivers diſembogue themſelves, and there they are proportionably freſher, according to the quantity of river water diſcharged into it. Of the navigation of this, we ſhall have occaſion to treat in our account of the empire of Ruſſia.

CHAP. III.

ARABIA.

THE peninſula which comprehends the ſeveral countries diſtinguiſhed by the names of Arabia Petreæ, or the Stony; Arabia Deſerta, the Deſart; and Arabia Felix, the Happy; extends from the 35th to the 60th degrees of eaſt longitude, and from 12 degrees 30 minutes to 30 degrees of north latitude; containing in length little leſs than four hundred and forty leagues, and in breadth at the extremeſt width four hundred. It is bounded by the Perſian Gulph and the Euphrates on the north-eaſt; by the Indian ocean and ſea of Ethiopia on the ſouth; by the Red Sea principally, but partly by the Iſthmus of Suez and Paleſtine, on the weſt; and by Syria and Meſopotamia on the north.

This country, once famous in arms, arts, ſciences, and magnificence, honoured with the legation of Moſes, and remarkable as the original ſeat of the doctrines of Mahomet, retains at this day ſcarce any traces of it's ancient pre-eminence; the language, which for copious and expreſſive elegance has been preferred, as we have already obſerved, by Turks, Perſians, and other inhabitants of the eaſt, even to their own, for works of literature and hiſtorical records, is ſcarce known or taught in it's purity in any part of Arabia; theſe ſciences in which the Arabians ſo far excelled, that the nations of Europe have drawn from theſe ſources the vaſt fund of mathematical and aſtronomical knowledge which have enlightened the weſtern world, are now either totally loſt in the land where they originated, or dwindled into blind conjecture, obſcure and myſterious jargon, or ſuperſtitious prognoſtication; their feats of arms are confined to the depredations of robbers, or the ferocious attacks of ſavages, and ſplended ruins only remain as monuments of their ancient grandeur.

The climate is various, but for the moſt part unwholeſome and unpleaſant; the tropic of Cancer paſſing immediately over that part of Arabia which is called the Happy, it is conſequently intenſely hot; the winds, which paſs over tracts of ſand, are penetrating and ſuffocating, and the ſands themſelves become formidable, being frequently raiſed by the wind in ſuch clouds, as to overwhelm the unfortunate traveller, and even bury whole caravans by a ſingle blaſt. In the ſandy deſarts it ſcarcely rains throughout the year; but the few vegetables which ſuch a ſoil is capable of producing, depend for moiſture on the copious dews which deſcend every night after ſun-ſet; other parts of Arabia are refreſhed with gentle rains, which are brought in by ſouth-weſt winds early in the ſpring, and fall at intervals whilſt the wind continues to blow from that quarter, which is generally till the month of Auguſt, when it gets back to the eaſtward, and remains in that point till the ſucceeding April.

That this country was peopled at a very early period, is evident from the frequent mention made of it in Holy Writ under the name of Arabah, which differs but little from that which it bears at preſent; but of it's ancient government or religion, we have very little certain information; from the knowledge they poſſeſſed in aſtronomy, they were probably worſhippers of the Supreme Being, repreſented by ſome of thoſe celeſtial bodies with whoſe motions, courſes, and uſes, they were not unacquainted. Before Mahomet, the Chriſtian religion had made conſiderable progreſs in Arabia; but when the doctrines of that ſuppoſed prophet were promulgated, this country, which had the diſtinguiſhed honour to give him birth, was the firſt to receive that faith, which ſoon ſpread itſelf over half the eaſtern world, to the extirpation of the true worſhip of God, the introduction of enthuſiaſm, bigotry, and ſuperſtition; and the deſtruction of thoſe liberal ſciences, which, tending to enlighten the mind of man, might threaten the detection of thoſe fallacies, deceptions, and abſurdities, which conſtitute by far the greater part of the tenets of the Mahometan religion.

The ſoil of the various provinces of Arabia is as different as the climate; that diviſion of it which is denominated the Stony, and which is ſaid to be the land in which the children of Iſrael wandered forty years, is deſcribed by it's name, conſiſting of mountains and rocks, interſperſed with unfruitful plains, and deſarts covered with ſands: here the thirſty ground is ſeldom refreſhed with rain, and the few half-ſtarved plants which root among the rocks, are preſerved from periſhing by the dews alone, which falling in nights of extreme cold, ſucceeding days in which the heat hath been equally intenſe, ſcarce ſerve to promote a ſlow and half-perfected vegetation; and whoever attends to this deſcription of the wilderneſs, mentioned in Holy Writ, will find occaſion to admire the wiſdom and goodneſs of that Almighty Being, who provided for his choſen people, clouds to cover them by day from the inclemency of the burning ſun, and fire to guide and chear them through the cold, damp, and comfortleſs night.

Arabia the Deſart, is ſomewhat leſs rocky than the province laſt mentioned, but differs little from it in goodneſs of ſoil, conſiſting principally of pathleſs tracts of burning ſand; it has, however, ſome ſpots of land covered with verdure at certain ſeaſons of the year, and feeding numerous flocks and herds; but theſe are principally near the Euphrates, the only river of any conſequence which waters this extenſive country: there are a few others, ſuch as the Nageiran, the Pran, and the Chaty; but theſe are ſo ſmall as to be at all times inconſiderable, and in the ſummer they are generally dried up.

In theſe extenſive deſarts, the ſky is generally ſerene and perfectly clear; and the winds which blow refreſhingly in the day, are lulled to a calm in the night: and from the dews which fall ſo abundantly during that ſeaſon, ſuch exhalations ariſe, as to form a kind of miſt, which in the early morning ſeems to precede the traveller at a certain diſtance; and through this medium, objects are ſo exceedingly magnified, that the ſmalleſt ſhrubs aſſume the appearance of foreſt trees, and a flight of birds that of a drove of camels; but the appearance of the ſun ſoon diſpels this atmoſphere of vapours, and with it the fears of the deceived and affrighted traveller.

Of the eaſtern manner of travelling with caravans, we have already given ſome account; to which may be added, that as there are ſtill fewer inns and villages in this country than in Turky, thoſe who undertake long journies take care to provide themſelves with every neceſſary for which they may have occaſion; the chief of theſe is water, which is carried in large goat-ſkins, and uſed as ſparingly as poſſible, and repleniſhed as often as opportunity offers. For their camels, the only beaſts uſed in traverſing theſe ſandy deſarts, they carry balls of bean or barley-flour, wetted with water, a very ſmall number of which ſuffice one

of

of thoſe hardy and moderate animals for twenty-four hours: for themſelves they prepare fleſh, either by drying it or potting it; which, with flour, biſcuits, honey, oil, vinegar, olives, and the like, compoſe the ſlender fare of the travellers on this long and dangerous journey; the only utenſils required are a pot and a few wooden plates; the dung of former droves of camels, which is ſoon ſufficiently dried by the ſun, ſerves as fuel; and even to this humble feaſt the hoſpitable cuſtom of inviting the faithful is not omitted, one of the company offering aloud a welcome to partake, though the kind ſummons ſeldom meets the ears of other travellers in theſe wild and extended waſtes.

Thoſe who travel with caravans in Arabia ſeldom encumber themſelves with tents, the conſtant ſerenity of the ſky rendering ſuch a precaution unneceſſary: at night the camels are diſpoſed in a circle, proportioned in ſize to that of the caravan, where they lay with their heads turned outwards; within them their furniture and lading is arranged in exact order, and the center is occupied by the human race, who laying carpets on the ſand, take others to cover them, and make a pillow of ſuch wearing apparel as they carry with them to change or vary their dreſſes. Should invaders approach, the faithful camels are inſtantly alarmed, and by their riſing and trampling, awake the tired travellers, and put them on their guard to repel any hoſtile attempts.

The chief inconvenience which attends travellers in theſe journies, ariſes from vaſt flights of locuſts, and a kind of hornets; the former of which inſects are diſagreeable, and the latter offenſive: they are ſometimes troubled with vipers at their reſting places, whoſe bites are attended with ſome danger; the ſpotted lizards which inhabit theſe deſarts in great numbers, are wholly innoxious.

Arabia the Happy, though leſs rocky and ſandy than either of the other diviſions of this country, is yet ſufficiently barren in moſt parts; ſome vallies, however, between the mountains and a few of the plains, which are ſo ſituated as to be well ſupplied with water, are pleaſant and fruitful; and here corn, pulſe, fruits, vegetables, and flowers, are produced in great abundance, excellence, and beauty, and reward the toil of the laborious huſbandman, who is obliged either to bring a ſufficient quantity of water in ſkins from diſtant ſprings, or, if he is happy enough to poſſeſs a deep well on his own domain, diſtributes the ſupply with an even and cautious hand, in little channels which are conducted through the gardens and fields in ſuch a way as to diſpoſe of every drop to advantage, in the refreſhment of the parched earth and it's drooping productions.

Beſides the fruits common in the eaſt, ſuch as peaches, apricots, dates, and grapes, lemons and oranges arrive at great perfection; and this country alſo ſupplies Europe with great variety of drugs, ſuch as myrrh, frankincenſe, balms, manna, aloes, and gum olibanum.

But the moſt valuable production of Arabia is coffee; which grows in great abundance on the lower parts of the mountains and in the ſkirts of the plains, and produces that ſort of berry which is uſually imported into Europe under the denomination of Turky coffee.

The ſhrub which bears the berry ſo highly eſteemed by the Turks and other Aſiatics, ſeldom riſes above the height of ten feet, and does not often exceed ſeven or eight; both the ſmall branches and the leaves are placed in pairs oppoſite to each other; the latter, which are near four inches long and two wide in the broadeſt part, generally grow at conſiderable diſtances from each other, ſometimes an inch and half or two inches; they are pointed, and in figure and conſiſtence ſomewhat reſemble the leaves of the bay-tree, being perfectly ſmooth on the ſurface, though without being indented at the edges; the fruit depends from the branches by foot-ſtalks, and ſeveral bunches frequently hang cloſe together: the bark of the tree is ſmooth, and of a greyiſh colour, and the wood white and ſolid. The coffee ſhrub requires a conſtant ſupply of water, and does not continue in vigour above three or four years. The natives dry the berries in the ſun, before they can get off the huſk, which is afterwards ſeparated by ſmall mills; and even of this huſk the Arabs make a ſmall coffee, which they prefer, in the hot ſeaſon, to the liquor made with the berry itſelf.

In deſcribing that part of Turky which borders on Arabia, we have mentioned the ſeveral beaſts, birds, and inſects of the laſt-named country; the horſes are well known, and celebrated for beauty in moſt parts of Europe, and are equally eſteemed in the different courts of Aſia; the moſt valuable part of an Arab's property, are his horſes and camels: the former enabling him to ſcour the deſarts in ſeach of plunder, and the latter to convey his ill-gotten goods, with his wives and children, from one part of them to another.

The native inhabitants of Arabia are of middling ſtature, ſmall-limbed, and but ſeldom inclined to corpulency. Their hair and eyes are generally black, and their complexions dark, but their aſpects are not unpleaſing, and their looks penetrating; they are ſlow of ſpeech, and in their converſation ſolemn, grave, and ſententious; they uſe no action when they ſpeak, and hear another without the leaſt interruption till he makes a full pauſe.

Their dreſs differs in the various parts of this country: thoſe Arabians who inhabit the borders generally conforming to that of their neighbours; the wandering tribes, who have no fixed habitations, wear in general ſhirts of blue cotton, and white ſaſhes round their waiſts, which as in other eaſtern countries ſupply the place of pockets and belts for their arms, and a coat or veſt of ſheep-ſkin, dreſſed with the wool, by way of upper garment; ſome of the more civilized, who dwell in the few towns and cities, inſtead of this garment of ſheep-ſkin, have a large piece of thick cotton, or goats-wool cloth, ſeveral yards ſquare, which is thrown over the ſhoulders occaſionally like a Highlander's plaid, ſerving as wearing-apparel by day, and as a coverlid at night, if they have occaſion to ſleep in the open air, which they have little ſcruple to do on any journey of buſineſs or pleaſure; but in the warm ſeaſons, they are obliged to abandon the greateſt part of their cloathing, and to be content with barely as much as decency requires. Beſides the garments already deſcribed, they wear a cap or turban on their heads, and ſlippers or ſhort boots on their feet, the latter reaching to the middle of the leg; in cold or rainy weather, they have a coat of thick cloth, which is made large enough to cover their whole perſons and has a cap of the ſame materials to turn over the head.

In ſome parts of Arabia, they conceal the perſons of their females with the moſt ſcrupulous care, never ſuffering them to go abroad without being covered from head to foot by one of the looſe garments already mentioned, or by a coat and cap as the males; under theſe externals, they have commonly a cotton ſhift and drawers, though in warm weather only a piece of cloth round the waiſt: in other parts of this country, they are leſs cautious in the concealment of the fair-ſex, ſuffering them to mix with company, and ride or walk unveiled. The better ſort are ſaid to be well made, and to have agreeable features; and though they want the tranſparent brightneſs of European complexions, this is in ſome meaſure compenſated by the ſoftneſs and ſmoothneſs of their ſkins: their ornaments are rather diſguſting, for they wear rings of gold or other metal in their noſtrils, as well as their ears, ſtain their lips blue, and the nails of their fingers red.

The food of the Arabians, conſiſts of the fleſh of oxen and cows, ſheep, deer, goats, and above all the reſt, of camels, which affords to the Arab a repaſt ſuperior to any other that can be offered him; this fleſh is generally boiled, though they ſometimes broil it on the coals; they alſo bake thin cakes of different kinds of flour, but dried dates more commonly ſupply the place of bread; their drink is pure water, for they very ſeldom break through the precepts of their prophet to drink wine or ſtrong liquors, and are actually ſo abſtemious in ſome parts of Arabia, as to refuſe coffee, tea, and other beverages ſo generally taken in the eaſt; but ſmoaking tobacco ſeems to prevail univerſally, and they ſometimes refreſh themſelves with very agreeable ſherbet made of the juice of lemons or oranges, and ſugar.

The Arabians may be divided into three claſſes: the Bedouins, or wanderers; thoſe who inhabit the cities and towns; and villagers, or thoſe who cultivate the ground. And each of theſe are divided into different tribes, and thoſe tribes into diſtinct families: the tribes are governed by a chief, who is called Sheikel Kebir; and each family by a Sheik, whoſe office is hereditary, and in caſe of a failure in the lineal deſcent, the place is filled by the choice of the whole family, ſubject to the approbation of the chief.

But all theſe petty princes, each of whom is governor in eccleſiaſtical as well as civil matters, are ſubject to certain monarchs or ſovereigns, who, under the title of Xerifs, appear to rule with abſolute authority both in church and ſtate; and the ſucceſſion of theſe princes, of whom there are ſeveral, is alſo ſaid to be hereditary.

Theſe Xerifs, whoſe dominions lie on the borders of Turky, are ſaid to pay tribute to the monarch of that ſtate; but this ſeems to be a miſtake; on the contrary, they levy contributions on the caravans of Turks, as well as thoſe of other nations, who attempt to paſs through their reſpective countries; nor do they permit them even to proceed on the pilgrimages to Mecca, without purchaſing their ſafety with money or merchandize.

The wandering Arabs, who have no ſettled habitation, are however rich in immenſe flocks of ſheep and goats, herds of oxen and cows, and droves of camels and horſes, with which they move from one part of the country to another as they can find paſture and water; and when they have exhauſted the ſupplies afforded by one ſpot, they ſtrike their tents, which are of ſimple conſtruction, and ordinary appearance, being only covered with a kind of coarſe hair-cloth; and packing up their moveables, they load their camels with them and their families, and remove to freſher paſtures and unexhauſted waters.

Theſe are the Arabs whoſe attacks are dreaded by the traveller; who, under the pretence of acknowledgments for permiſſion to traverſe theſe inhoſpitable deſarts, plunder the caravans of their moſt valuable effects, and if a compliance with their unjuſtifiable demands meets with the ſmalleſt reſiſtance, exerciſe ſuch acts of cruelty, as to juſtify the dread which is entertained by thoſe who are to undertake theſe dreary journies, of ſuch lawleſs and inſatiable plunderers.

But though they are thus prone to robbery and rapine, it does not appear that they are devoid of better principles: in their tranſactions with each other, they are ſcrupulouſly juſt, humane, benevolent, and generous; dividing even their ſpoils with diſintereſted impartiality, and freely communicating a ſhare of the booties they obtain, to thoſe who are leſs ſucceſsful.

Nor, if they once receive a traveller in their tents, or give him to eat or drink, do they ever offer the leaſt injury to his perſon or property; it is therefore always adviſeable, when a caravan falls in with a body of theſe wanderers, to diſpatch a meſſenger to implore the protection of the chief, with preſents of moderate value; and if this application reaches the leader previous to any order for attack, it never fails of ſucceſs; as ſuch a ſubmiſſion, according to an invariable maxim of the Arabs, entitles the ſuppliants to ſecurity and aſſiſtance; and this doctrine they carry ſo far, as frequently to accompany their new dependants to the borders of the deſart, or till they are no longer in danger of meeting other bands of the like rapacious and formidable rovers. And as it is uncertain of which tribe the detachment will be compoſed with which the caravan is deſtined to encounter, it is always prudent to collect the attendants and neceſſary ſervants, from as many various diſtricts as poſſible; for if the wanderers are accoſted by one of their own tribe, the whole caravan may be aſſured of perfect ſecurity.

It may not be unintereſting to our readers to give the accounts of an Engliſh traveller, who had occaſion to croſs theſe deſarts, of a conſiderable encampment of theſe unſettled Arabs, and the reception of the merchants who compoſed the caravan.

This camp was of no particular form, but the tents were arranged in length as the plain opened, as near as convenient to the ſtream by which it was watered; that of the chief being pitched as near as poſſible in the center of the encampment. The merchants who had previouſly diſpatched ſome native Arabs, properly inſtructed and prepared, to ſecure a favourable reception, were no ſooner alighted, than they were conducted by ſome of the principal attendants of the chief, into a tent pitched near his own, where he immediately viſited the ſtrangers, and aſſured them of ſafety and protection. In the evening a ſupper was provided for the travellers, conſiſting of pillaws and other Aſiatic diſhes of rice and fleſh. On the following day one of the ſubordinate chiefs gave a grand entertainment to his prince, to which the merchants were alſo invited. This dinner conſiſted of two young camels, the fleſh of which was dreſſed in various ways; ſome part of it with rice, and ſome without, and the bones were ſerved in a ſoup which was boiled from them. The whole was conducted with much appearance of hoſpitality, and with as much decency, as the total want of knives, forks, and all other table utenſils, would admit.

Though uſed to a life of conſtant activity, the Arabs ſeem to be rather of an indolent diſpoſition; for when neither amuſement or buſineſs calls them into action, they ſpend whole days in their tents, or under the ſhade of trees, which flouriſh by the ſtreams where their encampments are uſually formed; ſmoaking their tobacco, an amuſement which admits of no other interruption than while they ſwallow their frugal meals; or in viſiting their favourite horſes, which ſeem to be preferred by them to their wives or children, who enjoy very little of their converſation.

But notwithſtanding this apparent ſupineneſs, they are awake to the calls of pleaſure as well as buſineſs: the latter we have already deſcribed; the former conſiſts in hunting the wild boar, the lion, and other beaſts of the foreſt; and in the purſuit of theſe diverſions they ſpare no toil, nor ſhrink from any danger, following their game from riſing to ſetting ſun, over mountains, rocks, and waſtes; and exhibiting equal proofs of courage and dexterity. The general hunts of the Arabian chiefs differ but little from thoſe of other Eaſtern princes, which we have already deſcribed; but the Arabs alſo amuſe themſelves with fowling, which they follow in a way ſometimes practiſed in England, ſtalking after their game behind a moveable ſcreen of reeds or painted canvas, and peeping through loop-holes, from which they preſent their guns, and fire on the unſuſpecting birds.

The arms of the Arabs are a ſabre and dagger, a half pike or lance, and a bow and quiver of arrows; but the latter have been lately exchanged among moſt of the tribes for fuſees, notwithſtanding which they do not wholly lay aſide the bow, but uſe it occaſionally, and ſtill teach their youth to draw it with ſtrength and dexterity. Piſtols they ſeldom uſe, as the cloſe fighting in which this kind of arms could be ſerviceable is generally avoided by the Arabs, who prefer ſkirmiſhing, advancing, retreating and returning to the charge, in doing which they can depend on the ſwiftneſs of their horſes, and their own ſkill in the management of them, to cloſer combat or fixed battles.

The towns and cities of Arabia are few in number, and the inhabitants of theſe places bear no proportion to thoſe who wander in the deſarts or cultivate the earth in different parts of the provinces: they are, however, tolerably civilized; and though, as we have already obſerved, the arts, ſciences, and every branch of literature, are at preſent at a very low ebb, yet this people ſeem in general to poſſeſs clear and apprehenſive underſtandings, and to require only cultivation and induſtry, to produce fruits of learning, genius, and ingenuity.

Here are ſeveral ports on the Red Sea, of which Mocha, Judda, and Yambo, are the principal; the former is ſituate in forty-five degrees eaſt longitude from London, under the dominion of one of the xerifs of Arabia, whoſe reſidence is however upwards of ſixty leagues from this place.

The city of Mocha ſtands in a dry, ſandy, and barren plain, unrefreſhed with freſh water, but cloſe to the ſea, on the beach of which are, however, ſome wells of brackiſh water, which ſerves for ordinary purpoſes, but not for thoſe of the kitchen, being as unwholeſome as it is unpleaſant. The freſh water is brought from Moſa, diſtant ſeven leagues from this city; and as it is conveyed by land, it becomes a very expenſive article, in a country where, from the heat of the climate, a large conſumption of it is actually neceſſary to the exiſtence of the inhabitants.

The markets of this city, which is tolerably built, and fortified in the eaſtern manner, are well ſupplied with all kinds of proviſions. The animal food conſiſts of the fleſh of camels, oxen, antelopes, goats, ſheep, lambs, and kids, together with partridges, Guinea hens, and ſome other kinds of fowls; the ſea furniſhes a great variety of fiſh, excellently taſted, and freſh every day; and the vallies among the mountains, a few leagues from the city, produce vegetables in great abundance, and peaches, apricots, grapes, quinces, and other fruits of admirable flavour. The ſame vallies alſo ſupply Mocha with flour of wheat and other grain, the production of which is favoured by the frequent ſhowers which fall among the hills, and the ſprings which burſting from their ſides water the lower parts of them, as well as the little ſpaces between the foot of one and the riſe of another.

The Engliſh Eaſt India Company have a factory here, conſiſting of a chief and ſome few inferior officers: the exports conſiſt of the ſeveral commodities already mentioned; and coffee in particular, which produces annually ſix times as much money as all their other trade. It has been computed, though we apprehend very erroneouſly, that forty thouſand tons in a year are ſhipped from this and the other Arabian ports; a third part of this quantity may probably be much nearer the truth.

The Engliſh and other nations are compelled to pay in ſpecie, of gold or ſilver, for all the coffee they purchaſe; but the Dutch have hitherto exchanged ſpices for it: an advantage in this trade, which we hope will in future be participated by the natives of Great Britain, as the payment of ready-money to ſo conſiderable an amount, for an article of mere luxury, is a heavy loſs on the balance of the trade to the eaſt.

The port of Jodda, or Judda, ſhares alſo in the trade of Arabia; European commodities are brought hither in ſhips, belonging to Britiſh ſubjects at Bengal, who exchange them for the different productions of this country, coffee excepted, and he ſeveral articles with which it is ſupplied from the neighbouring ſtates of Aſia and Africa. Some of the manufactures of Bengal and Bombay find vent alſo in Arabia, ſuch as ſilks, muſlins, calicoes, and ſhauls; but the affairs of commerce are moſtly in the hands of Armenians and Indians, the native Arabians either ſelling their goods to theſe people, or employing them as brokers.

The deſart and mountain of Sinai, are ſo remarkable by a variety of events recorded in Holy Writ, that they demand particular attention. The former is above three leagues long and one broad, but it is divided by the mountain; on the eaſtern ſide of which ſtands the convent of St. Catherine, built as it is aſſerted by the Empreſs Helena, in remembrance of the appearance of God to Moſes in the burning buſh. This convent is at preſent inhabited by Greek monks, to the number of forty or fifty, and contains a ſquare of three hundred feet, within walls near forty feet high; to this ſquare, within which are dwelling-houſes or apartments for a much greater number of monks and neceſſary attendants, as well as convenient offices of all kinds, there is only one entrance, by a door near thirty feet from the ground, and to and from which the monks and their ſervants and viſitors ſometimes aſcend and deſcend by a ladder kept within, but are much more commonly let down and drawn up in a baſket or other machine, prepared for that purpoſe.

The church and wall, which ſeem to be the moſt ancient buildings, are compoſed of a kind of coarſe granite of a reddiſh colour; the offices and other erections are of unburnt bricks, and on the top of the wall are eight ſmall ſquare towers, one at each corner, and one in the center of each of the ſide walls: within the ſquare there is alſo a tower, in which are ſeveral rooms, where you are informed the empreſs abovementioned reſided when ſhe viſited this convent; it now ſerves for the occaſional reception of a Grecian archbiſhop, in his progreſſes among his ſubordinate dioceſans.

The church, which receives it's name from the miracle of the transfiguration, is handſomely built and well ornamented; the columns which divide the nave from the aiſles are of poliſhed marble; and the floor, which was once dug up by the greedy Turks in purſuit of hidden treaſure, hath been repaired and elegantly finiſhed in a Moſaic pavement by the celebrated Athanaſius, one of their archbiſhops, in the laſt century.

This church contains ſeveral chapels; one in particular, which is ſuppoſed to cover the very ſpot on which the buſh grew which appeared to Moſes on fire: and in this chapel no perſon is admitted to wear his ſhoes, in remembrance of the Divine command to the prophet laſt mentioned; "Put off thy ſhoes from thy feet, for the place whereon thou ſtandeſt is holy "ground." A white marble ſtone is laid over that part of the ground in which the ſacred plant is ſuppoſed to have taken root, and here the monks and other Chriſtians pay their particular adorations. Over the high altar of this church are the figures of the Emperor Juſtinian, and his Empreſs Theodora, in Moſaic work; and the ſhrine of St. Catherine, to whom the convent is dedicated; whoſe remains are depoſited in a cheſt or coffin of white marble, ornamented with carvings of foliage, well executed in bas relief: a pretended hand of this ſaint, preſerved from corruption, is ſhewn to the devotees, the fingers of which are encircled with rings, enriched with precious ſtones.

On the ſummit of the rock, the monks ſhew what they pretend to be an impreſſion of the body of St. Catherine, who being bound to a wheel, had her head taken off at Alexandria, during the reign of the Emperor Maxentius; but, according to their accounts, this ſentence was no ſooner executed, than, in compliance with her earneſt prayer that it might not be ſubject to the contumelious treatment of unbelievers, her body was conveyed by angels to the height of Mount Sinai, where it remained till this convent was erected, into which it was removed by the pious care of the monks.

The inhabitants of this convent lead abſtemious lives, ſubſiſting chiefly on bread, olives, oil, vinegar, vegetables, and fruit; neither indulging in fleſh, butter, or eggs: they are principally ſupplied from Cairo, though they grind their corn and make their bread in the convent, for which purpoſes mills and bake-houſes are provided. They have two wells of excellent water within their own walls: the well of Moſes, the water of which is tranſparent and extremely cold; and the well of the Holy Buſh, which is equally clear, but ſomewhat warmer.

This convent is governed by a biſhop, elected from among the monks, and approved by the patriarch of Jeruſalem; and beſides the monks, there are preſbyters, an inferior order of prieſthood, and lay-brothers; and of thoſe two claſſes, the numbers may amount to near a hundred: the preſbyters, who as well as the monks are alſo ſometimes called caloyers, attend ſtrangers, and conduct them to the different parts of the convent, they alſo miniſter in ſome of the lower ſervices of the church; the lay-brothers are either employed in attending the monks, and performing domeſtic offices, or in cultivating about four acres of the rock, which with indefatigable induſtry have been in a length of time covered with an artificial mould, compoſed of the duſt and dirt of the convent, and dung and earth brought up by ſmall quantities at a time, and are now become a beautiful garden, producing a variety of excellent vegetables, and fruits of many different ſorts; among the latter, their pears are ſaid to excel in ſize and flavour thoſe of any other country of the eaſt.

From the convent to the ſummit of the mountain, ſeveral flights of ſteps were formerly cut out of the rock, and chapels erected at the landing places, pointing out other memorable events mentioned in the Sacred Writings: ſuch as the ſpot where the law of the two tables was communicated to Moſes; that where the prophet hid himſelf from the face of the Almighty; and that where Aaron and Hur ſupported his hand, during the conflict between the Children of Iſrael and the Amalekites.

But the particular ſituation of the rock from whence the water guſhed out upon the ſtroke of the prophet's rod, ſeems to be a matter of ſome doubt: the monks ſhew on Mount Sinai, a ſingle ſtone of fifteen feet long, about twelve high, and ten broad, with an opening or mouth near the center of it, which ſeems too rude to have been the work of art, though it bears ſome reſemblance to the mouth of a lion, and through this mouth they aſſert the water flowed; of the truth of which the Arabians ſeem ſo well convinced, that they aſcribe medical virtues to the touch of this ſacred aperture, and bring herbs and plants to receive it's influence, which they give to the camels and other beaſts of burden, when they happen to fall ſick.

Yet this opinion is contradicted by others, who maintain that the rock on which the miracle was wrought, has long ſince been detached from the mountain, and now lies in the plain of Rephidim, on the weſt ſide of it; and this block of granite, which is deſcribed to be about eighteen feet ſquare, has a channel, which appears to have been worn by a current of water, and is now partly covered with moſs, as are ſeveral holes of different depths and diameters, in various parts of this ſtone, and ſome of them appear to be actually incruſted by the paſſage of water through them; ſo that a reſpectable and reverend traveller ſeems to entertain no doubt, but the water which ſo miraculouſly flowed to quench the thirſt of the parched Iſraelites, was drawn from this identical rock.

But a ſtill more modern traveller, of equal credit, and who lately filled the higheſt offices of the church in a neighbouring kingdom, was ſhewn another rock in the road from the convent of Suez, bearing the ſame marks in all reſpects as that laſt deſcribed, and as ſtrongly atteſted to be the ſtone which yielded this refreſhing ſtream.

And to add to the difficulties which ariſe on this ſubject, the Venetians have long preſerved in their church of St. Mark, a like piece of marble, diſtinguiſhed by the ſame appearances, which they affirm to have been brought from Mount Sinai, and to be the ſacred ſtone from which, in obedience to the commands of the prophet, a plentiful ſupply of water was obtained, for the choſen people of God.

Perhaps, if thoſe who examine into this matter on the ſpot, could diveſt themſelves of that religious awe, and thoſe impreſſions which naturally take place, on a ſpot ſo particularly celebrated for circumſtances in which the immediate interference of Divine Power was viſible; it might be diſcovered, that thoſe apppearances in theſe ſeveral rocks, or pieces of marble, are by no means preternatural, but might be obſerved in a variety of other inſtances in this country, where the few ſprings which are found ariſe generally on the ſides of mountains, and among rocks and precipices, and the water in it's courſe to the plain may naturally produce thoſe appearances which have ſanctified the ſeveral pieces of marble we have mentioned, and in the words of one of the travelled divines whoſe works we have quoted, "*filled the minds of beholders with religious ſurprize.*"

In that part of Mount Sinai which lies weſt of the plain of Rephidim, are many projecting precipices, which are compoſed of a hard marble, of a red colour, and ſomewhat reſembling porphyry, only that many pieces of theſe rocks are veined with the repreſentations of trees, plants, and herbs, which being cut into ſmall pieces, and thoſe choſen which are moſt perfect, are imported into Great Britain, under the name of Mocha ſtones; though ſome writers contend that theſe ſtones are actually pebbles, which are found on the ſhores of the Red Sea, and being cut and poliſhed, exhibit thoſe beautiful appearances we have juſt deſcribed.

The religion of Arabia hath been already fully deſcribed in our account of the life and doctrines of Mahomet, and of the faith and practice of the Mahometans in Aſian Turky; but the deſcription of the two cities of Mecca and Medina, the one the birth-place, and the other the aſylum of the prophet, together with the moſque or temple in the former, the great object of the Mahometan pilgrimages, and an account of the xerif or pontiff of Mecca, remain to be given in our preſent geographical hiſtory of Arabia.

The xerif of Mecca is nearly as much the ſucceſſor and repreſentative of the ancient caliphs of this country, as the pope of Rome is of the emperors; both being allowed to be the ſupreme heads of their reſpective religions or churches, and both having temporal as well as eccleſiaſtical ſovereignty. The xerif of Mecca is ſaid, however, to acknowledge the protection of the Turkiſh empire, and to be tributary to that power.

Like the pope, alſo, this eccleſiaſtical ſtate owes it's exiſtence to religious ſuperſtition, it's own ſtrength being wholly unequal to it's ſupport: but the authority of the xerif is much more extenſive than that of the pope, as the doctrines of Mahomet have prevailed over a much larger portion of the world, than thoſe of chriſtianity; nor have any of the profeſſors of the former religion ventured to apoſtatize from their ſpiritual ruler; add to this, that the office is hereditary, and the family who poſſeſs it, as well as thoſe who may claim it in default of male deſcendants, are to prove their immediate deſcent from ſome branch of the family of Mahomet; and it will not appear ſurprizing that the profeſſors of his religion, in all quarters where it has prevailed, ſhould pay their homage to the ſucceſſors and relations of the founder of their faith, the prophet in the obſervance of whoſe doctrines they expect temporal proſperity and eternal felicity.

The xerif, ſo lately as the year 1776, viſited the port of Judda, where a Britiſh man of war then lay, and notwithſtanding he is in general difficult of acceſs to ſtrangers, he ventured on board this ſhip; and having inſpected every part of her with great curioſity, and much to his ſatisfaction, and received thoſe marks of reſpect and civility which every commander in the Engliſh navy knows how to pay with propriety where they are due, he departed,

parted, expreſſing a high ſenſe of the treatment he had received, and leaving liberal marks of his bounty for the crew. This xerif is repreſented to have been at that time a very young man, of a complexion ſo ſwarthy as to approach nearly to the blackneſs of a negro; but he is deſcribed as well made, lively, active, and intelligent. His military forces are ſaid to conſiſt of an inconſiderable body of infantry only, which is ſomewhat extraordinary in a country which furniſhes ſuch excellent horſes to mount cavalry, and where thoſe troops might be employed ſo much more advantageouſly than foot.

The revenues of the xerif are derived from lands his own private property, let to farm to petty princes, who ſubdivide them among their dependants, at certain rents, payable in produce from an annual tribute on the growth of corn, fruits, and other productions of the earth, and on the increaſe of cattle; from the port duties and cuſtoms of Judda, Yambo, and part of Mocha; from the internal duties levied on caravans travelling through his dominions; and, above all the reſt, from the vaſt concourſe of pilgrims which annually viſit the ſacred temple from every quarter of the eaſt, and who individually contribute, in a variety of ways, to the ſupport of the power and dignity of the xerif, the great patron of Mahometaniſm, and the choſen guardian of this ſacred ſpot.

The city of Mecca is ſituate in the latitude of 21 degrees 20 minutes north latitude, in a valley, ſurrounded at ſome diſtance by mountains of no very conſiderable height, but which have ſupplied the ſtones with which the city is built: it lies about a day's journey from the Red Sea, is wholly defenceleſs, and is by no means remarkable for elegance of building, nor is it well ſupplied with water, having very few ſprings, and thoſe moſtly dry in the hot ſeaſons; and one ſmall ſtream, the water of which is unpleaſant to the taſte, and unwholeſome, occaſioning boils and blotches on the ſkins of thoſe who drink it for any conſiderable length of time; ſo that the inhabitants depend principally on rain water, which they receive and preſerve in ciſterns prepared for that purpoſe.

The reſidence of the xerif is at a caſtle called Marbaa, at the foot of the mountains, about a league from the city, where he has the benefit of good water, as well for uſe as for the refreſhment of his gardens.

On the ſummit of one of the mountains with which Mecca is ſurrounded, is a cave which is ſhewn as a place of devotion of the prophet, who, in his holy retirement hither, is believed by his followers to have received from heaven, by the hands of the angel Gabriel, the law and thoſe precepts which he afterwards promulgated, and which being collected, form the Koran, the ſacred repoſitory of the Mahometan faith, and the director of their practice.

But it is the Temple of Mecca, the object of ſo many thouſand pilgrimages, which contributes to the riches, fame, and dignity, of this otherwiſe contemptible city: and hither, according to the inſtitution of the prophet, annually reſort an incredible number of devotees, collected from every quarter of the world where the religion of Mahomet hath been received; every follower of his doctrines being ſolicitous to perform an act of devotion, which, without being abſolutely required to be repeated, atones for paſt ſins, ſhields the performers of it from the commiſſion of future offences, and enſures them a perpetuity of thoſe voluptuous enjoyments, which they are taught to expect in thoſe regions of bliſs to which they are to gain undoubted admiſſion, by the merit of this compliance with the injunctions of their prophet. Sovereign princes atone for neglecting to perform this duty perſonally, by ſplendid embaſſies and rich preſents; and inſtances have occurred, within a very few years, of amazing ſums offered in this way to deprecate the wrath of Heaven, which was ſuppoſed to be directed againſt the family of a prince who had omitted to viſit the ſacred Temple of Mecca.

The temple is in the center of an area, ſurrounded with buildings which form a piazza or colonade on all ſides of it; and theſe buildings are appropriated to the reſidence of certain devotees of different Mahometan ſects, who ſpend their lives in reading, praying, and other religious acts, and are ſupported by the pious contributions of the numerous pilgrims, none of whom fail to make ſome offering for this purpoſe. The ſquare within the piazza, which is of conſiderable extent, is gravelled, except the paths leading from forty-two doors, which are the entrances to the ſquare, to the door of the temple itſelf; and theſe paths or footways are paved with ſtones of regular form and equal ſize.

The ſacred building, which as we have already obſerved, ſtands in the center of this area, is a ſquare, each ſide of which may be about twenty-four yards in length and ſeven in height; the walls are compoſed of large hewn ſtones, and the whole is executed with the utmoſt plainneſs and neatneſs; the door [illegible] with ſilver plates, wrought and ornamented, and the aſcent to it is by a flight of low [illegible], formed with the ſame ſtones as the wall; the roof is flat, and covered as the other terraces on the tops of the houſes in the eaſt, with a mixture of ſand and lime; over the whole is a canopy or covering of ſilk, embroidered with letters of gold, and ornamented with a fringe of the ſame materials; this covering is a preſent from the Grand Signior, and is annually renewed by the caravan which proceeds from his dominions to Mecca with pilgrims, two camels being choſen to carry by turns this ſacred offering, which is received with much ceremony, by the eccleſiaſtics of that place, the xerif himſelf aſſiſting in placing it, after the old covering has been removed, which he appropriates to his own benefit, cutting it into ſmall pieces, which are purchaſed at extravagant rates by the pilgrims, who wear them about their perſons as preſervatives againſt dangers, and when they die, direct theſe ſacred relics to be fixed to the winding-ſheet with which their bodies are wrapped for interment.

Even the camels who are the bearers of the new covering partake of a certain degree of reſpect, not being ſuffered to be employed in any other labour for a year after they have performed this ſacred office; an exemption from which, however, the poor beaſts derive little advantage, being liable after that time to all the accuſtomed ſeverities of burden and travel.

The rain which, penetrating the covering, is carried off from the roof by a long ſpout, which is by ſome reported to be of pure gold, is received by the pilgrims upon any part of their bodies with ſingular ſatisfaction: thoſe who are ſprinkled with this holy water promiſing themſelves a ſuperior portion of happineſs; and if they can procure a draught of it, they eſteem it the greateſt bleſſing they can receive from Heaven, as a certain earneſt of it's future favour and peculiar protection. Nay, the very pigeons, which in amazing numbers inhabit the walls of the buildings which ſurround this temple, are ſanctified; and happy is the devotee who can prevail on them to eat corn out of his hand, or pick up what he ſcatters for them on the ground.

This holy temple is only opened eight, or according to ſome writers, four days in the year, for the reception of male pilgrims, and the like number for females; the men being admitted to viſit it one day, and the women the next; but the feaſt of the Bayram ſeems to be the favourite ſeaſon for the reſort of theſe enthuſiaſts to Mecca, this being the grand feſtival of the diſciples of Mahomet.

Pilgrims are not permitted to ſtay long within theſe ſacred walls, the great numbers who throng to enjoy this envied privilege rendering it neceſſary to limit their continuance in it; nor is there any thing remarkable within it to engage their attention, the roof being ſupported by pillars of wood and a few lamps of ſilver, ſuſpended by bars of iron, ſupplying it with light; on the outſide it is ſurrounded by a broad pavement, on which a number of pillars of braſs ſupport lamps which are lighted by night and illuminate the whole ſquare.

The principal relics which attract the devotion of pilgrims, are a black ſtone which is depoſited in the corner near the door of the temple, and which is reputed to have been brought from heaven by the angel Gabriel at the creation of the world, in a ſtate of perfect whiteneſs, and to have undergone the change which has brought it to it's preſent colour, on account of the ſins of mankind, which are ſuppoſed to be marked on it, for an eternal memorial of their ingratitude to their great Creator and Benefactor: and another ſtone which receives the water from the ſpout above deſcribed, and which ſtill continues white, being ſuppoſed to cover the ſpot in which Iſmael lies interred.

But there are alſo other objects which engage the attention of the devout pilgrim: about twelve paces from the temple, on the eaſt ſide of it, is the ſepulchre of Abraham, who is believed to have founded this temple at the expreſs command of the Almighty; ſome, however, contend that the patriarch was not interred in this place, but that the ſtone, which is ſuppoſed to be ſepulchral, only marks the ſpot on which he ſtood to ſuperintend the erection of the building; and in confirmation of this aſſertion, pretend to ſhew the prints of his footſteps, miraculouſly preſerved, to perpetuate the inſtitution of a place of worſhip under the direction of God himſelf; but which ever of theſe opinions is neareſt the truth, from which they are both moſt probably very remote, the ſtone is incloſed within rails of iron, and covered with a canopy of ſilk, embroidered with gold.

To the left of this incloſure is the well called Zemzem, which is believed to be the fountain in the Wilderneſs where the angel of God found Hagar, when ſhe fled from the cruelty of her envious miſtreſs Sarah: to the unwholeſome water of this well, the Mahometans aſcribe, among other virtues, that of purifying them from corporeal pollution or corruption, and as they drink of no other whilſt they remain at Mecca, they are at firſt affected with boils and eruptions on their ſkins, which are afterwards carried off by a violent purging; and this effect on their bodies, they conſider as typical of ſpiritual purification; and to communicate this bleſſing to thoſe who have not yet undertaken the pilgrimage, they carry bottles of this hallowed water to their homes, and diſtribute it in ſmall portions among their friends, who ſip it and apply it externally for the mutual welfare of their ſouls and bodies.

The numbers who annually perform this pilgrimage are ſuppoſed to amount to forty thouſand, collected from almoſt every part of Aſia and Africa, where the Mahometan religion has prevailed; Perſia, however, contributes to this concourſe in a much ſmaller degree than any other country where this faith is univerſal, the monarchs of that empire having, as has been already obſerved, very wiſely ſubſtituted a pilgrimage within their own dominions, to prevent the emigration of the inhabitants, and the expenditure of ſo much wealth in a foreign nation.

Thoſe who journey to Mecca, from the various parts of Aſia, travel with caravans in the manner which has been before deſcribed; but the inhabitants of Africa who undertake this pilgrimage, generally embark at Suez, a port of the Red Sea, and ſituate at the northern extremity of the weſt gulph of that water, where veſſels attend at certain ſtated ſeaſons, and tranſport them to Rabbock, a ſmall harbour within a few days journey of Mecca, where they are ſet on ſhore, and proceed to the holy city by land.

But from whatever country, or in whatever manner, theſe pilgrims perform their journey, they indiſcriminately conform to certain ceremonies on their approach to Mecca, and during their continuance in that place; a ſtrict attention to which, ſeems to be an indiſpenſible obligation on all ranks of people.

When they arrive within a day's journey of Mecca, they diveſt themſelves of their ordinary apparel, which they reſume no more till they have compleatly performed their pilgrimages; their cloathing now conſiſts of two looſe garments or cloths, one round their ſhoulders reaching to the waiſt, and the other from that part to the middle of the leg; their heads and feet are left bare, except that the bottoms of the latter are ſometimes protected by ſandals. And this auſterity of dreſs is alſo to be accompanied with great purity of manners; to which end, they totally ſuſpend all engagements in their uſual occupations, and even in the common concerns of life; and during this ſeaſon of relaxation from worldly buſineſs, they are ſo careful not to deprive any being of exiſtence, that it is ſaid they permit vermin to prey on their bodies with impunity, being either too deeply immerſed in religious contemplation to attend to their depredations, or being reſtrained from even diſturbing them by the motives of tenderneſs and univerſal benevolence.

As the pilgrims approach Mecca, they are alſo met by certain miniſters in the temple of the lower order, who make it their buſineſs to inſtruct pilgrims in the rules they are to obſerve whilſt they are in the performance of this important duty; and theſe people alſo ſerve as guides and conductors to the ſeveral ſacred ſpots they are to viſit, the fountains where they are to purify, and the particular places where they are to perform certain acts of devotion, according to eſtabliſhed cuſtom.

On their arrival at Mecca, they are immediately led to one of the entrances into the ſquare of the temple, which is particularly diſtinguiſhed by the appellation of the Gate of Peace; here they leave their ſandals, and entering bare-foot, they are inſtructed by their conductors in a certain form of prayer, which they utter with great appearance of devotion, and with many geſticulations, expreſſive of their joy at being admitted to a ſight of the ſacred building, round which they traverſe ſeven times, and then follow their guides into the ſtreet, in imitation of whom they effect to be elevated almoſt to madneſs, ſometimes running, at other times walking, and then ſtanding ſtill for ſeveral minutes at a time; and having in this manner made the circuit of the buildings which ſurround the ſquare, they retire to their lodgings for the night.

On the ſucceeding morning they return again to the temple, and are admitted into the ſacred building, where having dedicated themſelves to God and his prophet in the terms preſcribed to them by their conductors, they viſit the other holy ſpots within the ſquare, and drink of the waters of Zemzem; and having thus far compleated the immediate ceremonials of the pilgrimage, they are at liberty to throw off the garb of mortification, and reſume their accuſtomed apparel.

But as the pilgrims generally remain at Mecca a week or ten days, they perſiſt during that whole time, in daily, and almoſt hourly viſits to the ſquare of the temple; and here they not only perform their ordinary devotions, but continue to walk round it repeatedly till their ſtrength is exhauſted, kiſſing the black ſtone already mentioned, and repeating particular prayers or portions of the Koran at ſtated periods. And when they can no longer endure the fatigue of farther perambulations, they ſit down on the pavement or gravel, and contemplate with ſeeming rapture the manſion favoured by Heaven.

Nor have they yet attained all the ends of their pilgrimage; they are ambitious of the title of hadgee, or ſanctified, which is to be obtained by the obſervance of other ceremonies. For this purpoſe they once more ſtrip themſelves of their cloathing, and aſſume the habit of mortification; and at a certain fixed ſeaſon, they proceed to a hill, ſome leagues diſtant from Mecca, called *Gibel el Orphet*, or *the Mount of Knowledge*; and here they make formal confeſſions of their tranſgreſſions; and having bewailed their iniquities with ſighs, tears, and all the ſtriking appearances of penitence, they are at once ſaluted by the chief attending imaum, or prieſt, by the title of hadgees, which they retain during the remainder of their lives.

The acceſſion of this honour is no ſooner announced by the ſound of trumpets and other inſtruments of muſic, than the whole cavalcade of pilgrims deſcend the hill, on their return towards Mecca; but they halt for the firſt night about a league from the Mount of Knowledge, and on the following morning each pilgrim collects a certain number of ſmall ſtones, one third part of which are thrown at a pillar which is fixed at a place called Mina, being the termination of the ſecond day's journey, and which is ſuppoſed to be the ſpot on which Abraham intended to offer up his ſon Iſaac; and this caſting of ſtones ſeems to be emblematical of caſting away their ſins: the other two third parts of the ſtones, are employed in like manner at two other pillars erected to perpetuate ſome other events of their traditional hiſtory. And theſe burdens being diſpoſed of, the whole company lay aſide their habits of mortification, and betake themſelves to mirth and feaſting; being ſupplied with ſheep by the neighbouring ſhepherds, of which every pilgrim who can afford it purchaſes one, and diſtributes the greateſt part of it to thoſe who are unable to provide for themſelves.

Having ſpent three days in feſtivity, they all return in proceſſion to Mecca, where they are not ſuffered to remain long, their departure being required to make room for other pilgrims. At certain ſtated ſeaſons, and always after the pilgrims have been conducted to the Mount of Knowledge, a fair is held for various commodities, and particularly the manufactures and produce of India, which are expoſed to ſale in great quantities; among other purchaſes, the pilgrims uſually provide themſelves at this fair with the winding-ſheet in which they intend their bodies ſhall be wrapped for their interment; and this is compoſed of fine linen, and ſanctified by being dipped in ſome of the holy water which deſcends from the roof of the temple.

On the day preceding the departure of the pilgrims from Mecca, all thoſe who journey in one company aſſemble together, and take a ſolemn leave of the object of their pilgrimage; having as uſual perambulated about the temple, reviſited all the ſacred ſpots and relics, and performed their ſeveral acts of devotion and adoration, they retire from the ſacred ſcene backward, keeping their eyes fixed on the ſuppoſed dwelling place of God and his prophet Mahomet, and continue to repeat portions of their Sacred Writings, till they reach the door by which they are to quit the ſquare, when they affect to burſt into extaſies of grief, and having taken one agonizing look, they haſten into the ſtreet, and retire to prepare for their journey, which they begin at day-break on the ſucceeding morning.

We have already offered our opinion as to the motives by which Mahomet was influenced in the eſtabliſhment of thoſe pilgrimages, and in the repetitions of them during his life; nor will it be difficult to account for the pains taken by thoſe who are intereſted in the profits of them, to encourage the credulous and devout to undertake a journey to Mecca, which is to procure them the forgiveneſs of all their tranſgreſſions, and temporal and eternal felicity; but we confeſs ourſelves at a loſs to diſcover on what grounds of reaſon or policy, the ſovereigns of remote nations, and in particular the emperor of the Turks, can countenance emigrations, which carry immenſe riches out of their reſpective territories, and occaſion a conſiderable waſte of inhabitants; many of thoſe who undertake this pilgrimage, periſhing by the way from want, fatigue, and the ordinary perils of long journies through inhoſpitable climates, where the influence of the burning winds alone frequently ſweeps whole caravans, and others are overwhelmed and buried in clouds of ſhifting ſands.

Perhaps it may be ſuppoſed that the law of Mahomet, which enjoins ſuch ſtrict and unreſiſting ſubmiſſion to the governing powers, will be moſt ſtrongly enforced on thoſe who have thus voluntarily devoted themſelves to the ſervice of God; and that thoſe who have in this manner ratified their faith, and renewed their ſubſcription to all the doctrines of the prophet, will be more likely to yield to that deſpotic ſway, with which the tyrants of the eaſt rule the unhappy people who are deſtined to bear the yoke of ſlavery, and groan under the hand of oppreſſion.

But however the pilgrimage may diſpoſe thoſe who make it to be dutiful, obedient, and ſubmiſſive ſubjects, it is not ſuppoſed to endow them with any extraordinary virtues as citizens; on the contrary, thoſe of other religions, who live among the Mahometans, have many proverbial expreſſions, which mark an opinion by no means favourable to theſe peregrinations among them: it is commonly ſaid that one pilgrimage to Mecca makes a man a ſharper, a ſecond a knave, and a third an avowed villain; and it is not improbable that this ſolemn renewal of their faith may increaſe their inveteracy againſt unbelievers, and diſpoſe them to act injuriouſly towards thoſe who refuſe to receive the law of that prophet, in compliance with whoſe injunctions they perform this dangerous and fatiguing act of devotion.

About ſeventy leagues to the northward of Mecca, about twenty to the weſt of the Red Sea, and in 24 degrees 30 minutes north latitude, lies the city of Medina, celebrated for having been the aſylum of Mahomet when he was expelled from his native city of Mecca, for being afterwards his favourite place of his abode, and by his own direction of his interment, though as we have already remarked all travellers and hiſtorians do not agree in this point, ſome contending that the body of the prophet was after various diſputes depoſited in the temple of Mecca.

The city of Medina is ſituate in a well watered plain, and is ſurrounded with a wall of brick; it contains about a thouſand houſes partly built of the ſame materials and partly of ſtone; but they are by no means remarkable for elegance, being ſo low as ſeldom to exceed one ſtory.

But Medina contains ſeveral magnificent moſques, and particularly that in which is the tomb of the prophet, and which by way of pre-eminence is called, *Mos a Kibu*, or *the Moſt Holy*; this building, which is about thirty yards in length and twenty in breadth, being an oblong ſquare, is ſupported by a number of columns to which are fixed lamps in great abundance; immediately under a dome ſtands the tomb, which is of white marble, encompaſſed with rails or a baluſtrade of ſilver, and ſurrounded with curtains of damaſk fringed with gold; from the baluſtrade within hang many ſilver lamps, which are lighted every night, and thoſe only whoſe duty it is to take care of theſe lamps are admitted within the rail.

It may not be improper to take notice of a vulgar idea, that the roof of this temple contains a load-ſtone of aſtoniſhing ſize, by the attraction of which the coffin, which incloſes the body of the prophet, and which is ſuppoſed to be of iron or ſteel, is ſuſpended in the air between the floor and covering of the moſque; but the deſcription we have already given of the tomb compleatly refutes this abſurd and groundleſs report.

There are but few other towns or cities of Arabia which deſerve notice: Aden, which lies between the Gulph of Perſia and the Red Sea, was once a place of ſome conſequence; but it's trade is now principally removed to Mocha, though it ſtill contains five or ſix thouſand inhabitants; it is defended by cannon, placed on the eminences of mountains, with which it is cloſely ſurrounded; and from the ſame mountains the city is ſupplied with water by an aqueduct, which conveys it to a reſervoir juſt without the city; the houſes are better built than thoſe of Medina, containing two ſtories, with the convenience of terraces on the top, as in other parts of the eaſt. Upwards of two centuries ago the Turks made themſelves maſters of Aden, and committed horrid acts of barbarity; but they were ſoon expelled by the Arabian prince of Yenen, whoſe conqueſt was attended with circumſtances of equal cruelty.

Before we proceed to deſcribe the celebrated ruins of Palmyra, it may not be improper to make ſome enquiry into the origin and hiſtory of this once magnificent city; but though for this purpoſe we ſhall conſult both the ſacred and profane hiſtorians, we are apprehenſive our reſearches will do little more than enable us to form probable conjectures, the writings of either affording little information, the authenticity of which may be relied on.

In Holy Writ we are informed that Solomon, the ſecond king of Iſrael, built *Tadmor in the Wilderneſs*, and by this name the city, or rather ruin of the city of Palmyra, is known at this day among the Arabians; and prophane hiſtorians alſo aſſert that Palmyra was built by Solomon, the ſon of David, on the ſpot where his father ſlew Goliath, the giant, in honour of that atchievement; and this coincidence of hiſtory is ſomewhat confirmed by the traditionary relations of the preſent inhabitants of this part of Arabia; who, among the remains of Palmyra, affect to point out parts of the buildings, as having been appropriated to different uſes; ſuch as the apartments allotted to his concubines, a tomb which they ſuppoſe was erected to perpetuate the memory of ſome particular favourite among the numerous females devoted to his pleaſure, and ſeveral other deſtinations; which ſeem all to have been rather appointed by fertile inventions to amuſe the credulous vulgar, than by the uxorious monarch to whom they give the credit of theſe erections; though they ſuppoſe ſuch works of grandeur were not effected in a place ſo apparently deſtitute of materials, without ſome preternatural aſſiſtance.

But there can remain but little doubt that the ancient city of Tadmor was compleatly demoliſhed by Nebuchadnezzar in his approach to the deſtruction of the capital of the Jewiſh empire; as no mention is made of it either by that accurate hiſtorian Xenophon, who ſo elaborately deſcribes other parts of this deſart in his celebrated account of the retreat of the younger Cyrus, nor in any records extant of the marches and conqueſts of Alexander the Great, though his route to the Euphrates lay acroſs the ſame deſart.

From the probable deſtruction of it by Nebuchadnezzar, we are totally in the dark, nor can the ſmalleſt traces be found, by which the æra of it's re-edification can be fixed, or to whom that work may be attributed; the Roman hiſtory continuing equally ſilent with reſpect to the fate or condition of this city, till one of their hiſtorians mentions an attempt of Mark Antony, to ſeize and plunder it, in the decline of that republic; at which time it appears from the ſame hiſtorian to have been a populous and flouriſhing city, the inhabitants of which were merchants, whoſe traffic was not confined to the produce of their own country, but extended to that of India, with which they had at that time communication; and as this hiſtorian offers as an apology for this outrage of the Romans, an aſſertion of their commander, that the Parthians had committed ſome breach of the neutrality which ſubſiſted between them and the republic, it muſt be underſtood that Palmyra muſt have been then conſidered as a Parthian city, or that it was in confederacy and alliance with that country; and though towards the fall of the Roman greatneſs it appears from the inſcriptions on certain coins to have been a province of that empire, yet it is probable that it roſe in grandeur and riches after the attack of it by Mark Antony, and that the inhabitants, who, to avoid his fury, retreated with all their moſt valuable effects acroſs the Euphrates, and defended the paſſage of that river againſt his army, returned and reſettled at Palmyra, as ſoon as peace and order were reſtored; as it may be gathered from various inſcriptions which have been found among theſe ruins, that in about half a century after the laſt-mentioned event, the inhabitants of Palmyra indulged in a variety of luxurious and expenſive pleaſures.

From the attack of Mark Antony, however, no notice is taken of this city till the reign of Gallienus, when we find the throne of Palmyra filled by Odenathus, at that time an active and ſucceſsful ally of the Roman empire; and who in the war between that ſtate and Perſia, after the armies of the former had been diſgraced in various battles, with the ſhattered remains of them only, attacked, and in his turn overthrew the victorious monarch of Perſia, ſcattering his army, and purſuing the fugitives even to the capital of the kingdom.

But from what race Odenathus ſprung, or by what means he became poſſeſſed of the throne he enjoyed, we are wholly uninformed; the beſt accounts of this prince being ſo obſcure as to leave us totally in the dark as to his origin, and to give us very imperfect ideas of his life and actions: concerning his death hiſtorians have been ſomewhat more explicit, as they generally agree, that after having expelled the Goths out of Aſia Minor, where under Baliſta their leader they had committed horrid enormities, and being for this and former acts of friendſhip and favour to the Roman empire, declared Auguſtus, and inveſted with an equal ſhare of the imperial honours and powers, he was murdered by the treachery of his nephew or kinſman Mæonius; his ſon Herodes ſoon after meeting the ſame fate, and the murderer uſurping the throne and government, which he did not long enjoy, receiving the reward of his villainies from the hands of the very perſons he had employed in the actual commiſſion of them.

But of Zenobia the queen of Odenathus, our accounts are ſomewhat more perfect, ſo that hiſtorians have even undertaken to deſcribe her perſon, which in ſtrict conformity to the accounts given of all heroines, is repreſented to have been uncommonly beautiful; her mind was of courſe the counterpart of her exterior excellence; ſhe was ſtrictly juſt, yet mild in diſpoſition, liberal without profuſion, open, candid, chaſte; and what might add to the luſtre of a female character in thoſe remote ages, ſo brave, that her conduct in the field has been recorded with the higheſt eulogiums, by Aurelian, a Roman emperor and hiſtorian.

To theſe qualifications are to be added, learning and deſcent; for ſhe is ſaid to have been perfectly acquainted with the Egyptian, Greek, and Latin languages, and to have been poſſeſſed of a fund of hiſtorical knowledge; and though we are wholly unacquainted with the family of Odenathus her huſband, yet Zenobia boaſted of having Ptolomy and Cleopatra in the liſt of her anceſtors.

But however well we are informed of the character and conduct of Zenobia, we are left to gueſs at the motives which could induce her to renounce ſo ſplendid an alliance as that of Rome, and which promiſed ſo much in favour of her ſurviving offspring; yet certain it is, that ſoon after the deaths of Odenathus, his ſon, and the uſurper Mæonius, the government having fallen upon Zenobia, both as the relict of the king and the natural guardian of his children, ſhe appeared in arms againſt the Roman power, and having given battle to

Heraclianus, who commanded the troops of that empire, he was totally overthrown, his army diſperſed, and Syria, Meſopotamia, and part of Aſia Minor, being ſubdued to her government, ſhe turned her arms againſt Egypt; and having entruſted the conduct of an expedition into that country to Zabdas, a veteran officer, who had ſerved under the banners of Odenathus, he executed his commiſſion with ſuch zeal and fidelity, that this whole province was alſo added to the conqueſts of his royal miſtreſs; though not without ſome ſevere ſtruggles on the part of the Roman troops, who were ſtationed in this country, and ſome checks received by Zabdas, whoſe army had been once nearly expelled from the newly acquired territories; till the chief, availing himſelf of the ignorance of Probus, the Roman prefect, who attempted after his ſucceſſes to cut off the remains of his retreating foe, without being acquainted with the country, lay in ambuſh with his Palmyrenes, and as the Romans advanced, ſurrounded and deſtroyed the whole army; the leader himſelf, with that ſavage and enthuſiaſtic ſpirit of honour, which was then held in high eſteem, periſhing by his own ſword, to avoid adding his captivity to the triumphs of the conqueror.

Thus was a new and mighty empire raiſed in the eaſt, but the foundation was too narrow to enſure it's continuance: the Emperor Claudius, alarmed at the progreſs of Zenobia's arms, determined to oppoſe it with all the forces of the empire, which he was collecting for this purpoſe, when he was carried off by the plague, leaving to his ſucceſſor Aurelian, the performance of a taſk ſo eſſential to the honour and intereſt of the empire.

And now the brilliancy of Zenobia's reign began to be over-clouded, and the tide of ſucceſs which had flowed ſo rapidly, ſeemed to abate. The Emperor Aurelian had no ſooner ſettled the internal diſorders of the empire, and driven back within their bounds thoſe northern nations, whoſe irruptions had threatened deſtruction to the ſtate; than he turned his whole attention to curb the power and reſtrain the extending conqueſts of the new eaſtern empreſs, the fame of whoſe arms had ſtruck terror into the ſurrounding provinces, and rendered the Roman Eagle contemptible in the eyes of all the nations of Afric and Aſia.

Having for theſe purpoſes drawn together an army of ſufficient force, and having croſſed the Boſphorus, and poſſeſſed himſelf of Tyana, in the province of Cappadocia, he continued his route to Antioch, which he ſoon got into his hands, by thoſe allowable arts of war which prevent the effuſion of human blood; and having ſhortly after defeated the queen's armies in two different battles, the eaſtern provinces were in conſequence of theſe actions brought back to their allegiance; and by a fatal, but not uncommon viciſſitude of fortune, ſhe who a few months before reigned ſovereign miſtreſs of the eaſt, ſaw herſelf ſtripped not only of her new acquiſitions, but of all her original territories, and confined within the walls of her capital.

Nor did the Roman conqueror permit her to reſt in ſecurity even in this aſylum; he inveſted the city of Palmyra, which was defended with all the alacrity and zeal which the beauty and oratory of their beloved ſovereign could inſpire; ſo that Aurelian finding the reſiſtance ſo formidable as to threaten the deſtruction of great part of his army, offered the unfortunate queen ſuch terms as prudence ſhould have induced her to accept;

but actuated by a ſpirit above controul, and an exalted ſenſe of her own dignity, ſhe rejected the conditions on which ſhe might have obtained peace and ſafety; and preferring an attempt to engage the Perſians in an alliance, and to obtain ſuccours from them, to what her pride repreſented as a diſhonourable ſubmiſſion, ſhe endeavoured to reach the Perſian dominions on a dromedary, and depended on the ſwiftneſs of the beaſt to carry her beyond the reach of purſuit; but her former good fortune had forſaken her, and ſhe fell into the hands of the enemy as ſhe was croſſing the river Euphrates.

Palmyra was now ſurrendered to Aurelian, who committed no outrages on the inhabitants, but contented with the ſpoil which fell into his hands, he garriſoned the city with ſix hundred archers, and proceeded with the royal captive to Emiſſa, or Emeſa.

Zenobia being now in the poſſeſſion of her conqueror, ſeemed to be forſaken by that ſpirit which had hitherto diſtinguiſhed and ſupported her; her diſpoſition ſeemed to have changed with her fortunes, and the haughty princeſs who had declared her preference of death to diſgrace, now condeſcended to court the favour of her ſubduer, by meanly diſcovering thoſe whoſe advice had influenced her to reject the terms he had offered, who were ſacrificed to the unmanly wrath of the vindictive Roman; nor could the merit of the celebrated Longinus, a writer of the firſt reputation, ſhield him from the vengeance of the enraged emperor; his life paid the forfeit of his offence, and he met his fate with the firmneſs of a man, and the dignity of a philoſopher; whilſt his betrayer was reſerved to grace the triumph of Aurelian, and after having endured the ſhame of being exhibited in this public ſpectacle, ſhe married a private citizen, and ended her days in a villa towards the banks of the Tyber, which, together with ſome adjoining lands, were beſtowed on her by the emperor, in exchange for her kingdoms and throne.

Though the city of Palmyra was thus reduced to the mortifying neceſſity of receiving a Roman garriſon, the yoke of ſubjection ſat by no means eaſy on the necks of the degraded inhabitants; who, diſguſted with the manners of their conquerors, and conſcious of the ſtate of freedom from which they had fallen, determined once more to take arms, and expel or deſtroy the invaders of their rights; and the reſiſtance of the garriſon having compelled the inhabitants to adopt the latter meaſure, they were obliged to put every Roman to the ſword.

But as thoſe who are urged to deſperate efforts ſeldom act under the guidance of prudence, or attend to the ſuggeſtions of reaſon; the unfortunate Palmyrenes ſoon found that their attempt to regain their liberty had been ill-timed and premature: had they waited till the conqueror had been returned to Rome, and his armies diſbanded, they might have ſtrengthened their hands by inuring the whole body of the people to arms, or calling in ſome neighbouring ſtate, jealous of the Roman power, to their aſſiſtance; and by the time a new army had been levied, and freſh preparations made, it might have been found a difficult taſk to have ſubdued a people prepared for the attack, and contending for the deareſt privileges of human nature.

But the blow was ſtruck while Aurelian was yet on his march, and before he had reached the Roman capital; and he was no ſooner informed of this unexpected event, than he turned back, and having inveſted the city with an army fluſhed with victory, and big with conqueſt, the unfortunate Palmyrenes once more fell into the hands of the emperor; who, far from repeating his former lenity, delivered up the city and the inhabitants to the rage of the mercileſs ſoldiers, who put the former to the ſword without pity or diſtinction; and having plundered the latter, reduced it to a heap of ruins: though the celebrated Temple of the Sun was ſome time after reſtored in ſome meaſure to it's ſplendor, out of the gold, ſilver, and jewels, which were found in the royal coffers at the original reduction of the city.

From this time Palmyra continued under the government of the Roman empire, and became a ſtation for ſome of it's troops, as it appears from ſome inſcriptions ſtill or not long ſince legible, that a particular legion garriſoned this city ſo late as four hundred years after the Chriſtian æra; though ſome hiſtorians inſinuate that it ſoon became of ſo little conſequence, that even the garriſon was withdrawn; which may account for our finding no mention of it in the Roman hiſtory later than the reign of Juſtinian, who is ſaid to have ſupplied it with water, either by repairing the ancient aqueducts, or erecting new.

This city of Palmyra or Tadmor, is ſituate in a part of the Deſarts of Arabia Petræa, uſually diſtinguiſhed by the name of the Palmyrene Deſart, or that of Tadmor; in about 33 degrees north latitude, ſeventy leagues to the ſouth-eaſt of Aleppo. In deſcribing theſe noble ruins, we ſhall principally depend on a learned and ingenious modern traveller of our own country, who, with two others, his companions, inſpected them on the ſpot, and made accurate drawings of theſe remains of antiquity, which have ſince been elegantly engraved and publiſhed, and are now to be found in the cabinets of the curious in almoſt every part of Europe.

The approach to the ruins of Palmyra is through a valley between two mountains, in which the remains of an aqueduct which formerly conveyed water to that magnificent city, and probably that which was rebuilt or repaired in the reign of Juſtinian, are ſtill viſible; and on each ſide of this valley are many ſquare towers of a conſiderable height, which were ſuppoſed to have been intended for defence, but appear, upon inſpection, to have been ſepulchres of the ancient inhabitants of Palmyra. Immediately beyond theſe venerable monuments of former ſplendor, the valley grows wider on each ſide, and diſplays a ſtupendous proof of the vanity of human grandeur, in the ſtill magnificent remains which lie ſcattered on every ſide, of ſtructures which were once the admiration of the world; nor can any proſpect be better calculated to impreſs the mind with a proper idea of the inſtability of all the works of man, than ſuch a multitude of Corinthian columns, all of white marble, as riſe on every quarter, with a few intervening walls, marking the ſpots where they once contributed to the ſymmetry, proportion, and order of edifices, the forms of which are no longer diſcoverable, but are blended in undiſtinguiſhed ruin.

A wall which once compoſed a part of the Temple of the Sun, appears to the left of the interior extremity of the valley; and notwithſtanding a great part of it has fallen down, it is ſtill of conſiderable length. Twelve noble windows are ſtill left in it at proper diſtances; and ſtill farther to the left are two more in the other remaining fragment of the wall. Between each of theſe windows, a pilaſter of the Corinthian order ſupports an entablature.

Stothard del. Heath ſculp.

RUINS OF PALMYRA.

Publiſhed as the Act directs by Harriſon & Cº May 1, [illegible]

The ſpace left by the overthrow of part of this wall, extends the view to diſtant rows of columns; and over that part of it which is ſtill ſtanding, riſe the ruins of the temple itſelf; at that end which was formerly ornamented by a portico, is a ſquare ruinous tower, manifeſtly of modern conſtruction, and probably erected by the Turks; and between theſe remains of ancient grandeur are incloſures of corn and olive trees, which the Arabs have ſeparated from each other by mud walls, and which ſometimes interſect magnificent ruins of buildings, which have been compoſed of much richer materials.

Immediately before the modern tower already mentioned, part of a very large column is ſtill ſtanding on it's baſe; and though the higher part, with the capital and entablature, are fallen, yet the beauty and dignity of the whole may be diſcovered from the broken pieces of theſe ornaments which lay ſcattered on the ſurrounding ground. This column is five feet and a half in diameter near the baſe.

Somewhat to the right of the Turkiſh tower, but at a conſiderable diſtance, are the ruins of another comparatively modern building, which appears to have been a Turkiſh moſque, by it's minoret; before it a noble column, of the ſame dimenſions as that broken down, riſes to a much greater height; and ſtill more to the right is an arch of beautiful conſtruction, with a poſtern on each ſide, richly ornamented, from whence a colonade extends; which is four thouſand feet in length, and is terminated by a ſuperb mauſoleum. Many of the columns which compoſed this portico are fallen, and open a view to other ruins, and in other parts the remains of other diſtant ſtructures, bearing marks of ancient dignity, are ſeen through the intercolumniations. Still nearer, and in front of this aſtoniſhing colonade, a ſmall temple remains, rather more entire, and adorned with a noble portico; and more to the right is another temple, the periſtyle of which forms a beautiful object through the columns. Purſuing the ſame courſe to the right, a range of columns appears which ſeem to have belonged to another portico; but before you reach theſe, ſome ruins, preſent themſelves of a building which ſeems to have been a Chriſtian church; and ſtill nearer, and more to the right, are four ſtanding columns, ſtill ſupporting ſuperb entablatures, and are the only remains of ſome grand edifice. To the right of theſe, but more diſtant, are many columns ſupporting a conſiderable part of their entablature; and ſo diſpoſed that they reſemble the periſtyle of a ſmall temple which has been entirely deſtroyed; and nearer, but more to the right, is another mauſoleum, which appears to have been executed with great elegance.

Where the buildings are entirely levelled, the plain is covered with an infinite number of ſcattered columns, ſome with, and ſome without their entablatures and other ornaments; and on all ſides lie rich fragments of broken columns, capitals, and ſtones of a prodigious magnitude.

The diſtant proſpect is terminated by a range of mountains, on one of which ſtands a caſtle, but of leſs ancient and magnificent conſtruction than the ruins we have deſcribed; it is ſurrounded by a ditch, and being at preſent without a draw-bridge, it is inacceſſible. Some veſtiges of a fortification, evidently Turkiſh, are diſcoverable on another mountain at ſome ſmall diſtance.

From any of the ſurrounding hills all theſe noble ruins appear at one view; and as we approach them, our admiration is ſtill excited by the amazing ſize of the columns, and excellence of the workmanſhip with which the ornamental parts are finiſhed, particularly thoſe of the gate, and the beauty of the capitals and entablatures; perhaps, the dignity of the ſcene is heightened from the contraſt which is formed by the miſerable huts of the Arabs, thirty or forty of which are erected in the very court of the great temple.

The remains of walls with which theſe ruins were formerly ſurrounded, may be traced in ſome places, though they are for the moſt part entirely levelled. Theſe ſeem to have taken in a compaſs of about three miles; but it is much more probable that theſe walls incloſed only the public buildings, and not the whole of this flouriſhing and populous city, in confirmation of which opinion, the Arabs point out a tract of land raiſed above the level of the deſart, about ten miles in circumference, which they maintain to have been the extent of the ancient city, and that ruins are ſtill diſcovered there by digging. Indeed, a circumference of three miles muſt have been apparently too narrow for Palmyra in it's ſplendor and proſperity, as the preſent ruins evince that the greateſt part of that ſpace was filled by edifices which could not have been appropriated to private uſes, and the aſtoniſhing magnificence of which inconteſtibly prove the grandeur, and afford probable conjectures as to the magnitude of this ancient city.

Two ſtreams of hot and ſulphureous water flow through theſe ruins; one of which riſes in a grotto, about the height of a man, at a little diſtance to the weſt of the ruins. The whole grotto is a baſon filled to the depth of two feet with the hot water; and this place is ſtill appropriated to it's ancient uſe, having been a bath of great antiquity, as appears from ſome inſcriptions which were diſcovered on an altar dedicated to Jupiter, almoſt on this very ſpot, from whence alſo it may be gathered, that the waters of this ſpring were in high eſtimation, during the flouriſhing ſtate of Palmyra, and were at that time committed to the care of a certain number of the citizens, who were appointed by ballot to this important truſt. The waters of both ſtreams are nearly of the ſame quality, and are eſteemed wholeſome by the inhabitants, and ſalutary in certain diſorders.

It is ſomewhat remarkable, that none of the inſcriptions which have been diſcovered are of greater antiquity than the Chriſtian æra, nor any ſubſequent to the deſtruction of this city by the Emperor Aurelian, except a ſingle one in Latin, which mentions the erection of ſome public buildings by Diocleſian. On two of the mauſoleums already mentioned, inſcriptions are legible in the ſame language, that on one purporting that the building was erected by Jamblicus, as a ſepulchral monument for himſelf and family, in 314, being about the third year from the birth of Chriſt; and the other, containing the like account of it's erection for the ſame purpoſe, by Elabilas Menaius, in 414, or the hundred and third year from the ſame æra; and from the ſimilarity of theſe mauſoleums, in point of elegance and execution, to the remains of thoſe buildings which are now in ruins, it may be inferred, that they are the works of nearly the ſame period of time, though as the workmanſhip of that which bears the lateſt date is moſt perfect, it may be conceived that it was executed whilſt this city was in the zenith of her ſplendor.

Three or four miles within the deſart, to the northward of the ruins of Palmyra, is a valley, which is ſuppoſed to be that of Salt, where David ſmote the Syrians. This valley ſtill ſupplies Damaſcus and the neighbouring towns with great quantities of that commodity; with which the earth is ſo impregnated, that, on digging little more than a ſoot foot deep, the water which lodges there raiſes and brings with it a pure white ſalt, which, after the moiſture is exhaled by the ſun, is gathered and taken away.

Before we conclude this chapter, it may not be improper to remark, that the preſent ruins of Palmyra are not merely the remains of that city in it's moſt ſplendid ſtate, but are compoſed of relics and fragments of buildings and ornaments, which were erected and executed at very diſtant periods of time; and theſe different ruins mark with almoſt unerring preciſion the declenſion of the arts from that æra in which, from the beſt accounts that can be collected, the Palmyrene ſtate had been raiſed to the higheſt pitch of power, dignity, and grandeur, by the unequalled though temporary ſucceſs of Zenobia, to the laſt moments of it's exiſtence, not only as a capital, but even as an habitable city; for it is probable, that it ſcarce ever recovered from the ruinous ſtate to which it was reduced at the laſt capture of it by Aurelian, though it is apparent, from the conſtruction of the Turkiſh caſtle on the hill, and many parts of the walls, and in particular from the alteration made in the different parts of the Temple of the Sun, which ſeem alſo to have been intended to make it defenſible, that it was inhabited ſo late as the eleventh or twelfth century: and, indeed, an hiſtorian and traveller aſſerts, that in the twelfth century it contained, among the other inhabitants, at leaſt two thouſand Jews; from whence it may be concluded, that it was at that time a place of ſome conſequence, though in all probability very inferior in every reſpect to the ſtate and magnificence which it has been deſcribed to have attained in the earlier ages; nor can we place perfect confidence in the accounts of the traveller laſt quoted, who in many inſtances appears to have dealt much in the marvellous, and to have formed many of his opinions, and deduced many of his accounts, rather from ſpeculation and conjecture, than from ſuch authentic facts, and unqueſtionable evidence, as ought to guide the pen of the accurate and faithful hiſtorian.

CHAP. IV.

INDOSTAN.

THAT this country of immenſe extent derives the name of Indoſtan from the river Indus, is admitted without a doubt by writers of all denominations: it is at preſent known, however, by ſome others; ſuch as Mogulſtan, from the ſovereign of this empire, who, being the deſcendant or ſucceſſor of Tamerlane, a Mogulean Tartar, is commonly denominated the Great Mogul; Hindoſtan; and India Proper, to diſtinguiſh it from India without the Ganges.

This vaſt empire lies between the rivers Indus and Ganges, which are received by the Indian Sea, the mouths of theſe rivers being little leſs than thirteen or fourteen hundred miles from each other. It extends from the 66th to the 92d degrees of eaſt longitude from London, and from the 7th to the 40th degree of north latitude; is computed to be near two thouſand and fifty miles in extreme length from ſouth to north; and of different breadths, from fourteen hundred miles and upwards, in the broadeſt part, from weſt to eaſt, and in the narroweſt part of the peninſula to very little more than three hundred.

The empire of Indoſtan may be ſeparated into five diſtinct diviſions; the ſouth-weſt coaſt, or that of Malabar, containing the provinces of Guzarat or Cambaya, Decan or Viſiapour, and part of Biſnagar, or according to it's more modern appellation the Carnatic.

The ſouth-eaſt coaſt, or coaſt of Coromandel, containing the eaſtern ſide of the Carnatic, and the provinces of Oriſſa or Orixa, Golconda, Tanjore, and Madura.

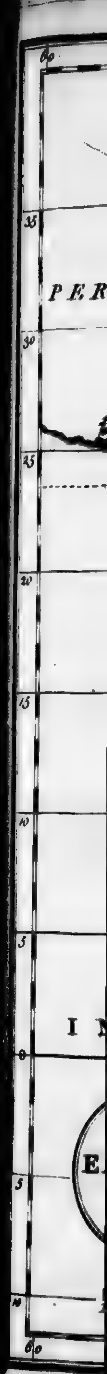
In the middle diviſion of the empire, may be included the provinces of Aſme or Bando, Jengapore, Caſſimere, Hendowns, Lahor or Jencab, Dehli, Agra, Gualeor, Narvor, Ratipore, Chitor, Berar, and Candiſh.

The north-weſt quarter towards the river Indus, contains the provinces of Surat, Multan, Tatta or Sinda, Bochhor, Cabul, Hercan, and Jeſſelmere.

The north-eaſt diviſion, the province of Bengal at the mouth of the Ganges, and Patna, Necbal, Gor, Rotas, Jeſual, and Nagracut, among the mountains of the name laſt-mentioned.

Indoſtan is bounded towards the weſt by Perſia, and the Indian Sea; towards the ſouth, by the ſame ſea; towards the eaſt, by part of Tibet, Acham, Ava, and the bay of Bengal; and towards the north, by other parts of Tibet and Uſbec Tartary.

But though theſe numerous provinces make up the empire of India, yet they are by no means to be conſidered as wholly under the dominion of the Great Mogul, or nominal emperor of this country; far from this being the caſe, great part of the vaſt peninſula of India, never acknowledged any ſubjection to the reigning prince at Dehli, till the celebrated Aurengzebe extended his conqueſts this way; ſince which time the governors and viceroys, who



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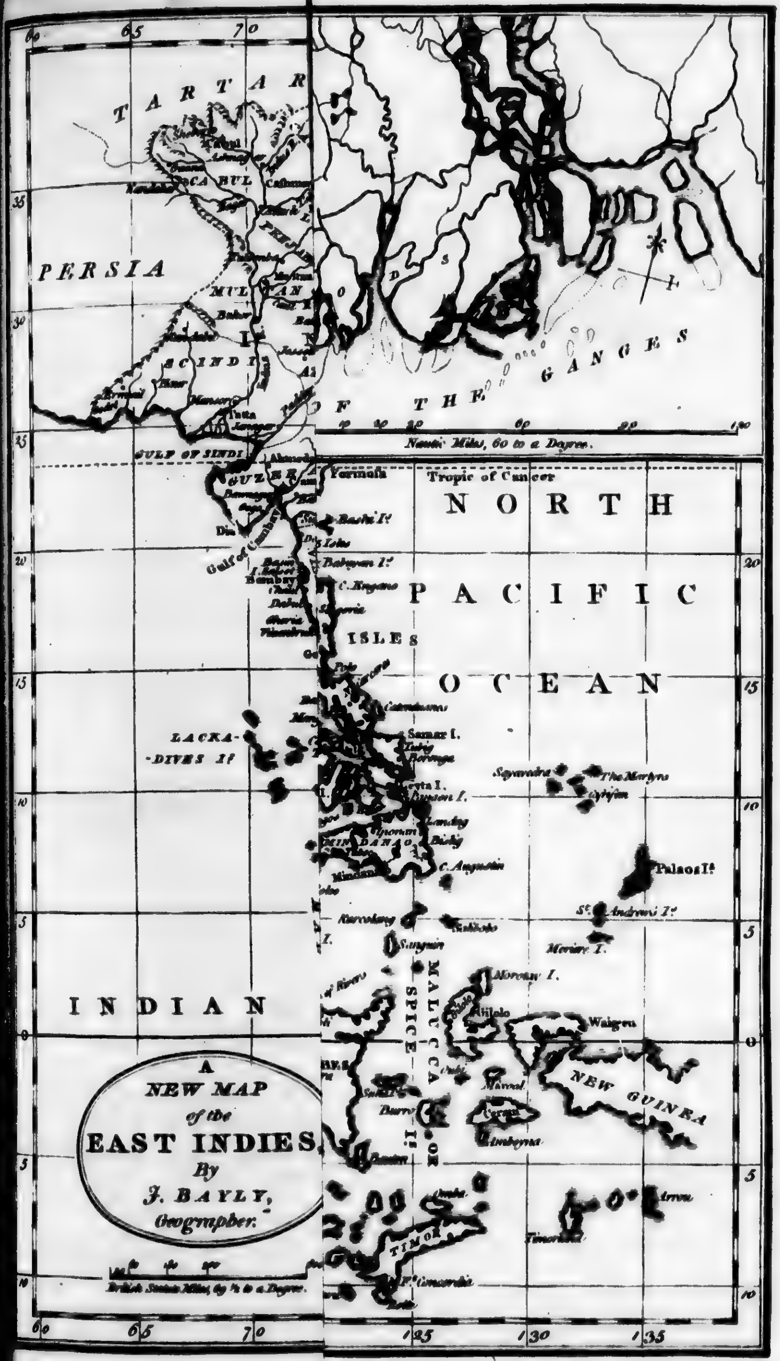
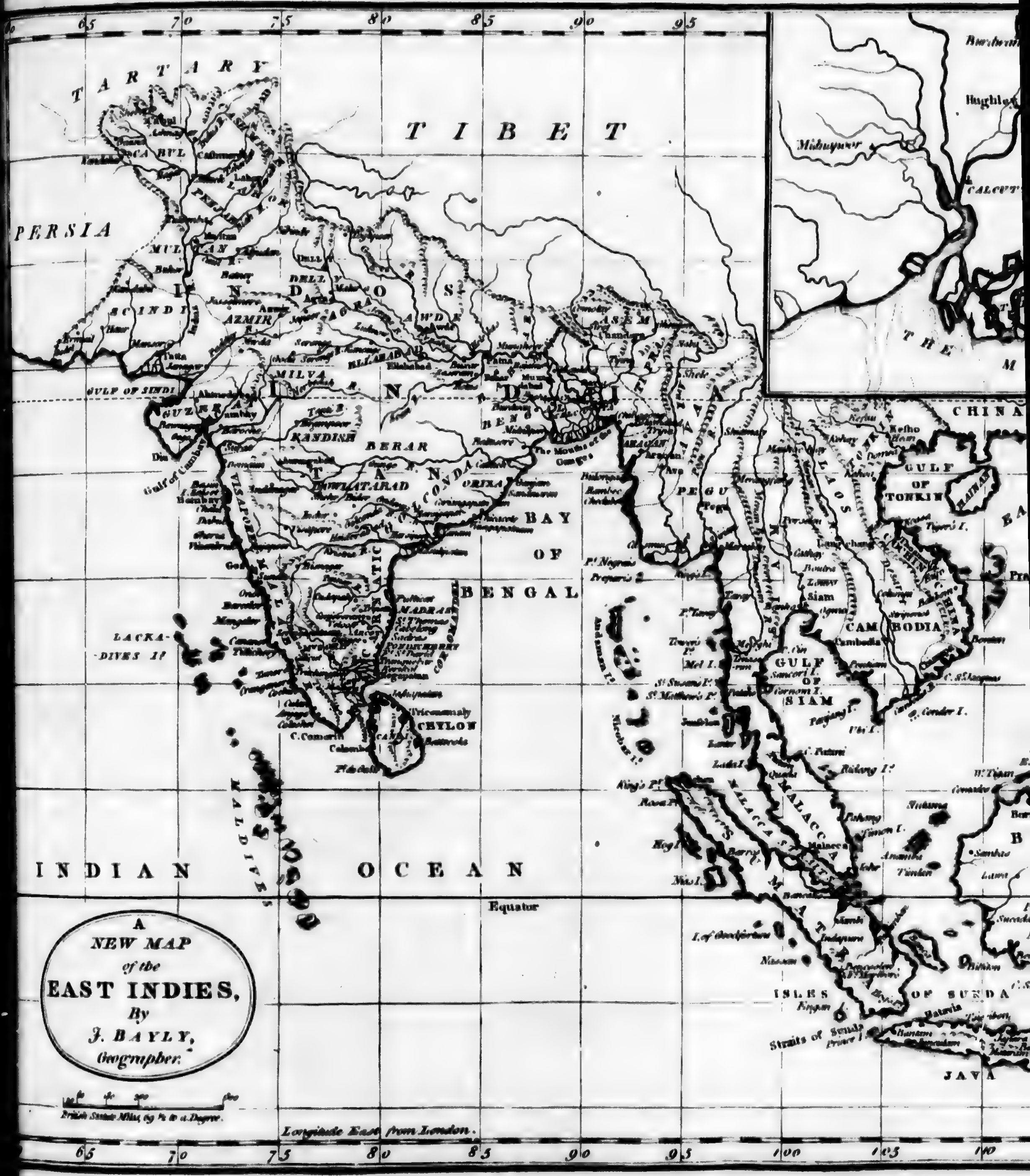
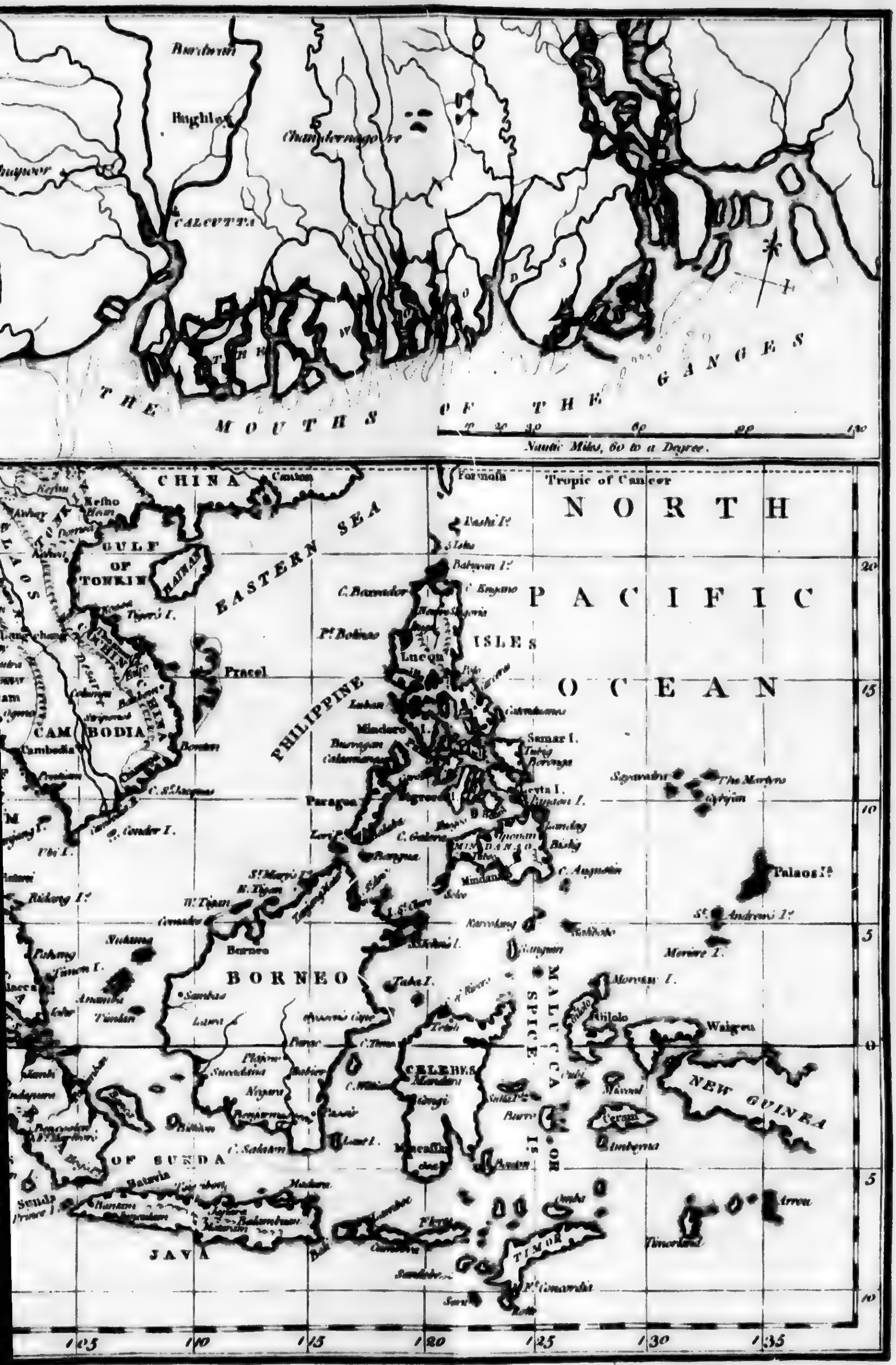




A
NEW MAP
of the
EAST INDIES,
By
J. BAYLY,
Geographer.

Publiſhed as the Act directs, by Harriſon & Co. June 1, 178[illegible].


Burdwan
Hughly
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CALCUTTA
THE MOUTHS OF THE GANGES
Nautic Miles, 60 to a Degree.
10 20 30 60 90 120
CHINA
Canton
GULF OF TONKIN
HAINAN
EASTERN SEA
Formosa
Tropic of Cancer
NORTH PACIFIC OCEAN
Bashi I.s
Babuyan I.s
C. Bojeador
C. Engano
Pt. Bolinao
PHILIPPINE ISLES
Lucon
Pracel
Tigers I.
CAMBODIA
Cambodia
C. St. Jacques
Condor I.
Mindoro
Samar I.
Sequivados
The Martyrs
Paragoa
MINDANAO
Mindanao
C. Augustin
Palaos I.s
St. Andrew's I.s
BORNEO
Borneo
Sambas
Banjarmassin
CELEBES
Macassar
MALUCCA OR SPICE IS.
Gilolo
Waigeou
NEW GUINEA
Ceram
Amboyna
Bouro
Morotay I.
Timor
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une 1, 1781.

who have from time to time been appointed by his ſucceſſors, have ſtopped the revenues of the ſeveral provinces, and appropriated them to their own uſes, erecting governments independent of the court of Dehli, and ruling them without the authority or interpoſition of the princes who have filled that throne; and indeed theſe petty ſovereigns have been confirmed in their power, ſince the conqueſt and deſtruction of Indoſtan by Nadir Shah; and the influence of the emperor, far from extending to the remote provinces, is faintly ſupported in the interior parts of the empire; and even here his authority is ſo circumſcribed by the powers of the Engliſh Eaſt India Company, that he appears to be only the ſhadow of thoſe mighty princes who extended their rule over that rich and flouriſhing peninſula of India, which his predeceſſors governed with unchecked and unlimited authority.

The Tropic of Cancer paſſing through the center of the Indian empire, and the ſouthern part lying within the Torrid Zone, the air is extremely hot; yet in the months of June, July, Auguſt, September, and October, when this inconvenience is felt with the greateſt ſeverity, it is moderated by cooling and refreſhing ſhowers, though they are generally accompanied with terrifying ſtorms of thunder and lightning, which however are ſeldom injurious.

The ſerenity of the ſky in the dry ſeaſon is ſcarce ever interrupted by clouds, ſtorms or hurricanes, the wind ſeldom riſing higher than ſuch refreſhing breezes as contribute to health and pleaſure; nor does the lightning, which generally appears daily during this ſeaſon, ever prove dangerous; ſo that the mornings before the ſun has reached any conſiderable height, and the evenings after the ſetting of that powerful luminary, are delicious beyond deſcription: the verdure of the fields, the luxurious growth of plants in a perpetual ſtate of renovation, the flowers which perfume the air with a thouſand ſweets, and the perfectly clear, bright, and ſtarry firmament, combining to feaſt the eye and regale every other ſenſe. And that theſe advantages are more than a balance againſt the fervid heat of the ſun at particular ſeaſons, is evident from the longevity of the inhabitants of the greateſt part of the empire, whoſe lives are frequently extended far beyond the ordinary ſpace allotted to man, uninterrupted by ſickneſs, and free from moſt of the diſeaſes which rage in the weſtern world; an exemption which may indeed be attributed in ſome meaſure to the innocence of their lives, and their temperance as to food and liquors, as well as to the temperature of the air and the excellence of the climate; and perhaps it may be more owing to exceſſes in theſe particulars, than to any defect in the climate, that thoſe who arrive from Europe are generally at firſt attacked by fevers; which is the more probable, as theſe ſame perſons, after they have been ſomewhat uſed to the manner of living neceſſary in this country, and have brought themſelves to conform to it, generally enjoy as good a ſtate of health as the natives; ſo that if Europeans eſcape from their firſt illneſſes, thoſe with which they may be viſited in future are ſeldom dangerous.

Not but that in thoſe provinces which are ſituated near the mouths of rivers, and which being annually overflowed, are damp and marſhy, the vapours which aſcend after the waters are dried up or retreated, render the air noxious, and occaſion diſeaſes peculiar to theſe particular ſpots; and this is unqueſtionably the caſe in Bombay, and in the province of Bengal; the Engliſh ſettlements in both which places are, from theſe cauſes, found to be extremely unhealthy.

But beſides this general account of the air and climate of Indoſtan, it is neceſſary to mention thoſe periodical winds called monſoons.

A chain of mountains which interſects the peninſula of India from north to ſouth, not only divides the country, but occaſions a total difference of climates and ſeaſons, ſo that winter and ſummer reign alternately on the different ſides of the mountains, though they are under preciſely the ſame latitudes: hence the difference in the periodical winds; ſo that on the Malabar coaſt, a ſouth-weſt wind begins blowing from the ſea at the commencement of the rainy ſeaſon, about the beginning of June, and ſets on that ſhore till the month of October; till which time the ſky is ſerene, and the weather calm on the coaſt of Coromandel; and on that coaſt the ſame rainy and tempeſtuous ſeaſon takes place, and continues for a like ſpace of time, the wind then blowing hard on this ſhore. And the ſhifting of the winds, or as they are more commonly called, the monſoons, on either coaſt, is generally accompanied by ſuch heavy gales and ſudden ſtorms or ſqualls of wind, as render it neceſſary for the ſhipping to ſeek ſome convenient and ſecure harbour previous to this change.

An ingenious modern writer hath with more ſubtlety of argument than ſound reaſon, endeavoured to account for the Manichean doctrine of the two principles of good and evil, by ſuppoſing it aroſe from obſervations of the inhabitants of ſome of the neighbouring iſlands; who, contemplating the equatorial region at the two equinoxes, might behold the ſeas on the right-hand and on the left of the chain of mountains, alternately agitated into ſtorms, or huſhed into tranquillity; and accepting this phænomenon in an allegorical ſenſe, might from the apparent diviſion or ſtruggle between pleaſure and pain, form ideas of two powers contending for ſuperiority, and direct their worſhip to ſolicit the protection of one, and deprecate the wrath of the other.

Indoſtan is watered on the weſt by the river Indus, and on the eaſt by the Ganges; both theſe rivers riſing in the kingdom or principality of Tibet, and running courſes of near a thouſand leagues; the former flowing from north-eaſt to ſouth-weſt, diſcharges itſelf into the Indian Ocean, about the 24th degree of north latitude, by three mouths, each of which is, however, ſo choaked with ſand, as not to be navigable by ſhips of any conſiderable burden; and the Ganges entering the ſame ſea through the bay of Bengal, by ſeveral mouths, in two of which are excellent harbours; and by theſe diviſions, together with others in different parts of it's courſe, many beautiful and fertile iſlands are formed, equally rich in produce, and numbers of inhabitants.

But of thoſe two rivers the Ganges is moſt highly eſteemed, the Indians being ready to perſonify this ſtream, and worſhip it as a protecting deity; and in ſuch a degree of veneration do they hold this ſacred river, that they think themſelves favoured by Heaven, if they are permitted to expire on it's banks; and he who accidentally meets his death by it's waters, is not only ſuppoſed to have been himſelf purified from ſin, but even his ſurviving family participate in the bleſſing, and are ever after treated with peculiar marks of reſpect and regard.

This river has been long celebrated by hiſtorians, ſome of whom mention the city of Palibrotha near it's ſource, and do not ſcruple to affirm that it was built by the Grecian hero and demi-god Hercules; and others, of a much later date, ſpeak of the ſame city as extremely opulent and populous, and a place of immenſe trade.

The other rivers of this country are comparatively inſignificant, though ſome of them, ſuch as the Hydaſper, now the Attoc, the Jenama, and the Ava, ſeem to have been once of greater importance: theſe and ſome others we ſhall have occaſion to mention in deſcribing different parts of the empire of Indoſtan.

The principal mountains are thoſe which compoſe the chain already deſcribed; ſome of theſe are ſaid to be rich in precious ſtones, of which we ſhall ſpeak more particularly in our accounts of the different parts of this vaſt empire.

The ſoil of the various provinces, differs according to their ſituation, though it is for the moſt part rich, and rendered extremely prolific by the rains, which, ſucceeding the dry ſeaſon, when no traces of verdure or vegetation are diſcoverable, in a ſpace of time incredibly ſhort, changes this barren appearance to green fields and blooming plants; the land, though conſtantly ſown, requiring no manure, nor any other culture than to be broken up by the plough or the ſpade, which as it conſiſts in moſt places of a fat, light, and brittle mould, is effected with very little difficulty.

The grain which is principally cultivated is rice, which conſtitutes the far greater part of the food of the numerous inhabitants of the ſouthern parts of the peninſula; they have alſo ſome wheat and barley in the northern provinces, but no oats, and a kind of pulſe (to which they give the name of doma) reſembling tares, but ſomewhat larger, which ſerve as food for their horſes, either dry, or boiled, bruiſed, and mingled with coarſe ſugar; though this is only given when there is a ſcarcity of barley-meal, which being made up into balls with water, is more nouriſhing and ſtrengthening. Their other legumens, ſuch as peaſe and beans, are rather ſmaller than thoſe of Europe, but perfectly well taſted.

They have but few garden flowers; but the colours of ſuch as are cultivated, are ſtrongly and beautifully variegated, though thoſe which grow in the fields are much more fragrant; the roſe and jeſſamine are indeed highly odoriferous; and the plants which bear theſe flowers, conſtitute no ſmall part of the beauty of the gardens, as they continue to bloom through the greater part of the year: theſe are intermixed with foreſt and fruit trees, both of which are in perpetual verdure, and many of the latter producing bloſſom, and fruits in the ſeveral ſtages to maturity at the ſame time; and theſe are planted in winding walks, and refreſhed with baſons and caſcades of water, affording a delightful and refreſhing ſhade from the almoſt inſufferable rays of the ſun.

The fruits of this country are various and delicious; thoſe of the ſouthern parts of the empire are pine-apples, pomegranates, oranges, lemons, limes, bananoes or plantains, tamarinds, mirabolans, guavas, mangoes, cocoa-nuts, jaccas, and mulberries; to which may be added the areka-nut and betel, and in the northern provinces, pears, apples, and other European fruits.

Beſides the pulſe already mentioned, this country produces a variety of vegetables, ſome peculiar to theſe climates, and others known in Europe; ſuch as potatoes, water and muſk-melons, and pot-herbs of different kinds; and among other aromatics and drugs, ginger, long pepper, cardamoms, ſaffron, turmerick, and opium. In ſome of the provinces, and particularly in Bengal, are conſiderable plantations of ſugar-canes.

Cotton and indigo are among the vegetable productions of Indoſtan; of the former they have two ſorts, one from a ſhrub, and the other from a tree.

The ſhrub which bears cotton, is raiſed from ſeeds which are ſown in the fields, and arrive at the height of a roſe-tree; the bloſſoms, which are of a bright yellow, are ſucceeded by pods, which ſwelling to the ſize of a walnut, burſt, and diſcover the cotton wool of a ſilky appearance and ſnow-white colour; among this wool the ſeeds are ſcattered without any regularity, ſome pods producing a greater number, and others leſs.

The tree which bears cotton is of conſiderable height and ſize, and the pod which contains the cotton, grows to the ſame bigneſs as thoſe of the cotton ſhrubs; the produce of both ſhrub and tree are employed in making muſlins, calicoes, ginghams, and other cloths of the like kind; but that which is gathered from the ſhrub, is eſteemed the fineſt and moſt valuable.

The ſhrub from whence indigo is extracted is about the height of the roſe-tree, though it has a round thick head reſembling that of a gooſeberry-buſh; but this is without thorns. When the leaves of this ſhrub are properly expanded, and appear turgid and full of juice, they are ſtripped from the branches; and after having laid ſome time in heaps to ſweat, they are thrown into veſſels of proper depth, and covered with water, where they remain till they are perfectly ſoftened; and having been frequently ſtirred to extract all the juices, the liquor is drawn off into ſhallower veſſels, and being expoſed to the ſun, the moiſture is exhaled, and a thin cake of indigo remains at the bottom of each veſſel: of this commodity the province of Agra is ſaid to produce the beſt ſort, though a more conſiderable quantity, but of inferior goodneſs, is manufactured near Amadabat. But little indigo is now imported into Europe from the Eaſt Indies, the Weſt having of late years ſupplied the markets with us as much as is conſumed of a very ſuperior quality.

Many other articles uſed in dying, are alſo produced in the empire of Indoſtan, and in particular red-wood, which is of conſiderable value. Timber trees of many kinds are found on the mountainous parts, equally proper for the purpoſes of building houſes and naval architecture; among theſe we muſt not omit to notice the banian tree, both as a natural curioſity and production of great value. Theſe trees are of an enormous ſize, though the body is compoſed of a great number of different parts, the long and ſlender branches bending by their own weight to the ground, the tops of them take root, and growing by the ſide of the mother ſtock, help to increaſe her bulk; and theſe plants again emitting ſhoots which undergo the ſame operation, the tree grows into a grove, containing an infinite number of bowers and ſhades, all together capable of affording ſhelter to many hundreds of people at once. When theſe banian trees arrive at this magnitude, they are held ſacred by the Gentoos, who frequently make uſe of them as temples, performing beneath the umbrage, their worſhip, their penances, and various other acts of devotion.

The tame or domeſtic beaſts and animals of Indoſtan are oxen, horſes, ſome camels, elephants, buffaloes, aſſes, ſheep, goats, and hogs.

The oxen are in general uſed for draught and burden, for which purpoſes their feet are generally ſhod with iron; they are inferior to thoſe of England in bulk of body, but have longer legs, and are of conſequence rather more ſwift, ſo that they frequently travel from twenty to thirty miles with a tolerable burden.

Vaſt droves (or, as they are more commonly called, caravans) of theſe beaſts, are in conſtant employment, being engaged in carrying corn, grain, and other produce of the lands, as well as ſalt and other commodities, from one part of the country to the other, and from diſtant parts of provinces to the capitals; and theſe caravans of oxen are the property, and under the management of a particular ſet of the natives, who are divided into four diſtinct tribes, each of which is governed by an officer, elected from among themſelves, to whoſe regulations the whole tribe voluntarily ſubmit, for their general benefit, as the caravans already deſcribed do to their choſen captain. The leader or governor of each of theſe tribes of common carriers is diſtinguiſhed by wearing a row of pearls round his neck, and receives marks of great reſpect from thoſe under his command; and theſe itinerant tribes, who are ſuppoſed to conſiſt in the whole of near four hundred thouſand men, are alſo diſtinguiſhed from each other by peculiar marks; and are accompanied in their journies by their wives, children, prieſts, and idols, living wholly in tents, which they pitch in ſuch places as will ſupply them with water and paſture for their beaſts, having no fixed or ſettled habitation: in the dry ſeaſon, when the earth affords no verdure, theſe oxen are fed as the horſes in other parts of the eaſt, with balls of barley-meal, reduced to a conſiſtence with water.

Some of theſe beaſts are alſo uſed in drawing heavy waggons and other carriages of the like kind, being yoked in teams of four, five, and even ſix pair; but in coaches which are only calculated to contain two perſons, ſeldom more than one pair are employed; the horns of theſe oxen are generally ſawn off about the middle, to avoid the inconveniences which might ariſe from their throwing back their heads and pointed horns, when they are peſtered with flies, which in theſe countries are extremely numerous.

They have but few horſes, and thoſe chiefly imported from Perſia and Arabia; though they do not ſeem to maintain the ſame degree of excellence in theſe countries, for which they are celebrated in thoſe of which they are natives.

Nor are camels ſo much uſed as in Perſia, Arabia, and ſome other parts of Aſian Turky: theſe beaſts are leſs fit for the paths, which in this rich and fertile ſoil, are extremely ſlippery after the rainy ſeaſon, than for thoſe dry and fervid ſands, over which they travel with eaſe; being provided by nature with feet calculated to reſiſt the extreme heat of the ſandy plains of the deſart; and being capable of enduring the toil of repeated days journies without the refreſhment of water, an element ſo conſtantly eſſential to the exiſtence of every other beaſt of burden.

The elephant is the largeſt of land animals, and is not leſs remarkable for it's docility and underſtanding, than for it's ſize. All our hiſtorians concur, that, next to man, the elephant is the moſt ſagacious of all animals; and yet, from it's appearance only, we ſhould not be led to conceive very highly of it's abilities. It has a long trunk, formed of multitudes of rings, pliant in all directions, and terminated with a ſingle moveable hook, which anſwers the purpoſe of a hand to convey any thing into the mouth. The forehead of this animal is very high and riſing; the ears long, broad, and pendulous; the eyes extremely ſmall, the body round and full, the back riſing in an arch; and the whole animal ſhort in proportion to it's height. The legs are thick, clumſy, and ſhapeleſs; the hide of a duſky colour, with a few ſcattered hairs, and full of ſcratches and ſcars, which it acquires in it's paſſage through the thick woods and thorny places; the tail like that of a hog; the feet undivided, but the margins terminated by five round hoofs: in the upper jaw are two vaſt tuſks, of ſix or ſeven feet long, and theſe are the teeth which furniſh ivory.

This animal, we are told, is ſeen from ſeven to fifteen feet high: we have, however, certain accounts of their attaining to the height of twelve feet; and this is the extreme height of thoſe which are found in India. The female is leſs than the male, and her udder is between her fore legs.

The elephant is the ſtrongeſt as well as the largeſt of all quadrupedes, and yet in a ſtate of nature it is neither fierce nor formidable; when tamed, it is intelligent, tractable, and obedient to it's maſter's will; ſenſible of benefit, and capable of reſenting injuries. In it's native deſarts, the elephant is ſeldom ſeen alone, but appears to be a ſocial friendly animal. It not only inhabits India, but ſome of it's greater iſlands, as well as Cochin-China, and ſome of the provinces of China. Elephants are alſo found in great plenty in the ſouthern parts of Africa, from the river Senegal to the Cape; and from thence as high as Ethiopia on the other ſide: they ſwim well, and delight in marſhy places, and love to wallow in the mire like hogs. They feed on the leaves and branches of trees; and if they get into an incloſure, they very ſpeedily deſtroy all the labours of the huſbandman.

Nothing can be more formidable than a drove of elephants: wherever they march, the foreſt ſeems to fall before them; and, in their paſſage, they bear down the branches upon which they feed. There is no repelling their invaſions, ſince it would require a ſmall army to attack the whole united drove; and an attempt to moleſt them, at that time, would certainly be fatal. They advance towards the offender, ſtrike him with their tuſks, ſeize him with their trunks, toſs him in the air, and afterwards trample him to pieces under their feet. They are however mild and harmleſs, except they are offended, or during the rutting time, when they are ſeized with a kind of temporary madneſs.

In their wild ſtate, they are chiefly found along the ſides of rivers; they are alſo fond of refreſhing themſelves in the moſt ſhady foreſts and watering places. They cannot exiſt at a diſtance from the water, which they always diſturb before they drink. After filling their trunks with it, they often divert themſelves by ſpurting it out like fountains. When an elephant happens to light upon a ſpot of good paſture, he invites others, by a call, to ſhare in the entertainment; but it requires a copious paſture to ſupply the neceſſities of a herd of them: their heavy feet ſink deep wherever they go, and much more is deſtroyed than devoured. On this account they are obliged frequently to change their quarters. The Indians and negroes, who ſuffer by ſuch viſitants, endeavour to keep them away by making loud noiſes, and kindling large fires round their cultivated grounds; but notwithſtanding theſe precautions, the elephants frequently break through their fences, deſtroy their whole harveſt, and overturn their little habitations.

The eyes of the elephant, as already obſerved, are very ſmall; but they exhibit a variety of expreſſion, and diſcover the various ſenſations with which the animal is moved. The elephant is not leſs remarkable for the excellence of it's hearing; it appears delighted with muſic, learns to beat time, to move in meaſure, and even to accompany the ſound of the trumpet or other inſtruments with it's voice. It's ſenſe of ſmelling is alſo exquiſite; but in the ſenſe of touching, it exceeds all others of the brute creation, and perhaps even man himſelf. The organ of this ſenſe is wholly the trunk; nor is the uſe of this inſtrument confined to touching only; it is equally ſerviceable in ſuction; it not only provides for the animal's neceſſaries and comforts, but alſo ſerves for it's ornament and defence.

In thoſe parts of the world where this animal ſtill retains it's natural liberty, the inhabitants are happy in being able to protect themſelves from it's fury; but when once tamed, the elephant becomes the moſt courteous and obedient of all animals. It preſently conceives an attachment for the perſon who attends it, careſſes him, and even endeavours to anticipate his wiſhes. It quickly comprehends the ſigns made to it, and even the different ſounds of the voice: all it's actions ſeem to partake of it's magnitude, being grave, majeſtic, and ſerious. It is readily taught to kneel down to receive it's rider; and thoſe whom it knows, it careſſes with it's trunk; and with the ſame inſtrument ſalutes thoſe it is ordered to diſtinguiſh. It ſuffers itſelf to be harneſſed, and appears delighted with the finery of it's trappings. It draws either chariots, cannon, or ſhipping; or carries ſmall towers, with numbers of people in them, with ſurprizing ſtrength and perſeverance; and, notwithſtanding it's bulk, is extremely ſwift.

The elephant often ſleeps ſtanding; but that they are incapable of lying down, is a vulgar error. They are ſaid to go one year with young, and to bring forth one at a time; they are thirty years before they arrive at their full growth, and live about one hundred and twenty or one hundred and thirty years. They are much more numerous in Africa than in Aſia: in ſome parts, there are ſuch ſwarms that the negroes are obliged to make their habitations under ground for fear of them. The uſual method of taking them is in pitfalls, covered with branches of trees: ſometimes they are hunted and killed with lances; a ſlight wound in the head behind the ear, deſtroys them in a moment. Their fleſh is eaten by the natives, and the trunk is ſaid to be a delicious morſel. Their teeth are frequently picked up in the woods; but it is uncertain whether they are ſhed, or are thoſe of dead animals.

The African teeth which come from Moſambique, are ten feet long; and thoſe of the Malabar coaſt ſeldom exceed three or four: the largeſt in Aſia are thoſe in Cochin-China, which are ſaid even to exceed the elephants of Moſambique. The ſkin is very thick, and when dreſſed, is proof againſt a muſket ball. The bones were formerly uſed in medicine.

This animal has a very quick ſenſe of glory. An elephant was directed to force a large veſſel into the water, and the taſk proving ſuperior to his ſtrength, the maſter, in a ſarcaſtic tone, ordered the keeper to take away that lazy beaſt, and bring another. The poor animal was ſo affected at the reflection, that it inſtantly repeated it's efforts, fractured it's ſkull, and died on the ſpot.

Many remarkable ſtories are related of the ſagacity of this animal, and among them the following: At the Cape of Good-Hope, where it is cuſtomary to kill theſe animals in the chace for the ſake of the teeth; three brothers, who were Dutchmen, made a large fortune by that buſineſs, and determined to retire to Europe to enjoy the fruits of their labours; but before their return, they reſolved to have a laſt chace by way of amuſement. After finding their game, and beginning the attack in the uſual manner, one of their horſes threw it's rider: the enraged animal inſtantly ſeized the unhappy man with it's trunk, toſſed him up into the air, and received him on one of it's tuſks; then turning towards the other two, ſeemingly with an aſpect of revenge, held out to them the impaled wretch writhing on the bloody tooth.

And the following ſtrange circumſtance is repeated by ſo many authors that it's authenticity can hardly be doubted. A certain traveller relates, in his account of the Eaſt-Indies, that an elephant, in his way to his watering-place, puſhed his trunk into the window of a taylor's work-ſhop, when one of the men who were at work, ran his needle into it; which ſo highly affronted the animal, that having filled his trunk with water at the river, in his return by the ſhop he ſpouted it in at the window, and waſhed the whole ſet of taylors from the place where they ſat working.

From very early times, the Indians have employed the elephant in their wars. Porus oppoſed the paſſage of Alexander over the Hydaſpes, with eighty-five of theſe animals; and a modern naturaliſt very reaſonably ſuppoſes, that it was ſome of the elephants taken by that monarch, and afterwards tranſported into Greece, which were employed by Pyrhus againſt the Romans. Ivory has been uſed in ornamental works from the time of Solomon; it was one of the imports of his navy from Tharſhiſh, the lading of which is deſcribed as conſiſting of gold and ſilver, ivory, apes, and peacocks.

An ingenious modern traveller, in his deſcription of a battle fought a few years ago in this country, gives the following intereſting account of the part theſe animals bore in the expedition which produced it.

In the Indian chief's diviſion of the army, which marched in the van, were a number of huge elephants, with their caſtles mounted on their backs, for the uſe of his wives and of his officers; on one of the largeſt he rode himſelf. The elephants walk ſeemingly with a ſlow pace, but nevertheleſs they make great progreſs, taking very long ſteps. This circumſtance of the length of their ſteps, accounts for that rolling motion of which perſons mounted on their backs are ſenſible, and which they compare to the motion of a ſhip. Theſe animals, for the moſt part, out-walked the infantry, and were generally advanced to a conſiderable diſtance before the reſt of the army. Their enormous weight imprinted their footſteps ſo deeply in the wet and ſoft ſoil, that our ſoldiers were incommoded by them in a diſtreſſing manner: for the holes that were made by their feet, being preſently filled up with water or mire, could not be readily diſtinguiſhed from the ſurrounding ſurface; into theſe pits our men frequently plunged, to the entertainment indeed of their companions, but their own ſad moleſtation. During the whole march, there was a never-ceaſing volley of curſes poured forth on the poor elephants.

The caſtles that are fixed on the backs of elephants, by a kind of harneſs under their bellies like the girths of a ſaddle, reſemble tents: each of them will contain eight or ten perſons. In the time of battle, theſe tents are thrown open, by pulling aſide the curtains, at four different places, whence the people within throw darts, ſhoot arrows, or muſquetry. In the mean time, the creature that ſupports them rages with the fury of war, and is impatient to be in the midſt of the enemy. If by chance the contending armies ſhould cloſe together, which ſeldom happens, the elephant by means of a chain which he wields with his trunk, makes dreadful havock among his enemies with that weapon.

The food of the wild elephant conſiſts of the branches and leaves of trees, particular kinds of roots, graſs, ſhrubs, and the like; but being tamed, it will feed on the ſame provender as horſes, camels, and other beaſts of burden; it is particularly fond of fruits, and muſt be conſtantly ſupplied with large quantities of water.

The buffaloes, which are of various kinds, reſemble thoſe which have been already deſcribed in our accounts of Aſian Turky. The aſſes of Indoſtan are of a larger ſize than is common in Europe.

The ſheep differ in the various provinces of this empire; both the fleſh and wool of thoſe in the ſouthern parts, are coarſe and of little value; ſuch as are found on the borders of Tartary and Perſia, are in all reſpects like thoſe of the laſt-mentioned country, having large fleeces of fine wool, and affording excellent food: theſe ſheep have alſo numbers of horns, in different poſitions.

The goats and kids of India, and particularly the latter, are tolerable food, but not in very high eſteem for that purpoſe; the fleſh of the hogs is however delicious, and thoſe which run wild are preferred to the tame.

The woods, foreſts, and mountains, afford plenty of beaſts of the chace, and ſmaller game; antelopes and deer are found in great abundance in almoſt every part of the empire, and the hares are of an extraordinary ſize, and their fleſh of an agreeable flavour.

Of wild beaſts here are alſo great numbers; the lions, which will be more properly deſcribed in another part of this work, are reſerved as royal game; the tygers and leopards are, however, as large and fierce, in ſome parts of Indoſtan, as in any part of the world; they have alſo wolves, monkies of ſeveral ſorts, and jackalls in amazing numbers; which laſt, notwithſtanding the appellation of lions providers, are frequently found where that beaſt cannot be met with.

The tyger is probably the moſt beautiful, and the moſt miſchievous of all quadrupedes. The ſkin of this beaſt is of a bright yellow colour, ſtreaked with gloſſy black; he is diſtinguiſhed from other beaſts with variegated ſkins, by the regularity and direction of the ſtripes, which is from the back to the belly, contrary to thoſe of the leopard, panther, and ounce, which are broken, interrupted, and divided into ſpots: in the tyger they are ſeldom broken, originating at the back bone, and terminating in fainter ſhades, under the belly; ſometimes, but ſeldom, a few diſtinct ſpots are diſcoverable.

The domeſtic cat ſeems to be of the tyger ſpecies, reſembling it more than any other beaſt, but theſe laſt differ totally in one particular from the former uſeful animal; the ſpirit of the tyger is uncontroulable and untameable, being equally proof againſt ſollicitation, temptation, and the ſeverity of chaſtiſement; the eye is peculiarly fiery, and full of dazzling luſtre, but it's countenance betrays the ferocity which marks all it's actions; the rapaciouſneſs of the lion is ſaid only to be excited by the calls of hunger, but that of the tyger is inſatiable; he does not even wait to feed on the carcaſſes which he has deprived of life, but continues his ravages through the whole herd or flock, ſeeming rather to be influenced by a malevolent ſpirit of deſtruction, than by any deſire to gratify his appetite; nor can even other wild beaſts reſiſt his fury, he ſacrifices all thoſe of inferior ſtrength without mercy, and even ſometimes engages in ſucceſsful combat with the lion.

It is impoſſible to deſcribe the dread and terror which the inhabitants entertain of this cruel and remorſeleſs animal; he frequently lurks in buſhes and ſedges on the banks of rivers, whence he ruſhes with incredible force and fury on thoſe who navigate the ſtreams; he ſometimes infeſts inhabited places, and ſpreading deſtruction around him, threatens them with depopulation, preferring human prey to all others. He does not overtake his prey in purſuit, but lurking in ambuſh, he ſprings upon it from an incredible diſtance, with aſtoniſhing and irreſiſtible ſtrength: if in this ſudden attack he miſſes the object of it, he retires immediately to his retreat, where he remains till another preſents itſelf; if he happens to ſeize it, he inſtantly and eaſily carries it off, however great it's bulk, and having conveyed it to his den, feaſts on it with more than ſavage fierceneſs, tearing out the inteſtines, and ſeeming peculiarly delighted with the blood.

The ſize of the tyger has been variouſly deſcribed, but the moſt authentic accounts ſeem to limit it's length to ten or eleven feet, from the noſe to the inſertion of the tail; and according to theſe accounts, the magnitude of this beaſt, aided by it's extraordinary ſtrength, muſt be extremely tremendous. Thoſe which have been kept in the Tower of London, and carried about the country as ſpectacles, have been of very inferior ſize.

An idea prevails among the natives of ſome parts of India, that a friendſhip ſubſiſts between the tyger and the rhinoceros, thoſe creatures being often found near the ſame haunts; but the fact ſeems to be, that the latter beaſt being fond of wallowing in ſhallow waters and miry places, and the tyger, as we have already obſerved, having his haunts frequently on the banks of rivers, they meet by that means by accident, and not as friends.

And this ſeems the more probable, as travellers relate that frequent battles are fought between this beaſt and the elephant, in which he is ſometimes victorious; and a particular combat is deſcribed between a tyger and elephants, as a public ſpectacle, at Siam, in which he firſt encountered a ſingle elephant, whoſe head and part of his trunk were covered with armour, and this beaſt was ſuffered to buffet the tyger with his trunk, whilſt the latter was bound with cords: he was afterwards ſet at liberty, and then in his turn attacked the elephant; and the battle was maintained with doubtful ſucceſs, till two other elephants being let looſe on the tyger, he was compelled to yield to numbers, after giving evident proofs of his ſtrength and fierceneſs in his ſingle engagement with the moſt powerful of all the beaſts of the foreſt.

There are ſeveral ſpecies of tygers in the empire of Indoſtan, differing principally in ſize; the ſmalleſt is ſaid not to be above two feet in height, and the largeſt three feet and a half; but the ſtrength and fierceneſs of theſe larger beaſts, is reported to bear no comparative proportion to it's ſize, the leſſer tygers being accounted much more ferocious.

The tygreſs is ſaid to produce four or five young at a litter; theſe both the male and female protect with uncommon care, being unuſually ravenous, and prowling for prey with additional aſſiduity. The method of taking the young, as uſually and naturally deſcribed, is by mounting thoſe who engage in this dangerous purſuit on ſwift horſes, and who having watched the parent tygers out of their den, ſeize their young, and make off with the utmoſt ſpeed their beaſts can exert; till finding themſelves purſued by the tygreſs, they drop one of the young, with which ſhe immediately returns to her den, and during that time the plunderers have generally leiſure to eſcape. Inſtances have been known of theſe beaſts following their offspring even to villages and towns, where growing furious by being diſappointed of finding their young, they have committed dreadful havock among the unfortunate inhabitants.

The leopard of India is about the ſize of a large greyhound; it's face lightly ſpotted, and the body, which is of a light brown or tawny, is marked in all parts with round and diſtinct black ſpots; the body is long, yet the tail exceeds it in length, and is of the colour of the ground of the ſkin, but ſomewhat more inclined to a reddiſh; the legs are alſo exceeding long, the cheſt narrow, and the whole beaſt ſeems formed for ſwiftneſs.

This animal being taken when it is young, is tamed and trained to the chace of antelopes, with which this country abounds; being chained and hoodwinked, it is put into a ſmall covered waggon, and in that manner conveyed to the foreſt; when the hunters diſcover a herd of antelopes, the beaſt is taken out of the conveyance, and being diſencumbered of it's chains, and it's eyes uncovered, the game is pointed out to it, which it does not openly purſue, but ſkulks and creeps on the edge of the foreſt, endeavouring to conceal itſelf till it gets within reach of it's prey, on which it darts at once with ſurprizing vigour; if the firſt four or five leaps or bounds do not bring it up to the antelopes, they generally eſcape, and the leopard returns to the hunters, and ſuffers them to replace the chains and blinds; if he ſeizes the game, he holds it till they advance, and then quits it to his maſters, by whom he is generally rewarded with part of the inteſtines.

The jackall is about the ſize of the common fox of this country, and ſomewhat reſembles that animal in it's hinder parts, and particularly in it's bruſhy tail, but it's legs are rather ſhorter, and the colour of it's whole ſkin inclines to a more yellow caſt, that of the legs being brighter than the other part of it's body; the head and fore-parts are more like the wolf, and the animal ſeems to be a mixture of fox, wolf, and dog.

This creature has acquired the title of lion's provider, not from any attachment to that beaſt, but from accidental circumſtances; as theſe animals hunt in large companies of fifties, and even hundreds together, their cries, which are ſomewhat between barking and howling, and have been compared to the ſhrieks of human beings in diſtreſs, alarm all the inhabitants of the foreſt, and ſet every beaſt in motion, thoſe which Providence has allotted for food to others preparing for flight, and thoſe that ſeek them for their prey rouzing to purſue; and thus the jackalls provide for the lion, but in common only with other beaſts of rapine.

When theſe packs of jackalls ſtart their game, they purſue it in full cry like hounds; and when they have run it down, thoſe who are foremoſt ſeize it, and the reſt betake themſelves to freſh purſuits. They attack indiſcriminately great beaſts and ſmall, deſtroying antelopes, deer, hares, and even domeſtick poultry; and when they are at a loſs for animal prey, they ravage the gardens, and regale themſelves on the roots, ſtems, and branches of the plants; nor do they ſpare even the ſepulchres of the dead, which they ranſack with avidity, ſkulking in the night to thoſe ſacred repoſitories, and retreating at the approach of day; indeed, their depredations are confined to thoſe ſolemn hours, when the foreſts reſound with their cries; in the day, they repoſe in their dens, and acquire freſh vigour for their nocturnal expeditions.

Among the different kinds of the ape and monkey tribe, that which is called the long-armed ape is the moſt ſingular; it's face is flat and ſwarthy, and ſurrounded with greyiſh hair; that which covers the top of the head and the other parts of the body is nearly black; it walks erect, and is deſtitute of a tail; it's greateſt height ſeems to be under four feet; the eyes are large, but ſunk in the head; it differs from all other animals of the ſame tribe in the length of it's arms, which reach the ground as the creature ſtands upright; the nails of the feet are ſharp and pointed, but thoſe of the hands flat: it is moſt frequently found on the coaſts or Coromandel, and ſubmitting eaſily to be tamed, becomes docile and gentle.

There is alſo another animal frequently taken in the empire of Indoſtan, which is called by the natives a ſhoe-gooſe. It does not exceed the European fox in ſize, but has the face of a cat, and ears as long as thoſe of a hare; the back and ſides are dark grey, which ſhades off towards the belly till it becomes perfectly white; this little creature is alſo tamed and taught to hunt, and being carried behind the hunter on horſeback, with his eyes hoodwinked like the hunting tyger, is uncovered and looſened when the game is in view; the ſmaller it ſeizes and deſtroys, but not having ſtrength ſufficient to pull down an antelope or a deer, it leaps on thoſe largers beaſts, and getting forwards to their heads, attacks their eyes, and having blinded them, they become an eaſy prey to their purſuers. Animals anſwering the deſcription of the ſhoe-gooſe were found on Falkland's Iſlands by ſome modern circumnavigators, who gave them the name of wolf-fox; they are ſuppoſed by naturaliſts to have floated thither on ſome fragments of ice; and as theſe iſlands afford no other quadrupedes, the wolf-fox is reduced to the neceſſity of feeding on ſea-fowls, to captivate which it has a great variety of ſtratagems.

The ſize of the rats in this country, and their deſperate fierceneſs, render them extremely diſagreeable; they are ſometimes as large as a half-grown rabbit, and if they do not attack mankind, will at leaſt make a furious reſiſtance. There is, however, another animal of this kind, which is only offenſive by ſpoiling whatever it feeds from, by it's breath: this is called the muſk-rat, and is covered with a very ſoft white furr.

The domeſtic poultry of Indoſtan, conſiſt of nearly the ſame kinds as thoſe of Europe; but though the fleſh is tolerably well taſted, they are in general lean; the bones of ſome particular ſorts of dunghill fowls are perfectly black. In the woods are peacocks, partridges, quails, turtle doves, and ſeveral fowls of the parrot kind of different ſizes. The birds of ſong are few in number; that whoſe notes are moſt admired, is inferior in ſize to a wren, but the plumage is exquiſitely beautiful. The bats of this country are of an enormous ſize.

As in other warm countries, ſo in this, inſects and reptiles are numerous and troubleſome; the peace and comfort of an European is invaded at his firſt landing, by infinite ſwarms of muſkitoes or gnats, and amazing numbers of bugs, which harraſs him to death, occaſioning ſwellings in every part of his body which is expoſed to their invenomed ſtings; ſo that thoſe who can afford it, never ſleep without an attendant to fan away the former, and bruſh off the latter, whoſe approach is indeed ſometimes prevented by ſmearing the feet of the bed or couch with tar, to which the bugs have an unconquerable averſion.

Toads and frogs are numerous, and much larger than in Europe, but they are inoffenſive; ſcorpions, centipedes, and many kinds of ſerpents, however, abound, whoſe bites and ſtings are equally troubleſome and dangerous.

The ſcorpions differ in colour; thoſe which infeſt the woods are ſaid to be nearly black, and their ſtings mortal, but thoſe which are found in alarming numbers in every habitation, are of a lightiſh colour, and their ſtings, though equally painful, ſomewhat leſs dangerous. The ſcorpion is the largeſt and moſt formidable of all inſects, being ſometimes equal in length and bigneſs to the little finger of a man; it's ſhape has been by ſome compared to that of a lizard, and by others to a lobſter, which latter it ſeems moſt to reſemble; the head appears joined to the breaſt, and has two very ſmall eyes, and two others equally minute are diſcoverable by cloſe inſpection on the fore-part of the body; on each ſide the head it has an arm or claw, compoſed of four joints, the laſt of which is extended in ſize, and is in moſt reſpects ſimilar to the extremity of the large claw of a lobſter; it has beſides theſe eight other legs, four of a ſide, each of them divided into ſix joints, and the two laſt armed with ſharp and crooked claws. The belly is divided into ſeven rings; and the tail conſiſts of ſix joints, each appearing like a little globe, and rendering the whole ſo flexible that the inſect can turn it over it's back; the laſt joint is provided with that ſting which renders it ſo much an object of dread. Notwithſtanding they have ſo many legs, they are rather ſlow of motion; and as their ſting is expoſed, it is eaſily cut off. Oleous applications are the beſt remedies for their ſtings, and among them an oil expreſſed from the inſect itſelf is ſaid to be preferable.

The centipedes of the Eaſt Indies are ſaid to be ſometimes near ſix inches long, and as thick as a large quill; they are of a reddiſh or fleſh colour, and are compoſed of many joints, at every one of which they have a leg on each ſide; the bodies are covered with hairs; and the head, which is round, appears to be without eyes; but is furniſhed with two ſmall teeth; with theſe they bite, and the wounds inflicted by them are extremely painful, and in ſome caſes dangerous: they are to be treated in the ſame manner as the parts injured by the ſcorpion.

Among the ſerpents, that which is called gerenda, is the moſt curious. The ſkin is beautifully ſpotted, and covered with ſcales of an aſh colour, inclining to yellowiſh, and incircled with bands which have the appearance of ribbands: the head reſembles that of a hound, and is of a pale lead colour; the eyes are lively and ſparkling; and the teeth extremely ſlender, though rather long; it's noſtrils are remarkably wide; the larger ſcales on the belly are alſo of an aſh or lead colour, but more inclining to yellow than the head; each of the ſcales has a bright red ſpot in the center of it.

Travellers have mentioned a kind of ſerpents, perhaps thoſe laſt deſcribed, which are capable of being tamed, and become domeſtic in the habitations of the natives; and theſe reptiles are ſaid not to be inſenſible to the charms of muſic; on the contrary, it is aſſerted, that at the ſound of a violin they raiſe their heads, and move their bodies in reſpondence to the notes; they are alſo ſenſible of careſſes, and ſeem to receive them as incitements to redouble their efforts, which they attempt by writhing their beautiful bodies in various winding forms, their eyes ſeeming to ſparkle with additional luſtre.

The hooded ſerpent poſſeſſes a power of expanding the ſkin which covers the back part of it's head, ſo as to increaſe the ordinary ſize of it to that of a human face, which in that ſtate it ſomewhat reſembles: the bite of this ſnake is ſaid to be extremely dangerous.

The ocean which waſhes this vaſt promontory on both ſides, is filled with an infinite variety of fiſhes, ſome of them reſembling thoſe found in the ſeas of Europe, and others differing as well in name as deſcription.

The dolphin, or as he is called by the Portugueſe, the dorado, would neither be diſcoverable from the deſcription of the ancients, or the delineations of the more modern painters; he is neither celebrated at preſent for any peculiar attachment to the human race, or remarked for that contorted and twiſted form in which he is conſtantly repreſented; the ſounds of the moſt harmonious inſtruments of muſic, would now have no charms for the dolphin, nor would he offer his back to convey to land a drowning poet or hiſtorian.

But probably the form in which he is uſually drawn, might be ſuggeſted from his appearance, when with other fiſhes of the ſame tribe, he tumbles and rolls in the ſea; and his affection to the human race, might be conceived from a plaintive kind of moan, which he is ſaid to utter upon his being taken out of the water, and which has been ſuppoſed to have been a complaint of the baſeneſs and ingratitude of mankind.

The dolphin ſeldom exceeds four feet in length, and is elegantly ſhaped, only that the head ſeems ſomewhat large in proportion to the body; the ſcales which cover his ſkin are exquiſitely beautiful, the whole body of the fiſh having the appearance of gold, ſpread with a network of azure; but this ſplendor fades very ſoon after it is taken out of the water. The taſte of it's fleſh is by no means equal to it's beauty, though it is preferred to that of all other fiſhes of the ſame tribe. The method of taking it will be deſcribed when we ſpeak of the bonito and albicore.

The ſhape and colour of the flying-fiſh nearly reſembles thoſe of a herring, only that the eyes are larger in proportion. It has two pair of fins like wings; the greater of which are placed a little behind the gills, and the leſſer towards the tail, about the region of the vent. The wings before are preceded by a ſmall fin of five rays, and the upper part of the wings is of a dirty olive colour, but on the edge they are beautifully painted with round blue ſpots. By the help of theſe fins or wings they riſe out of the water and fly a conſiderable way, to avoid the purſuit of the dolphins, bonitoes, albicores, and other fiſhes that follow them for prey. Some voyagers aſſert that they will fly for two hundred paces together, falling again into the water when their fins grow dry; in their flight they go ſometimes on one ſide, ſometimes on the other, and are taken either by their enemies, theſe fiſhes, in the water; or, out of it, by ſea-mews, cormorants, and other adverſaries of the winged tribe. They are never taken by fiſhing for them, but frequently fly into the ſhips that ſail between the tropics.

By the different deſcriptions given by navigators, it may be ſuppoſed there are ſeveral ſorts of flying fiſhes, beſides that we have already mentioned; one is ſpotted, which is bluiſh on the back, but inclining to brown towards the tail, has large eyes, broad yellowiſh fins, and in ſhape reſembles the ſmelt. The fleſh of the flying fiſh has a moſt agreeable flavour, and is very wholeſome; which probably may be the inducement to other fiſhes ſo frequently to purſue it. It is ſeldom taken in Europe; though an ingenious author affirms that he has ſeen it frequently at the fiſh markets at Rome, as well as in the iſlands of Sicily and Malta, where it is brought for ſale. That the ancients were acquainted with this ſpecies, appears likely from the mention made by Pliny of the hyrundo, the flying power of which he alſo ſpeaks of.

The bonito ſeems to have derived it's name from it's being agreeable to the taſte of the Portugueſe, the firſt Europeans that navigated the Indian Ocean, the word in their language ſignifying delicious, though it does not appear to be perfectly intitled to this honourable appellation; for notwithſtanding it is a firm and not unpleaſant fiſh, it is rather dry, and requires good ſauce to make it worthy of the name.

The albicore is nearly of the ſame kind as the bonito, but arrives at a much greater ſize, ſome having been taken from ſixty to ninety pounds weight, and even ſtill larger. This name was alſo given to this fiſh by the Portugueſe, on account of it's whiteneſs. It is rather more dry and inſipid than the bonito. Both theſe fiſh, as well as the dolphin, are often caught by an imitation of the flying fiſh, which being moved backward and forward, repreſents the flight of this little fiſh, ſo as to bring it's greedy purſuers to the hook; they are alſo frequently ſtruck with the fiſh-gig. It is remarkable, that both are at certain ſeaſons tormented by a worm, whoſe pungent bites force them in agonies of pain to ſpring ſo high out of the water, that they frequently fall into boats which happen to be in the way of their leap.

Among the various inhabitants of the ocean, thoſe of the ſhark kind are generally conſidered as the fierceſt and moſt voracious; but in the great white ſhark, which is the largeſt of the ſpecies, ſtrength, rapidity, and rapacity, join to render him compleatly miſchievous: though inferior in ſize to the whale, he ſurpaſſes him in celerity and proportionable powers, in the formidable arrangement of his teeth, and his inſatiable deſire of prey. Writers have aſſerted, that the great white ſhark will grow to the weight of four thouſand pounds, and that in the belly of one of them a human body has been found entire.

The head is large and flattiſh; the eyes are of proportionable bigneſs, and ſo prominent from the head, that he can turn them on every ſide, and diſcover his prey wherever it preſents itſelf; and the ſnout long. The mouth is enormouſly wide, placed far beneath, and therefore theſe, as well as the reſt of the ſhark kind, are ſaid to be obliged to turn on their backs to ſeize their prey; an obſervation which, though anciently confined to this ſpecies of fiſh, is now found to be equally applicable to many others: the throat of the ſhark is ſo wide as to be capable of admitting a man to paſs down with the greateſt eaſe. But it's teeth are indeed tremendous; of theſe there are ſix rows, which are flat, triangular, exceedingly ſharp at their edges, and finely indented. Seventy-two in number have been counted in each jaw, but many are of opinion that their number is uncertain;

and that theſe terrible inſtruments of deſtruction encreaſe in proportion to the age of the poſſeſſor. When the fiſh is in a ſtate of repoſe, this dreadful apparatus lies flat in the mouth; but when it ſeizes it's prey, it has a power of erecting them by the aſſiſtance of a ſet of muſcles that join them to the jaw.

The other parts of this fiſh are almoſt equally terrible to behold. The fins of the breaſt are very large, and contribute to it's amazing ſwiftneſs. It's whole aſpect is marked with a character of fierceneſs and greedineſs. The extremity of the tail is of the form of a half-moon, but the upper part is longer than the lower. In this part he has vaſt ſtrength, and can ſtrike with amazing force; on which account the ſailors cut it off with an axe, as ſoon as they have got it on board. The colour of the whole body and fins of this animal is a light grey; it's ſkin is rough, hard, and prickly, and is that ſubſtance which is called ſhagreen, and which is uſed to cover inſtrument caſes.

The formidable appearance of the ſhark is equalled by his courage and activity; no fiſh can ſwim faſter, nor is any ſo perpetually in motion; he outſtrips the ſwifteſt-ſailing ſhips, plays round them, and ſeems to gaze at the paſſengers, without exhibiting the ſmalleſt appearance of fear, or making any effort to retire; nor is he intimidated by the ſhouts of the crews, or even the firing of guns.

The depredations committed by this animal are frequent and horrible: in all hot climates he is the dread of the ſailor, where he conſtantly attends the ſhips in expectation of what may fall over-board. A ſailor was bathing in the Mediterranean near Antibes, in the year 1744, and ſwimming about fifty yards from the ſhip, he perceived a monſtrous fiſh nearing him: ſtruck with terror at his approach, the poor man cried out to his companions in the veſſel to take him on board; immediately they threw him a rope, and were drawing him up the ſhip's ſide, when the ſhark darted after him, and bit off one of his legs. And a well known and univerſally reſpected gentleman, now abroad in the public ſervice, had the misfortune to loſe a limb in exactly the ſame way; though happily for his family and the public, his life was preſerved, and the event has been perpetuated by a work of genius which will render the accident and the artiſt equally memorable. Theſe eſcapes were deemed miraculous; for when a man has the misfortune to be purſued by any of theſe animals, he ſeems devoted to periſh without redemption, ſo ſwiftly and ſuddenly do they dart on their prey.

If any farther proof is neceſſary of the rapacity of this fiſh, the following account will ſufficiently confirm it. A maſter of a ſlaving ſhip, on the coaſt of Guinea, finding a rage of ſuicide prevail among the new-bought ſlaves, from a notion the unhappy creatures had entertained, that after death they ſhould be reſtored again to their families, friends, and country; to convince them, at leaſt, that they ſhould not reanimate their bodies, he ordered a corpſe of one of them to be tied by the heels to a rope, and lowered into the ſea; and though it was drawn up again as faſt as the united force of the crew could be exerted, yet in that ſhort ſpace the ſharks had devoured every part but the feet, which were ſecured at the end of the cord.

So voracious is the ſhark, that nothing which has life is rejected by it; but human fleſh appears to be it's favourite food, and when once it has fed upon mankind, it continually haunts thoſe places where it expects a return of it's prey.

It is however aſſerted, that this voracious fiſh will take the fleſh of a negro in preference to that of a white man; and that when men of different colours are in the water together, it always makes choice of the former.

The uſual method of taking a ſhark, is to bait a hook with a piece of beef or pork, which the ſailors throw into the ſea affixed to a ſtrong cord, ſtrengthened near the hook with an iron chain; as, without ſuch a precaution, the ſhark, finding himſelf hooked, would immediately bite the cord in two, and ſet himſelf at liberty. He approaches it, ſwims round it, examines it, and appears for a time to neglect it; but when the ſailor makes a pretence, by drawing the rope as if intending to take the bait away, his hunger excites him, he darts at the bait, and ſwallowing it, buries the hook in his entrails. When he finds the hook lodged, he exerciſes his utmoſt efforts to continue in his natural element; but when his ſtrength is exhauſted, he ſuffers his head to be drawn above water; the ſailors confine his tail by a nooſe, draw him on board, and diſpatch him as ſoon as poſſible, by ſevere blows on the head: yet even this is attended with difficulty and danger; terrible even in the agonies of death, he ſtill ſtruggles with his deſtroyers, and is the moſt tenacious of life of any animal in the world.

If we are to credit ſome ancient writers, the young of this fiſh are not produced from ſpawn; for one of them aſſures us, that he ſaw a female ſhark produce eleven living young ones at a time: and the ſame author aſſerts, that the female in this tribe is larger than the male.

That this fiſh was known many centuries ago is unqueſtionable; an hiſtorian of ancient date gives a long and very entertaining account of it's capture. The fleſh, which is ſometimes eaten, is exceedingly coarſe and rank, and hardly digeſtible by any but negroes, who are remarkably fond of it. The liver affords a conſiderable quantity of oil; and the ſkin, as we have already obſerved, is poliſhed into that ſubſtance which is known by the name of ſhagreen.

There are ſeveral other ſorts of ſharks, particularly one which is called the blue ſhark, from it's appearing in the water to be of that colour: another diſtinction of them is the bottle-noſe, from the conſtruction of this fiſh's head, which is more rounded at the extremity than the other kinds; none of which, however, equal the white ſhark in ſize or voraciouſneſs.

Theſe ſharks are ſaid to be accompanied, at all times, by a ſmall but moſt beautiful fiſh, called the pilot-fiſh, which ſeldom exceeds ſixteen or eighteen inches in length. The ſcales of this fiſh are a mixture of blue, and a golden brown, which gives them aſtoniſhing brilliancy in the water, though the effect is loſt when they are taken out of that element. They do not attend the tyrant of the deep ſingly, but in ſhoals; and when a bait is thrown out for the ſhark, they play round it, and ſeem to invite that rapacious animal to the repaſt; and it is from this circumſtance that the name of pilot fiſh has been derived. It is ſomewhat extraordinary, that in the moſt ravenous moments of the ſhark, he never attacks theſe little companions, who whilſt they are in waiting on him, are not to be taken with a hook, yet bite freely enough in the abſence of the laſt-named fiſh, and are eſteemed the moſt delicate of all food; though it is not impoſſible that this imagined excellency may ariſe from their being uſually taken when no other freſh meat can be procured.

But the ſhark has other companions, whoſe attendance is by no means productive of the ſame advantage as that of the pilot-fiſh; theſe are the ſucking-fiſhes, which are not in common above ten or twelve inches in length, and frequently not ſo much: yet theſe little enemies of the ſhark are the occaſion of great pain to him; for by means of a membraneous ſubſtance with which their mouths are ſurrounded, they faſten themſelves to the ſkin of the ſhark, either on the back or ſides, to which they adhere ſo tenaciouſly that no force can remove them; though if they are thruſt along the ſcales according to the grain, not of the ſhark, but of the ſucking fiſh, they may be taken off without much difficulty. There is no doubt but theſe animals infeſt the ſhark as vermin, extracting a ſubſiſtence from it's blood or juices; and in the performance of this taſk, they may be ſuppoſed to be extremely troubleſome, more eſpecially as it is impoſſible for him to get rid of his gueſts, unleſs he can find rocks to rub againſt, which cannot often happen in thoſe deep waters where he principally reſides.

The ſucking-fiſh poſſeſſes the ſame power of adhering to wood and other ſubſtances; and is probably the *remora* ſo frequently mentioned by the ancients, and of whoſe wonderful effects in retarding and even ſtopping the progreſs of ſhips in their courſe; ſuch a variety of accounts have been given in times when the inhabitants of the great waters, and the arts of navigation, were much leſs known than at preſent. This fiſh is of a thin watery ſubſtance, and muddy taſte, and is therefore never eaten.

Theſe ſeas afford many other ſmall fiſh unknown in Europe, one called the bald-pate, the head and neck of which are without ſcales; and the raven-fiſh, which takes it's name from the form of it's mouth, which is ſaid to reſemble the beak of that fowl: this laſt is a very ſmall fiſh, not above ſix or ſeven inches in length; but, as well as the bald-pate, is ſaid to be agreeably taſted.

The ſhell-fiſh on the Indian ſhores are in general as well flavoured as thoſe of Europe; in particular oyſters, which are of moderate ſize, and peculiar goodneſs. In ſome parts of the Aſiatic ſeas, ſhell-fiſh are found of moſt enormous magnitude, which we ſhall have occaſion to mention in another part of this work.

Of the river fiſh of this country we have very imperfect accounts: the Ganges, however, contains great numbers of crocodiles and alligators, which will be alſo deſcribed hereafter. The inhabitants of this vaſt, though at preſent disjointed empire, differ exceedingly, even in colour, in the different provinces; thoſe of the northern parts being of an olive tawny colour, and thoſe of the ſouthern diſtricts perfectly black; but they are in general well made, of moderate ſtature, their limbs well turned, and their features agreeably caſt: the females, in particular, notwithſtanding their dark and ſooty complexions, poſſeſs charms to captivate even Europeans; a certain livelineſs of carriage, ſoftneſs of manners, and elegance of expreſſion, ſupplying the want of the lilies and roſes of the weſtern world, and in ſome meaſure the deficiency or difference of education, which diſtinguiſhes the refined and poliſhed beauties of Great Britain, and enſures them the unrivalled palm of excellence beyond thoſe of any nation in any quarter of the globe.

The hair of the natives in all parts of India, is long and black, and their eyes of the ſame colour; ſome of the blacks dye their teeth, and paint different parts of their bodies, and particularly their foreheads, with ſpots or ſtrokes of yellow.

The Indian dreſſes reſemble in ſome degree thoſe of the other Eaſtern nations which we have already deſcribed; with a degree of prudence ſuperior to the Europeans, they ſeem to have conſidered the warmth of the climate, and to have conſulted eaſe and convenience in the flowing looſeneſs of their garments, as well as in the materials of which they are compoſed.

The exterior robe, among people of condition, is a veſt of white ſilk or muſlin, according to the ſeaſon; this folds over before, and is provided with double ſets of ribbands or ſtrings, with which it is ſometimes tied on one ſide, and ſometimes on the other, like the double-breaſted waiſtcoats of this country: the upper part of this garment being thus drawn cloſe to the body, diſcovers the ſhape; but, from the waiſt, it falls in looſe plaits or folds to the ancles. The ſleeves are rather tight; but, being longer than the arms, ſit full and in folds about the wriſt. Under this they wear another veſt of the ſame materials, but ſomewhat ſhorter; and this is tucked into the drawers, which reach to the feet. They wear no ſtockings; and their ſhoes are ſharp-pointed, the toes turning up. Their hair is gathered up into a roll, and a ſmall turban covers the head.

The dreſs of the females differs totally from that which we have juſt deſcribed: a long piece of ſilk or muſlin, painted, wrought, or otherwiſe ornamented, according to the rank and fortune of the wearer, is ſo wound round the waiſt, that one part of it falls down to the knees, or rather below them, and the other, croſſing the ſhoulders like a belt, conceals the body, breaſts, and part of the back. They roll their hair like the men; but inſtead of covering it with a turban, thoſe who are affluent adorn it with jewels and artificial flowers. They wear ear-rings and necklaces of precious ſtones, and ſome have a jewel pendant from their noſes, and ſtretch the hole which is bored in the ear for the reception of the ear-ring to an enormous ſize. Not only their wriſts and ancles are ornamented with bracelets of gold, ſilver, or other metals, but they wear rings of the ſame materials on their fingers, and even their toes. Their ſhoes or ſlippers reſemble thoſe of the men; but they are not univerſally worn, and eſpecially in the ſouthern provinces, where they frequently go bare-foot.

But the dreſſes we have deſcribed are by no means thoſe of the common people, who are in general more than half naked; and thoſe Gentoos who are employed in menial offices, and particularly ſuch as carry the palanquin, (a conveyance which will be deſcribed hereafter) have no other covering than a ſmall piece of cloth, which is faſtened to a ſlight ſaſh before, and drawn up to it behind; but this ſacrifice to decency is generally ſo ſcantily made, that it very indifferently performs it's office. In the northern parts of the empire, thoſe who can afford it, wear a kind of ſhirt open before, which hangs over the drawers; and for the rainy and tempeſtuous ſeaſons they are provided with cloaks.

Such are the dreſſes of the native Indians; but thoſe of the Moors, or ſuch as profeſs the Mahometan religion, are in many reſpects different, and reſemble, in ſome meaſure, thoſe of the Aſiatic Turks. They wear the large turban, compoſed of great quantities of muſlin ſo neatly and artificially folded and twiſted as to compoſe a handſome head-dreſs; and at the ſame time, by it's different plaits and windings, to diſtinguiſh the rank, condition, tribe, and even profeſſion of the wearer. Though we cannot agree in opinion with thoſe writers, who aſſert that this complicated ornament of the head is at once light and cool; or that, by obſtructing the approach of the rays of the ſun, and at the ſame time of the air alſo, it can contribute to prevent the head from being too hot; nothing can be more clear to our ideas, than that a large turban compoſed of a vaſt quantity of muſlin, is heavier than a ſmall one conſiſting of fewer yards of the ſame materials, and as it will excite a greater degree of perſpiration, ſo the head will be proportionably hotter.

Theſe Moors, like the Turks, confine great part of their finery to their weapons, which conſiſt of a ſcymitar and dagger, and to the ſaſh in which they are worn. The hilts or handles of the former are among the wealthy ornamented with curious work in the gold or ſilver of which they are formed, or enriched with precious ſtones: the dagger, which has a ſhort, broad, and pointed blade, is ſtuck into the ſaſh, which is commonly wrought with ſilks, or embroidery of gold or ſilver, and being faſtened before, the two ends hang down, and are fringed with the ſame materials as compoſe the embroidery; the ſcymitar hangs before in a looſe belt. Their ſhoes or ſlippers are alſo embroidered; though this part of their dreſs is uſeleſs in their viſits, as on theſe occaſions it is an indiſpenſible cuſtom to leave them at the doors.

The ſalam or ſalute among the natives of Indoſtan, when they meet each other, is by lifting both hands to the head when they mean to ſhew great reſpect, or the right only when they encounter their equals; but they never ſalute with the left-hand only, which would be conſidered as a mark of contempt. The form of expreſſion on theſe occaſions, is on the one part an invocation of God to beſtow health, and a wiſh on the other that the bleſſing invoked may be returned. When they approach a ſovereign prince, they bow their bodies to the ground, which they touch with their hands, then raiſe them to their breaſts, and at length to their heads; and this ceremony is generally repeated thrice: though on ſome occaſions they proſtrate themſelves to the earth. Some modern witers have cenſured as farcical and ridiculous the complimentary and hyperbolical ſtile in which theſe Eaſterns addreſs their ſuperiors, and the ſtrain of over-acted energy with which they attempt to deliver their adulatory addreſſes: but thoſe who make theſe remarks will do well to recollect, that theſe forms and ceremonies are of great antiquity, and were practiſed in the ſame extent long before even the common forms of civility were known to the weſtern world; and if to the force of long continued cuſtom we add the difference between the oriental languages and thoſe of Europe, the phraſes and allegories with which the former is replete will account for a conſiderable part of thoſe extravagant ſtrains, which the bigotry and partiality of ignorant and narrow-minded men have repreſented as ſuch groſs abſurdities.

When an Indian makes a viſit to another, the perſon who receives it does not riſe to compliment his gueſt, but ſolicits him to be ſeated on the carpet, with which every room is ſpread; and if the viſitor is a man of equal rank, he is deſired to draw near the maſter of the houſe, but if he is his inferior, he muſt be content with a more diſtant ſituation. As ſoon as he is ſeated, betel and arek are preſented to him, in chewing which it is a cuſtomary compliment for the perſon viſited to accompany his gueſt, and the converſation, which is held in a low tone of voice, and in a very ſolemn and grave way, ſeldom laſts above half an hour, by which time both parties are tired of each other, and the viſitor withdraws.

The natives of Indoſtan have only two principal meals; one in the morning before the ſun ſhines with meridian fervor, the other in the evening when it's immediate influence is withdrawn: the intermediate time between the meals, at leaſt the middle part of the day, is generally ſpent in ſleep, the intenſe heat rendering thoſe hours wholly unfit for motion.

Moſt of the natives, whether Mahometans or Gentoos, prefer rice to bread; of which latter very little is eaten in this country, except by Europeans. The rice is generally boiled or ſtewed till it is quite dry; and as this grain, ſo prepared, conſtitutes the principal part of the food of this healthy people, it is evidently wholeſome: it is generally eſteemed more light and cooling than the other ſpecies of corn.

The bramins never admit into their food any thing which has ever had animal life; and ſome caſts of the Gentoos alſo abſtain from fleſh and fiſh: the Mahometans, and ſuch other of the inhabitants as indulge in theſe articles, generally ſtew their meat ready cut in ſmall pieces, with the rice, and make it ſavoury by the addition of various ſpices.

Pilaw is the favourite diſh; this conſiſts commonly of a fowl boiled whole, and ſerved in a diſh of rice, ſpiced and coloured with turmeric. On particular occaſions they make an addition of ambergreaſe; which, however, is generally thought by Europeans to add much leſs to the flavour than to the expence of the diſh.

Currees are of various kinds, and may either be compoſed partly of animal fleſh, or wholly of vegetables; the latter is principally uſed by the bramins, and particular caſts of the Gentoos: rice, however, is a principal ingredient in both ſorts, ſpiced and reliſhed as we have deſcribed; and to this is ſometimes added the pulp or kernel of the cocoa-nut. They have a ſavoury powder, which is alſo called curree, and which is commonly eaten with their rice, at ordinary meals, by people of all ranks, and (as it is ſaid to be ſome vegetable production) by thoſe of all religions alſo.

They have many other diſhes, in particular the kitcharee; which is a mixture of rice, and a pulſe which they call dholl, ſtewed together: and this is eſteemed a wholeſome and agreeable ſauce with ſalted fiſh, and other ſtrong meats; for which purpoſe they ſometimes put an addition to it of butter, and if they wiſh to make it poignant of pickles.

Like other nations of the eaſt, the utenſils of the table are but few in number; they uſe neither knife, fork, or ſpoon. They take up the rice in their right-hand, and preſſing it together in large morſels, they thruſt it into their mouths. The fleſh meat, when it makes a part of their meals, is, as has been already obſerved, cut into pieces before it is dreſſed; and, as it is always much ſtewed, it is eaſily ſeparated by the finger and thumb, with which alſo they convey it to their mouths. They uſe only their right-hand in feeding themſelves, conceiving their left-hands to be defiled by being employed in cleanſing themſelves, and in other acts which they underſtand to be impure. They neither uſe table-cloth or napkins, but waſh before and after meals.

The common drink, among thoſe of all religions, is water; but they have other liquors, extracted from the trees of the country, ſuch as palm-wine, and toddy: they alſo drink very plentifully of the milk of cocoa-nuts; a liquor which is extremely cooling and refreſhing, and highly pleaſing to the palate. Beſides theſe beverages, which are merely calculated to quench thirſt, they have others to exhilarate the ſpirits, of a different nature: theſe conſiſt of ſeveral kinds of arrack, each ſort valued according to the ingredients from which it is diſtilled; and theſe are toddy, ſugar, and rice, uſed diſtinctly. The liquor produced from the laſt is held in the loweſt eſteem; but they are ſometimes mixed, and in thoſe caſes the goodneſs of the liquor is determined by the proportions of each employed in the compoſition. This liquor, ſo highly eſteemed and ſo expenſive in Europe, is commonly ſold in this country for leſs than a ſhilling a gallon.

Though the laws of Mahomet ſtrictly prohibit the uſe of wine, yet the profeſſors of his religion in this country pay but little regard to theſe injunctions: they ſeldom refrain from it when they can get at it; but this is not often, as the liquors imported from Europe bear a moſt extravagant price, and but little Perſian wine finds it's way out of that kingdom. Cordials and drams, however, they indulge in freely, and ſeek the ſtrongeſt arrack they can procure for their debauches: but they are extremely cautious in thus tranſgreſſing againſt their religious eſtabliſhment, and their exceſſes are always practiſed in private; yet though they ſeldom expoſe themſelves in acts of intemperance, the effects of them are often ſeverely felt, when thoſe in power are addicted to the vices of inebriety.

The natives of Indoſtan, as well Moors as Gentoos, are like their Aſiatic neighbours, exceedingly addicted to ſmoking tobacco; and have the ſame contrivances for receiving the ſmoke, in a cool ſtate, as we have already deſcribed in our accounts of the cuſtoms of the Aſiatic Turks and Perſians. The lower ranks of people, who cannot afford to indulge in the ſame elegancies, either uſe a cocoa-nut ſhell inſtead of a veſſel of glaſs or ſilver, or ſmoke the leaf itſelf made into ſmall rolls; and this latter method is more commonly uſed by the Gentoos than the Mahometans.

The manners of the native inhabitants of Indoſtan, of all religions, are nearly alike; and reſemble ſo much thoſe of the Turks, Perſians, and other Aſiatics, already deſcribed, that the difference is very little obſervable: even the rough and hardy Tartar, has, ſince the conqueſt of this country by that warlike people, degenerated into an effeminacy, to which the climate, and food peculiar to it, contribute in no ſmall degree; and having aſſumed the voluptuous diſpoſitions of the country they poſſeſſed, are now ſo blended with the original inhabitants, as not to be diſtinguiſhed from them by any favourable difference of conduct or behaviour.

But the ſtrongeſt characteriſtic of this people is diſſimulation: with an affected gravity and decorum of converſation, to which they are accuſtomed from their very infancies, under the moſt ſevere injunctions from their parents and inſtructors, they controul their paſſions with the moſt cautious circumſpection; reſtraining every ebullition of anger and reſentment, and avoiding, as the groſſeſt indecency, even a word that might betray diſpleaſure or diſſatisfaction; and ſuch perfect maſters are they of the arts of hypocriſy, which are not only encouraged, but even applauded, that they receive the higheſt injuries without exhibiting the appearance of wrath, though they are determined on revenge; and, purſuing the ſame line of conduct to it's utmoſt extent, they actually careſs thoſe they mean to deſtroy, and ſmile on the victim they intend to ſacrifice to their hate.

The diverſions of the natives of Indoſtan are but few, and thoſe are ſuited to the manners and diſpoſitions of this indolent and luxurious people.

The dancing girls have been ſo frequently mentioned, and ſuch different accounts have been given of them, that it is not an eaſy matter to diſtinguiſh ſuch as are founded on truth, from the romantic deſcriptions which appear to have been dictated under that latitude of exaggeration which is proverbially claimed by moſt travellers: we ſhall however follow ſuch of the more modern writers, who having atteſted their veracity by committing their names to the public, are unqueſtionably entitled to a greater degree of credit; and to the information derived from theſe ſources, we ſhall add ſome particulars which we have procured from our own private friends and correſpondents.

Theſe female dancers, who in ſome parts of India are diſtinguiſhed by the appellation of balladieres, are of two ſorts; the firſt are conſecrated to the performance of certain religious rites, about the Gentoo temples, or other places appropriated to the worſhip of this ſect, or more probably to the amuſement, or perhaps uſe, of the bramins who miniſter in theſe ſacred places; and theſe are formed into little ſocieties, each of which is governed by ſome diſcreet female, who has formerly figured in the ſame capacity, and is grown too old for the two-fold ſervice.

The other dancers are mercenaries, who go from place to place, and engage themſelves as performers at any feſtival or entertainment; theſe alſo place themſelves under the care of ſome experienced matron, as well for the purpoſes of profeſſional inſtruction, as for the regulation of their conduct, and private advice, which they often need in circumſtances of great importance to them; it being no uncommon caſe for thoſe princes and chiefs, whoſe harams are filled with beauties collected in every quarter of the eaſt, to abandon theſe unfortunate captives, and become enamoured with one of the wandering females juſt deſcribed, and with the ſame capriciouſneſs of taſte, to laviſh on her a fund of wealth; a diſpoſition of which, under the ſuggeſtions of her ſage adviſer, ſhe does not fail to make the utmoſt advantage.

The muſic, except they have the aſſiſtance of Europeans, is compoſed of ſmall drums, called tamtams, large pipes, and a kind of cymbals, and is dreadfully loud, but by no means harmonious; and to render this band ſtill leſs pleaſing, they play but one ſingle tune.

The balladieres are dreſſed in the moſt gaudy manner that the luxuriant fancies of the eaſt, fertile in conceptions of this kind, can poſſibly invent. Their long black hair, either falls over their ſhoulders in looſe and flowing ringlets, or is braided and turned up, adorned with precious ſtones, and ornamented with an infinite variety of artificial flowers. Their necklaces and bracelets are alſo enriched in the ſame way, and even the ſhocking effect of their noſe-jewels, is leſſened, if not totally effaced, by the brilliancy of the materials which compoſe them, and which, after the prejudice has been ſomewhat removed by being accuſtomed to them, makes them ſeem rather an addition to the other ornaments.

Conſidering their breaſts as the moſt characteriſtic marks of beauty, they preſerve them with unequalled care; in order to prevent them from growing too large, or out of ſhape, they are encloſed in caſes made of an exceeding light wood, which are joined and faſtened together behind with buckles of diamonds or other precious ſtones. Theſe caſes are ſo ſmooth and flexible, that they give way to the various attitudes of the body, without being flatted, and without offering the ſmalleſt injury to the delicacy of the ſkin. The outſide of theſe caſes is covered with a thin leaf or plate of gold, and ſtudded with diamonds, and they are taken off and put on with ſingular facility and expedition. This covering of the breaſt does not conceal the palpitations, heavings, and various emotions calculated to excite deſire; nor do theſe wanton libertines in petticoats, attempt any concealment beyond that of actual nakedneſs. They trace black circles round their eyes with a hair pencil dipped in the powder of antimony, which they imagine heightens the luſtre of their complexions, and the impreſſion of their countenances: beſides their jewels, they hang bells to their ancles, which produce an effect agreeable enough to the ſpectators of this country, but not altogether pleaſing to Europeans.

But the rich jewels and ornaments we have deſcribed, are not common to the dancing girls of both claſſes; thoſe only who are dedicated to the ſanctified but luxurious bramins, are loaded with this expenſive finery. The ſtrolling troops are equipped at a very inferior coſt; and though they want the intrinſic richneſs of rubies, emeralds and diamonds, ſubſtitute artificial for real luſtre, and their dreſs reſembling in all other reſpects that of the more favoured rivals of their art, their appearance is equally pleaſing to an unſcrutinizing ſpectator.

Theſe Indian performers do not hop, ſkip, and cut capers, like the dancers on European ſtages; they never lift their legs high, (indeed, they ſeldom take their feet off the floor) but they expreſs, by mute action, all thoſe raptures and extravagancies of love, which ought to be baniſhed from public aſſemblies, to thoſe deep receſſes, where happy lovers, free from every reſtraint, indulge in all the freedoms of mutual and uninterrupted affection: nor is this pantomime confined wholly to mute action, wanton attitudes are accompanied by ſongs, ſometimes expreſſive of courtſhip, ſometimes of jealouſy, and at others of ſolicitation, but much more commonly of the moſt looſe and laſcivious tendency; theſe they repeat to the ſame tune by which they meaſure their dances, till being wrought up to the higheſt pitch of deſire, and overcome by the powers of imagination, and the ſtrength of perfumes, which are unſparingly ſcattered in the room where they perform, their ſenſes ſink under the accumulated faſcination, their voices die away, and they remain totally exhauſted and motionleſs.

Strange as this mode of exhibiting in public may ſound in European ears, it muſt not be condemned without making allowances for the difference of cuſtoms, manners, and natural diſpoſitions, occaſioned by the varying climates, religions, and employments. In Europe, the common topics of converſation are, the weather, politics, and public events; but in theſe eaſtern climes, the enjoyments of love are the conſtant theme; moderate in all other reſpects, the natives of Indoſtan indulge in this paſſion to an exceſs altogether unbounded; they talk without ceaſing of the beauties, the numbers, and the qualifications of their wives and concubines; and inſtead of the camp, the ſenate, or the cabinet, their ambition, as well as their joys, are directed alone to the haram.

Marriages are contracted while the parties are in a ſtate of infancy, but they are not conſummated till they are of proper age. The ceremony of marriage is thrice performed:

once at the firſt engagement; a ſecond time when the huſband is eight or nine years old, and the wife five or ſix; and the third and laſt time, when it is intended to be conſummated. Before the ſecond marriage, the young couple are admitted to a free intercourſe with each other, and their childiſh diverſions and amuſements being taken together, with that freedom which a knowledge that they are deſtined for each other naturally inſpires, they generally at that tender age conceive a mutual affection, which is ſeldom effaced or leſſened, notwithſtanding they are ſeparated from the hour of the ſecond marriage, and not permitted to ſee each other till the third ceremony; the bridegroom being in the mean time employed in receiving education, and the bride ſhut up in the women's apartment, to be inſtructed in ſuch accompliſhments as are ſuited to her rank in life, or that of her huſband.

Nor are theſe early marriages devoid of advantages, in a climate where youth is of ſhort duration, where matches poſtponed to thoſe years of riper diſcretion, at which they are frequently contracted in Europe, would neither be productive of the joys or fruits of love; and where the natural diſpoſitions of the inhabitants of both ſexes, would render a ſingle life as uncomfortable as it is uncommon; unmarried women being ſeldom treated with much reſpect, and celibacy in men being generally thought to imply ſome natural and diſgraceful incapability.

The third and laſt marriage is celebrated with a ſplendor and magnificence ſometimes more than equal to their conditions: little expenſive in the articles of cloaths, food or habitation, the natives of Indoſtan reſerve all their extravagance for their marriages; they are not addicted to any expenſive vices, their paſſions being held in ſubjection, or at leaſt awed into gentleneſs by the habitude of hypocriſy, which has been already attributed to them; yet they are as greedy of gain, and as apparently avaricious, as if, like the Europeans, they collected wealth to diſſipate it in debaucheries, or heaped up riches for the pleaſure of contemplating the hoard.

But the purpoſes for which they endeavour to amaſs large ſums of money, are widely different. Plain as their appearance is, and ſimple their manners, in the ordinary occurrences of life; they are immoderately fond of ſplendor and magnificence in certain particulars: and on ſome occaſions, the apartments of the women are fitted up in all the taſte and elegance to which their ideas can reach; their dreſſes and jewels are magnificent; and no expence is ſpared which can contribute to the gratification of ſenſe or fancy, in theſe regions devoted to pleaſure.

But it is at the celebration of their marriages that they are peculiarly profuſe: on theſe occaſions they ſeem to forget the ſtrict rules of moderation and parſimony with which their lives are in general marked, and dedicate to a ſingle hour of feſtivity, the accumulations of years devoted to unremitting induſtry.

The following account of a wedding entertainment ſeems to be related, by a modern traveller, with leſs than uſual of thoſe embelliſhments which are apt to give even truth an air of fiction and romance, and we therefore preſent it to our readers in nearly his own language.

The perſee, at whoſe wedding I was a gueſt, had many weeks previous to the intended ceremony, ſent invitations to his numerous friends and acquaintance to aſſemble at the time fixed, in a ſpacious apartment prepared for the purpoſe in a beautiful field. It was the dry ſeaſon, when the air was mild and ſerene, and the whole vegetable world breathed a delightful fragrance. The place of entertainment was formed by bamboos connected together in a manner uſual in that country, and covered with cloth. It was a medium between a houſe and a tent, being leſs ſolid than the former, and more ſubſtantial than the latter. Here the company aſſembled, after the heat of the day was over, to the number of ſeveral hundreds. After a rich repaſt, which was ſerved with great regularity, the whole company ſet out to meet the bride, meſſengers having already arrived to announce her approach. The bridegroom was mounted on a camel richly capariſoned, himſelf adorned with a multitude of jewels, and highly perfumed. A number of ſlaves walked by the ſide of the camel, holding an umbrella over the head of their maſter, while others were employed in fanning his face. The company were, as uſual, carried in palanquins. In the mean time the entertainment commenced with the performances of a band of muſic, conſiſting of pipers blowing very loudly with their mouths on the great pipe and playing with their fingers on another, trumpeters, and a kind of drummers beating on the tamtams. The muſic was dreadfully loud, but rather diſcordant, and conſiſted of only one tune. The cavalcade being arrived at a village, was met by the bride, attended by an infinite number of female acquaintance; her near male relations, and a crowd of ſervants. An European carriage had been borrowed for the lady; it was an open phaeton drawn by four beautiful Arabian horſes, who moved in ſlow proceſſion. Of the reſt of the ladies, ſome rode on camels, and ſome in carriages drawn by ſpotted buffaloes, and bullocks, whoſe horns were tipped with ſilver, and their heads bound with ribbands adorned with flowers. The bride was a tall and comely young creature, her long black hair falling down over her ſhoulders, and then turned up in wreaths, and elegantly ornamented with embroidered ribbands and precious ſtones. On her firſt approaching her huſband, he gave her the ſalam in a modeſt and reſpectful manner, the bride ſtanding up in her carriage veiled only by an umbrella.

Both companies being joined, proceeded in joyful proceſſion to the building from whence the bridegroom ſet out; which, ſpacious as it was, proved now inſufficient to receive the increaſed numbers; and many of the gueſts were obliged to ſeat themſelves on the graſſy plain, lamps being hung among the ſhrubbery on poles of bamboo, which were fixed with little difficulty in the ſoft and deep ſoil. The room, illuminated within as well as without, diſplayed on both ſides various pictures of elephants and other animals; and portraits of men, many of which were pointed out as the repreſentations of monarchs and heroes, ancient and modern.

Various kinds of refreſhments having been at ſhort intervals preſented to the company, they were at length entertained with a ball, or rather an interlude, performed by a band of the dancing girls already mentioned, which laſted the whole night. On this occaſion the ladies were placed by themſelves on one ſide of the hall, and the gentlemen on the other. The women wore their veils, but they were not pulled ſo cloſely over their faces as to conceal their eyes and noſes; and when they were drawn back, that they might enjoy the refreſhment of being fanned, their necks and fine hair were alſo expoſed to view: indeed, it is aſſerted that, on theſe occaſions, the veil ſits more looſely on the ladies, than at other times. There was not the leaſt communication between the men and the women, not even a whiſper: the men converſed among themſelves, and the women obſerved a profound ſilence, looking ſtraight forward with inexpreſſible ſweetneſs and modeſty.

Thus far our author; who, however, gives no account of the actual marriage ceremony, which is performed as follows.

The bride and bridegroom, after this public entertainment, being conducted to the houſe intended for their future habitation, or to that of the father of the latter, are placed on oppoſite ſides of a table, over which they extend and join their hands; the officiating bramin or prieſt then ſpreads a piece of ſilk or cotton over both their heads, and they remain under that veil whilſt a form of prayer and bleſſing ſuitable to the occaſion is pronounced by the bramin. This performed, the covering is removed, and the prieſt concludes the ceremony by ſprinkling a quantity of rice over the heads of the married couple, as emblematic of fruitfulneſs. The company are now ſuffered to depart, but not till a large quantity of ſweet waters and perfumes, coloured with ſaffron, have been ſcattered among them; the marks and ſtains of which are afterwards ſhewn on their cloaths, as proofs of the wearer's having been of ſufficient conſequence to be invited to a conſiderable wedding.

Divorces are ſeldom heard of in this country: the Gentoos, a name given to diſtinguiſh thoſe of the natives, who do not follow the doctrines of Mahomet, being obedient and in general faithful wives; indeed, their attachment to their huſbands is ſo remarkable, that inſtances are very rare, where even a ſuſpicion hath been entertained of their having violated the marriage vow; a circumſtance the more extraordinary, as the laws by which they are governed do not only admit of a plurality of wives, but give very conſiderable indulgences alſo on the ſcore of concubinage; and the affectation of novelty runs ſo high, that the poor married dames are in general deſerted long before their charms begin to fade, and yield to ſome new attachment; an inſult to which they ſubmit with a patience of ſpirit, which bears little reſemblance to that aſſumed by the ladies of Europe on ſimilar occaſions; and perhaps the cuſtom of purchaſing the wife of her parents, which almoſt univerſally prevails in the eaſt, not only among the Mahometans, but with thoſe of other religions, may contribute to an abatement of that dignity and pride, which exalts the females of thoſe countries where they are not only generally equal, but in many caſes infinitely ſuperior to their huſbands, in point of rank, fortune, and conſequence.

But the cuſtom of having many wives is not univerſal among all the Gentoos. The bramins and banyans, who will hereafter be more particularly mentioned, in general confine themſelves to a ſingle partner, unleſs ſhe happens to prove unfruitful, a misfortune which not only ſubjects her to contempt, but gives her huſband a legal pretext to abandon her, and conſole himſelf with ſome younger female, who has at leaſt that chance of being more prolific.

The inhabitants of Indoſtan, of every religion, caſt, and ſect, are alike cautious in concealing their wives and concubines from public view; thoſe of rank or condition dreading no diſhonour ſo much as the expoſure of this moſt valuable part of their property. Among the common people, this caution is ſomewhat leſs ſtrictly obſerved, and ſtill leſs by the Gentoos than the Mahometans; the wives of the inferior tradeſmen and labourers being frequently ſeen in the ſtreets, bringing water from the wells and fountains, and performing other domeſtic offices of the like kind.

Before we diſmiſs the ſubject of the Indian marriages, and their married lives, it will be neceſſary to notice a circumſtance which has been mentioned by moſt travellers and writers, but which, for the honour of the fair-ſex, we ſhould be happy to ſee contradicted.

According to the relations of this matter, which hitherto remain recorded as authentic, a cuſtom prevails among the nobles, or as they are called in the language of Indoſtan, the naires, of having one wife in common to a number of men, or rather a number of wives, (for they are by no means content with a ſingle female) appropriated in common to a certain ſet of huſbands, the number of whom is unlimited by any legal reſtriction, but ſeldom exceeds ſix or ſeven, though it is ſometimes extended even to double the number; and in other caſes, according to the will of the lady, who is at liberty to uſe her own diſcretion in the matter, confined to two, or even a ſingle engagement; but whatever latitude ſhe may take in point of numbers, her choice is limited to her own particular tribe.

When, therefore, the daughter of a noble marries, the firſt huſband provides her with a houſe and neceſſary furniture, and cohabits with her till her fancy ſtrays to another paramour; his intereſt is then divided, and as the number of ſharers in the lady's favours is encreaſed, the mode of enjoying them is regulated by ſome agreement, reſtricting the duration of right in each individual, to a certain number of days, ſo that each may poſſeſs the bleſſing in equal proportions; the charge of maintaining the fair, being in the ſame manner ſhared by the ſeveral claimants. The huſband in poſſeſſion is to leave his ſcymitar at the door, in token of his immediate intereſt; in conſequence of which intimation, all the other huſbands avoid the houſe; but if this aſſertion of his right is omitted, the next in turn may enter the habitation, and profit by the other's negligence. During the continuance of theſe viſits, this communicative fair performs not only the duties of a wife, but thoſe of a ſervant alſo, preparing the food for herſelf and her temporary ſpouſe, providing him with clean apparel, and performing a variety of other ſervile and menial offices.

If the lady proves with child, ſhe names the father, and fixes him with the charge of it's maintenance and education; the mother's care of it expiring when it is able to ſpeak and walk. But as the parental right, in theſe many-fathered bantlings, muſt be at beſt very doubtfully placed; they are never ſuffered to inherit the eſtates of the reputed father, which deſcend to his ſiſter's children, or other relations of the female line.

The Gentoo women breed at a very early age; at twelve years old they are frequently mothers; nor is it a very uncommon caſe to find them pregnant at ten, but as they reach womanhood much ſooner than the females of Europe, ſo they ceaſe to breed, and the decay of their charms commences alſo at that period of life when a beauty of the weſtern world is in the zenith of her power: the bloom of youth vaniſhes ſoon after twenty, and at thirty age begins to make it's deteſtable ravages; and the plump, freſh, and lively dame, degenerates into a flabby, haggard, dull, and unpleaſing matron. But this is only to be underſtood of thoſe women who inhabit the plains of the ſouthern provinces; thoſe who are either bred in the mountainous, or the more northern parts of the empire, preſerve their beauties, and continue prolific, in ſome inſtances, as long as the women of Europe; and in all, much longer than thoſe who are natives of thoſe parts of Indoſtan which are expoſed to a greater degree of heat.

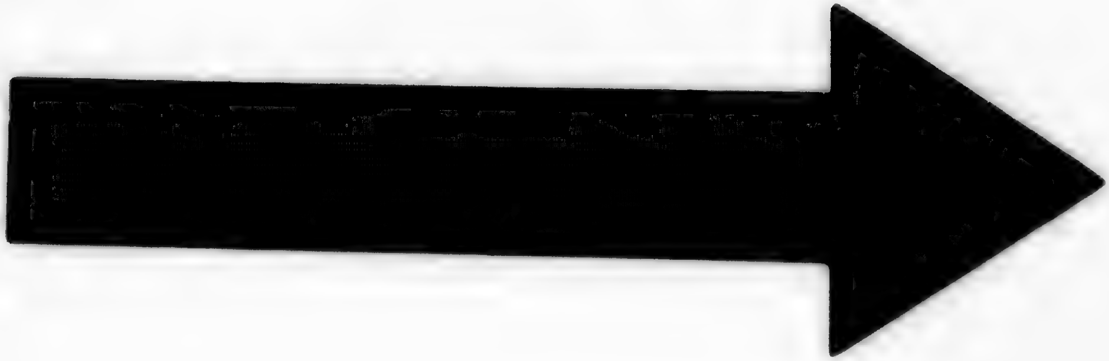
About eight or ten days after the child is born, it receives the name which it is intended to bear; and this ceremony is performed by calling together a number of youth of either or both ſexes, ſons and daughters to the friends and acquaintance of the parents; by theſe young people, a large piece of ſilk or calico is extended, upon which the bramin or prieſt throws a quantity of rice, and upon that places the infant, who is ſhaken about with the rice for ſome minutes; the child is then named by the father's ſiſter, or in caſe of her abſence, by the father or mother; and if it lives till it is two or three months old, it is carried to a pagoda or temple, where a mixture of ſhavings of ſanders wood, and ſome aromatic ſpices, is put upon it's head, which compleats the dedication of it to the Power which they believe to be ſupreme.

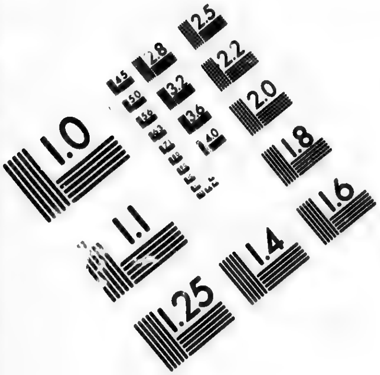
Women after delivery are excluded from ſociety for ten days; the touch of them during that time would defile, and for forty days they are forbid to engage in any domeſtic concerns, and are particularly excluded from having any concern with the preparation of food.

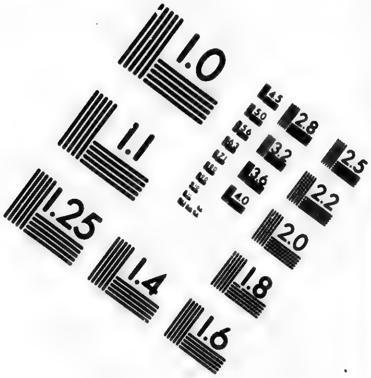
The children are happily exempted from thoſe ſtrictures and ligatures, on their limbs and bodies, which European infants are condemned by the force of cuſtom to endure; in conſequence of the freedom they enjoy, theſe little natives of the Eaſt find the uſe of their feet much ſooner than thoſe of Europe, and it is a ſight curious, though not uncommon, to ſee theſe little pigmies, who are rather inferior in ſize to European children, running about naked, before they are ſix months old, and not only ſpeaking, but converſing and making compliments, at an age when the infants with us are "*mewling and puking*," on the mother's lap, or in a cradle. In the few firſt weeks the Indian mothers alſo uſe cradles, not ſuch as rock on the floor, but baſkets ſlung to the beams of the houſe, the motions of which are like thoſe of a hammock.

The bodies of the dead are in this country diſpoſed of variouſly: the Perſees expoſe them to be devoured by birds of prey, in the manner deſcribed in a former part of this work; the Gentoos either bury their dead, or burn them with ſweet-ſcented wood, and the latter method is both more common and more honourable.

In the former caſe, a hole is prepared in the earth, nearly in the form of a well; on one ſide a niche with a ſeat is hollowed out, and on this ſeat the corpſe, in the richeſt cloaths that belonged to it, (and if a female, with her jewels and other ornaments) is placed in a ſitting poſture, and a plate of rice with a veſſel of water are ſet on the ſame ſeat: the pit is now filled up with earth, but not till one of the neareſt relations of the deceaſed hath deſcended into the grave, and ſtripped the body of the valuables; for, however neceſſary they may ſuppoſe the proviſion of food will be, they do not ſeem to apprehend the finery will be of any uſe to the departed, in the ſtate they are ſuppoſed to be entering.







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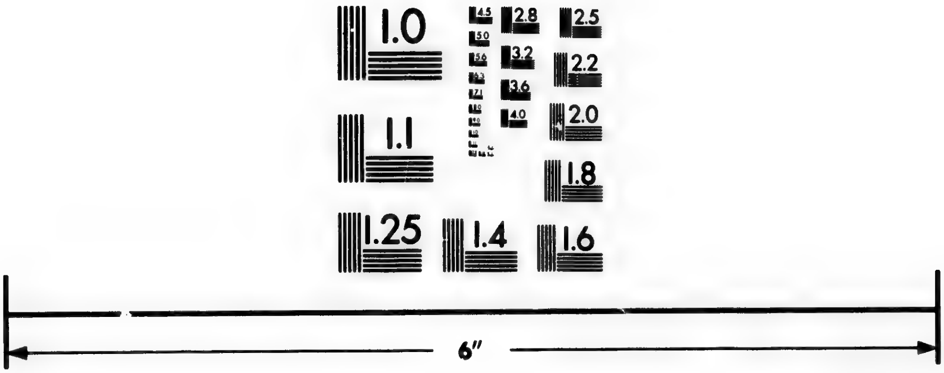

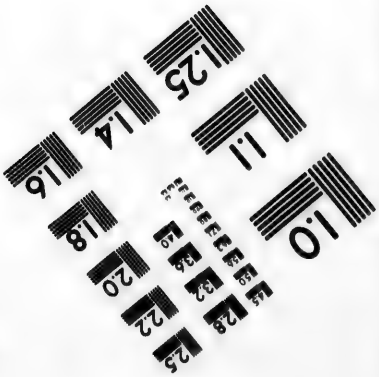

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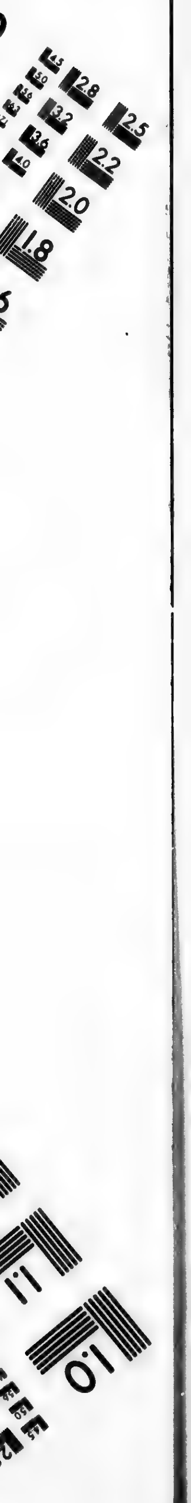
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When the body is to be burnt, it is carefully waſhed, and dreſſed as for burial, and in the evening of the ſame day on which the perſon died, or at fartheſt on that of the ſucceeding, it is placed on a bier, and carried by the neareſt relations and friends to the ſpot intended for the performance of the ceremony, which is generally near ſome water, either river or pool, or on the ſea-ſhore if the death happens near the coaſt. The funeral-pile, which if the deceaſed was a perſon of fortune or conſequence contains a great quantity of aromatic wood, is alſo prepared by his relations, who attend on the melancholy occaſion in their worſt and tattered garments; which is the mourning chiefly uſed in the eaſt, and is meant to ſignify that the wearer is ſo overwhelmed with grief, for the loſs he has ſuſtained, that he is unable to pay attention to the ordinary cares of life.

By theſe relations and friends alſo, the body is placed on the pile, and the prieſt or bramin who officiates having pronounced a form of prayers, which, however, ſeem to be occaſional, and compoſed for each particular purpoſe, the neareſt relation ſets fire to the pile, which conſiſting of very dry and combuſtible materials, conſumes the body much more expeditiouſly than could be conceived, and the fragrancy of the wood prevents the ſmell from being offenſive, though this inconvenience is ſometimes felt when it becomes neceſſary to perform this ceremony during the rainy ſeaſon.

When the corpſe and the whole pile are compleatly reduced to aſhes, they are carefully collected by a bramin, and carried to the ſea, or neareſt river, or other conſiderable body of water, which the bramin enters as far as is conſiſtent with his ſafety, and ſcatters the aſhes upon the ſurface; but theſe remains of ſome of the moſt wealthy, and whoſe ſurviving friends are ſuperſtitious enough to ſuppoſe that any diſpoſition of the body after death can contribute to the future happineſs of their departed friend, are depoſited in an urn, which is cloſed up with religious care, and diſpatched by a bramin to the Ganges, where it is committed to the boſom of that ſtream, to which, as we have already obſerved, they attribute an extraordinary degree of holy efficacy in every act of purification; for it is without doubt under the idea of purifying, that they are ſo earneſtly ſolicitous to place their laſt remains in a ſituation where they may receive the utmoſt benefit of a ceremony, from the conſtant performance of which during their lives, they will not permit themſelves to be diverted, by any temptation, however alluring, or by any exigency, however emergent.

But a ceremony in which the dead and the living are equally concerned, in which all the feelings of humanity are excited, and by which every principle of the mild religion of Chriſt is awakened to pity, remains yet to be mentioned; nor can we treat of this ſubject without being tremblingly alive to all the ſenſations of horror, which muſt naturally ariſe on the repreſentation of a human ſacrifice, offered up at the ſhrine of ignorance and idolatrous bigotry.

Our readers will readily conceive, we mean the cruel and unnatural practice which even yet prevails in ſome parts of the empire of Indoſtan, of permitting wives to devote themſelves to deſtruction upon the deaths of their huſbands; under an idea, that a voluntary ſurrender of life on ſuch an occaſion, will inſure them a participation of thoſe joys, to which they are taught to believe their departed huſbands will be unqueſtionably admitted; a religious prejudice which, though conceived in the groſſeſt error, and founded on opinions equally fallacious and abſurd, is too ſtrongly rooted in the minds of theſe deluded enthuſiaſts, and too much encouraged by the teachers of the doctrines they have learnt in their earlieſt youth, to be diſpoſſeſſed by the dread of ſuffering, or overturned by the ſoundeſt arguments of reaſon, enforced by all the powers of perſuaſion.

Modern writers have taken much pains to obviate two very commonly received notions reſpecting this fatal ceremony; neither of which, according to their judgments, have their foundations in truth or probability.

The firſt is an apprehenſion, that this cuſtom originated in an endeavour to prevent a horrid practice, which had prevailed in a moſt alarming degree, among the Gentoo women, of poiſoning their huſbands, on every ſlight occaſion of jealouſy, or on any ſuſpicion being conceived that he had been ſated with the charms of his preſent wife, and was in ſearch or purſuit of another: the other, that if a wife declines the performance of this laſt ſevere act of duty, and neglects to give this token of her attachment to her departed huſband, ſhe is degraded from her rank in the community, and lives only to infamy and contempt.

With due deference to thoſe who have endeavoured to argue away the cauſes of this cuſtom, and the effects produced by a neglect of it, we beg leave to offer their own accounts of this matter, which appear to be extracted from the moſt authentic relations, as a full and compleat refutation of thoſe opinions, and as containing the beſt proof that can be obtained in ſuch caſes, of the probability of the firſt controverted poſition, and the truth of the ſecond.

It is contended, that this horrible ſacrifice could not be inſtituted as a puniſhment of the Gentoo wives for the murder of their huſbands, becauſe they now offer themſelves voluntarily, and none but ſuch as preſent themſelves in this way can be admitted to ſhare in the glory which attends this act of heroiſm.

Now we beg leave to remark, that ſuppoſing the traditionary account to be true, nothing can be more probable, than that women who had any ſenſe of honour, would feel themſelves ſtimulated to avoid every ſhadow of ſuſpicion, by not only offering, but even urging a compliance with an inſtitution, which would give an unequivocal proof of their purity; and thus a law, which was originally compulſive, would of courſe become unneceſſary, and the ſubmiſſion which was at firſt enforced by violence, would naturally be made from voluntary choice, and the remembrance of the legal injunction be loſt in the willing ſolicitude of the enthuſiaſtic devotees to reputation: and this argument, we apprehend, confirms the ſtrong probability that the traditional accounts of the manner in which this practice originated, are founded in truth.

With reſpect to the ſecond aſſertion, that the wife who prefers life to glory, is not degraded, nor the ſubject of infamy and diſgrace; the following facts, ſupported by the authorities which theſe writers have admitted as unqueſtionable, will, we conceive, contradict that idea, in the cleareſt and moſt demonſtrative manner.

The Gentoo laws admitting a plurality of wives, (an indulgence of which, however, all the profeſſors of this religion do not avail themſelves) the wife who was firſt taken to his arms, has the original claim to this diſtinguiſhed honour; but if, after twenty-four hours conſideration, ſhe chuſes to abandon it, the next in ſucceſſion becomes entitled to the choice, and in caſe of her refuſal, all the others, in the ſame regular order, the right of priority being always allowed as an unqueſtionable preference; and the conſequence which follows a diſinclination to this ſanctified murder is, that the uncomplying widow lies under the imputation of being deficient in honour, purity, and a due regard to the welfare, proſperity, and happineſs of her family as they are inſtructed by the bramins, from the firſt moment they are capable of liſtening to argument, that this ſacrifice is equally neceſſary to their own glory, and to the dignity of their offspring; and certain it is, that the daughters of the matron who thus makes a voluntary ſurrender of her exiſtence, are conſidered as much more honourable and reſpectable than thoſe whoſe parents have declined the meritorious act, and are not only preferred in marriage by the moſt diſtinguiſhed characters of their own tribe or caſt, but frequently find huſbands among thoſe caſts which are ſuperior to their own, and into which they can only gain admiſſion in conſequence of the mother's ſteady and heroic virtue.

Hence it appears, that though no legal puniſhment is allotted to thoſe whoſe conſtancy is unequal to the taſk of carrying them through this dreadful conflict, between the dictates of falſe honour, and the feelings of human nature; yet they are marked out as the ſubjects of contempt, their children are deprived of various advantages, the ſtamp of implied impurity is fixed on them, and they incur materially, if not ſpecifically, all the diſadvantages which attend infamy and diſgrace.

But from whatever cauſe, or under what influence ſoever thoſe unfortunate females act, it is undoubtedly true, that this reputed duty is diſcharged with a degree of dignity and fortitude equally wonderful and pitiable, and that not only by thoſe, who having lived with their huſbands till love has acquired the additional force of friendſhip, might be rationally ſuppoſed to prefer even death to ſeparation, but by young and blooming beauties, in whom a ſpirit, which leaves in diſtant inferiority the moſt celebrated heroines of ancient hiſtory, has not only prevailed over the natural abhorrence with which every human being approaches to diſſolution, but has ſupported them in a determined perſeverance againſt the united and perſuaſive efforts of relations, friends, and even children; and who have paſſed through the awful ſcene of preparation, and the fiery trial itſelf, with ſuch firm and unſhaken conſtancy, ſuch undaunted reſolution, and ſuch apparent ſatisfaction, as to leave doubts in the Chriſtian ſpectators whether it would not be more cruel to interrupt than to aſſiſt in the melancholy cataſtrophe.

Not but that inſtances ſometimes occur, where the unhappy victim is deſerted by her fortitude at the dreadful moment of impending fate; and diſcovers, when it is too late, that ſhe has been buoyed up by a falſe reſolution, founded rather on vanity than principle. To deſcribe the horrors of ſuch a ſcene under theſe circumſtances, is as much beyond the reach of our pen, as it is beyond the power of the pitying and uninfatuated ſpectators to reſcue the repenting fair from the laſt act of this deteſted tragedy; for no ſooner is the ſmalleſt reluctance perceived by the attending bramins, and thoſe bigotted enthuſiaſts, whoſe imaginations are heated into a belief that the meaſure is acceptable to the Supreme Object of their worſhip, than they unite in forcing the wretched widow to aſcend the pile

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A GENTOO, burning HERSELF on her huſbands FUNERAL PILE.

Publiſhed as the Act directs by Harriſon & Cº Feb. 1, 1783.

pile prepared to put an end to her exiſtence, where ſhe is held down with long poles and other inſtruments till the flames reach her, her cries being in the mean time drowned by the ſounds of the loudeſt muſic that can be procured, and the acclamations of the ſurrounding ſavage and unpitying multitude.

But as a minute account of a ceremony which has ſo much engaged the attention of Europeans will be expected, we ſhall extract it from the works of a gentleman, whoſe perſonal ſufferings in a part of this empire, and the ingenious productions of his pen, have made him known and reſpected in the literary and political world, and who deſcribes with equal elegance and accuracy this affecting act of miſtaken zeal, from a ſolemn performance of it, at which he was himſelf preſent, at Coſſimbuzar, a factory belonging to the Engliſh Eaſt-India Company.

At five of the clock on the morning of the 4th of February, 1742-3, died Rhaam Chund, Pundit, of the Mahahrattor tribe, aged twenty-eight years: his widow (for he had but one wife) aged between ſeventeen and eighteen, as ſoon as he expired, diſdaining to wait the term allowed her for reflection, immediately declared to the bramins and witneſſes preſent her reſolution to burn; as the family was of no ſmall conſideration, all the merchants of Coſſimbuzar, and her relations, left no arguments uneſſayed to diſſuade her from it. The lady of the Engliſh chief, with the tendereſt humanity, ſent her ſeveral meſſages to the ſame purpoſe; the infant ſtate of her children (two girls and a boy, the eldeſt not four years of age) and the terrors and pain of the death ſhe ſought, were painted to her in the moſt lively colouring; ſhe was deaf to all: ſhe gratefully thanked the lady; and ſent her word, ſhe had now nothing to live for, but recommended her children to her protection. When the torments of burning were urged *in terrorem* to her, ſhe with a reſolved and calm countenance put her finger into the fire, and held it there a conſiderable time; ſhe then with one hand put fire in the palm of the other, ſprinkled incenſe on it, and fumigated the bramins. The conſideration of her children, left deſtitute of a parent, was again urged to her: ſhe replied, He that made them would take care of them. She was at laſt given to underſtand, ſhe ſhould not be permitted to burn: this, for a ſhort ſpace, ſeemed to give her deep affliction; but ſoon recollecting herſelf, ſhe told them death was in her power, and that if ſhe was not allowed to burn according to the principles of her caſt, ſhe would ſtarve herſelf. Her friends, finding her thus peremptory and reſolved, were obliged at laſt to aſſent.

The body of the deceaſed was carried down to the water-ſide early the following morning; the widow followed about ten o'clock, accompanied by three very principal bramins, her children, parents, and relations, and a numerous concourſe of people. The order of leave for her burning did not arrive from Hoſſeyn Khan, Fouzdaar of Morſhadabad until after one; and it was then brought by one of the ſoubah's own officers, who had orders to ſee that ſhe burnt voluntarily. The time they waited for the order was employed in praying with the bramins, and waſhing in the Ganges; as ſoon as it arrived, ſhe retired and ſtayed for the ſpace of half an hour, in the midſt of her female relations, amongſt whom was her mother; ſhe then diveſted herſelf of her bracelets and other ornaments, and tied them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile; on the pile was an arched arbour, formed of dry ſticks, boughs, and leaves, open only at one end to admit her entrance; in this the body of the deceaſed was depoſited, his head at the end oppoſite to the opening. At the corner of the pile to which ſhe had been conducted, the bramins had made a ſmall fire, round which ſhe and the three bramins ſat for ſome minutes; one of them gave into her hand a leaf of the bale tree (the wood commonly conſecrated to form part of the funeral-pile) with ſundry things on it, which ſhe threw into the fire; one of the others gave her a ſecond leaf, which ſhe held over the flame, whilſt he dropped three times ſome ghee on it, which melted and fell into the fire, (theſe two operations were preparatory ſymbols of her approaching diſſolution by fire;) and whilſt they were performing this, the third bramin read to her ſome portions of the Aughtorrah Bhade (a religious code of laws and precepts) and aſked her ſome queſtions, to which ſhe anſwered with a ſteady and ſerene countenance; but the noiſe was ſo great, that the ſpectators could not underſtand what ſhe ſaid, although ſome of them ſtood within a yard of her. Theſe over, ſhe was led with great ſolemnity three times round the pile, the bramins reading before her; when ſhe came the third time to the ſmall fire, ſhe ſtopped, took her rings off her toes and fingers, and put them to her other ornaments: here ſhe took a ſolemn majeſtic leave of her children, parents, and relations; after which, one of the bramins dipped a large wick of cotton in ſome ghee, gave it ready lighted into her hand, and led her to the open ſide of the arbour, where all the bramins fell at her feet; after ſhe had bleſſed them, they retired weeping. By two ſteps ſhe aſcended the pile, and entered the arbour; on her entrance, ſhe made a profound reverence at the feet of the deceaſed, and advanced and ſeated herſelf by his head, ſhe looked in ſilent meditation on his face for the ſpace of a minute, then ſet fire to the arbour in three places. Obſerving that ſhe had ſet fire to the leeward, and that the flames blew from her, and inſtantly ſeeing her error, ſhe roſe and ſet fire to windward, and reſumed her ſtation. An Engliſh officer with his cane ſeparated the graſs and leaves on the windward ſide, by which means the ſpectators had a more diſtinct view of her as ſhe ſat: with what a degree of dignity and undaunted countenance ſhe ſet fire to the pile the laſt time, and aſſumed her ſeat, can only be conceived, for words cannot convey a juſt idea of her. The pile being of combuſtible matters, the ſupporters of the roof were preſently conſumed, and it tumbled upon her.

Nor is this ſacrifice only performed in the firſt phrenzy of grief, or from the unweighed impulſes of vanity; inſtances have occurred, in which Gentoo women, whoſe huſbands have died in foreign countries, and under governments which would not admit of the perpetration of this horrid act of ſelf cruelty; have left their habitations and families, and retired into thoſe parts of the empire of Indoſtan, where the practice of it has been tolerated, and there have ſubmitted to this worſt of deaths, to enſure to their families the honours and advantages which attend it, and which have been already deſcribed, and to themſelves the accompliſhment of a promiſe contained in their ſacred writings, and which is frequently inculcated by the bramins, that the woman who burns with the corpſe of her huſband, ſhall enter with him into the enjoyment of everlaſting bliſs.

Others have carried the determination of offering themſelves up at the ſhrines of departed huſbands even ſtill farther; and having ſurvived till their children have attained thoſe ages in which they are ſuppoſed capable of providing for themſelves, and regulating their own conduct, have even then ſolemnly demanded permiſſion to devote themſelves to the ſame death, under a declaration, that having performed the maternal duties, the conjugal ones claimed this ſacrifice, from which no arguments have been perſuaſive enough to deter them, but at many years diſtance from the deaths of their huſbands, they have mounted the pile not only voluntarily and chearfully, but have expreſſed the moſt enthuſiaſtic ſatisfaction on finding themſelves at liberty to follow the dictates of inclination, in this deſperate attempt to rejoin their departed lords.

But it muſt not be underſtood that this is a general cuſtom, or that it is even frequently practiſed; among the lower ranks it is wholly unknown, and it is but rarely that thoſe in more exalted ſtations, are induced by love, vanity, or ſuperſtition, to claim the fatal privilege; it has happily loſt ground by degrees from the Mogul conqueſt of Indoſtan, and the modern inſtances are only frequent enough to give us reaſon to lament that it is not yet totally aboliſhed.

Such are the wretched conſequences of ignorance, enthuſiaſm, and bigotry; the extreme of all which could alone inſinuate, that ſuch ſacrifices can be acceptable to that Being, who having in his hands the iſſues of life and death, and having of his bounty beſtowed the former, and appointed the hour of the latter, cannot, without offence, perceive his power uſurped by the unhallowed doctrines of deſigning prieſts, and deluded wretches forced into his Divine Preſence, on pretences equally inconſiſtent with Infinite Mercy, and inconſonant to Supreme Wiſdom.

But whilſt we lament over the groſs abſurdities which mark the religious conduct of thoſe who have never enjoyed the light of the goſpel, nor have been bleſſed with opportunities of profiting by thoſe precepts which have enjoined an implicit ſubmiſſion to the Divine decrees, and taught us, that, "*the Everlaſting hath fix'd his canon 'gainſt ſelf-murder*," we cannot avoid turning our eyes towards the bigots of the Chriſtian faith; who, with equal cruelty ſacrifice youth, beauty, and virtue, to a cloyſter; cut off from the fair face of day the moſt amiable of God's creatures; rob mankind of the bleſſings intended for them by Heaven; and with unrelenting and remorſeleſs barbarity, condemn to a puniſhment much worſe than death, ſpotleſs youth, and unoffending innocence. When we tremble with horror at the Gentoo woman, infatuated by the arts of prieſtcraft, and ſetting fire to the pile which is to conſume her; let us compare this ſacrifice with that of the blooming fair, who acting under the ſame influence, ſeals her everlaſting fate, by pronouncing vows of auſterity and ſecluſion from the world; and, upon a fair and candid examination, we ſhall be ready to allow, that if we have been more affected with regret at the one ceremony than at the other, it has only been occaſioned by the natural antipathy againſt death, which forms a part of the human conſtitution, and not by any real difference in the fates of the unfortunate and deluded actors in either of theſe tragedies of woe!

Among a people naturally indolent and effeminate, and in a climate where the exceſſive heats are a better excuſe for inactivity, than can be offered in more northern climes; it may eaſily be conceived that few exerciſes are known or practiſed, which are inconſiſtent with that prevalent ſpirit of indulgence, which not only reigns univerſally among the natives, but even ſeizes Europeans on their arrival in this land of enervate relaxation, and involves them in the general and unmanly propenſity to idleneſs and inſipidity.

Dancing we have already obſerved to be confined to mercenaries, in this country; no youths and laſſes join in ſprightly motions, inſpiring and receiving delight, but this pleaſing and invigorating exerciſe is a labour performed for hire, to pleaſe the vitiated eyes, and gratify the luxurious and depraved taſtes, of ſpectators whoſe very paſſions are at ſo low an ebb, that they require to be raiſed by wanton repreſentations, and the powers of indecent actions.

To the ſports of the field they are ſtill leſs diſpoſed; the game they could purſue would be the wild and ferocious beaſts of the foreſt, and theſe afford but little temptation to incur the dangers which muſt be encountered, and the fatigue which muſt neceſſarily be endured, in a climate where the intenſe heat will ſcarcely admit the common and neceſſary motions which are required in the performance of the ordinary buſineſs of life.

Inſtead, then, of the athletic exerciſes and diverſions, which employ the unimportant hours of an European, and fill up his receſſes from labour or ſtudy, the Indian chief retires to his haram, and with his wives or concubines, indulges himſelf in thoſe voluptuous enjoyments to which climate, habit, and conſtitution, impel him, nor entertains a wiſh to engage in more active ſcenes of pleaſure.

But we muſt not omit to mention one conſiderable article of eaſtern exerciſe and amuſement, and this is the proceſs of the bagnio, a luxury not confined to the Mahometan, but of which the Gentoo frequently partakes, and which has been already very particularly deſcribed in our accounts of Aſian Turky; nor can it be doubted, but in warm countries, frequent waſhings are neceſſary to decent cleanlineſs; and that the exerciſe of chafing, rubbing, twiſting, and ſtretching the bodies and joints, muſt contribute to health, by ſupplying the place of other exerciſe, and exciting a briſker circulation of the blood, which is apt to grow languid, and creep th [illegible] the veins with too ſlow a pace to perform all the offices neceſſary to the preſervatio [illegible] e, in a ſtate of unimpaired and unſlackened vigour.

And ſkilled in this buſineſs as the attendants of theſe places of public reſort are, in the countries where we have already noticed this practice, thoſe of this country are ſaid to excel them conſiderably in the dexterous management of the human body, which they carry to ſuch an extreme, as to produce ſenſations ſo exquiſitely pleaſing, that they lull the ſpirits to a ſtate of inſenſibility, or elevate them to a pitch of ſoft delirium. Nor is this operation of champing, as it is commonly called, only practiſed after bathing; thoſe who do not go through that part of the ceremony, very often enjoy this, and are kneaded, moulded, and tumbled about, for the purpoſes of immediate pleaſure, and conſequential invigoration.

The modes of conveyance from place to place, about a town and it's environs, are nearly the ſame as thoſe which are calculated for making journies from one part of the empire to another. Palanquins and hackrees, ſupply both occaſions for thoſe who are able to afford the expence attending the uſe of theſe machines: the lower claſſes, in general, travel on foot, horſes being extravagantly dear; and, as they are imported from Arabia and Perſia, nd in-

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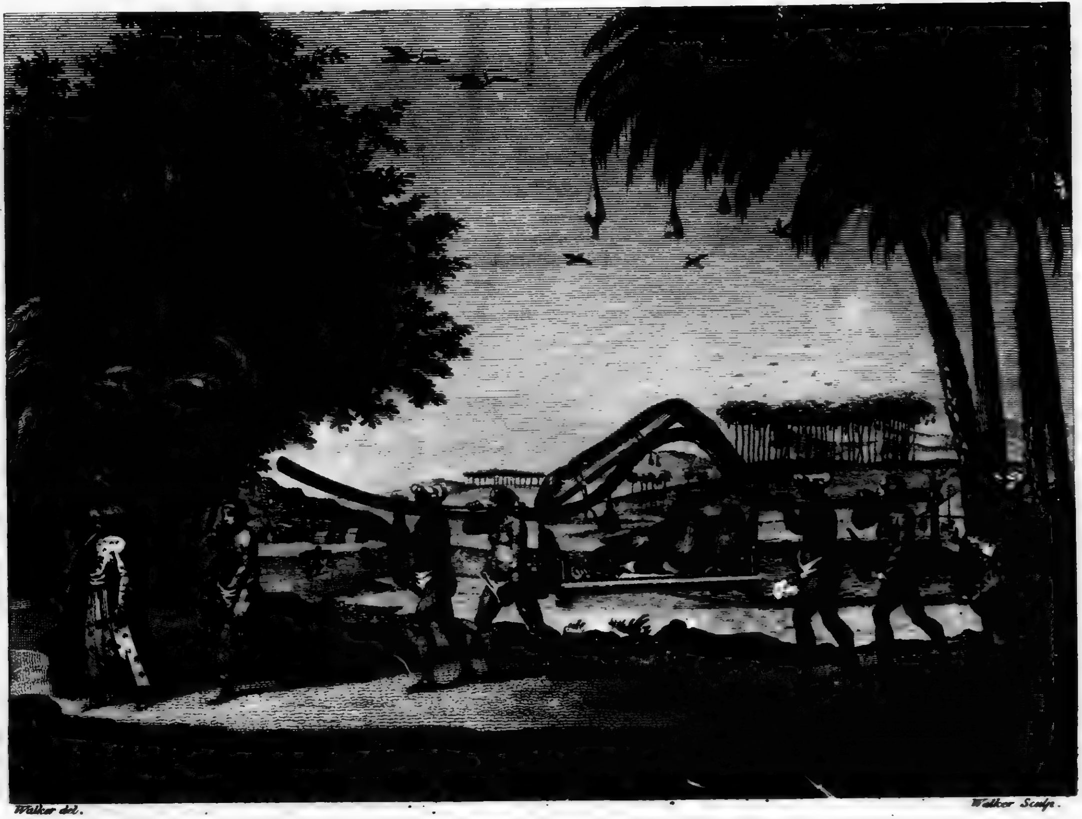

Walker del. Walker Sculp.

SCENE IN THE EAST INDIES.

Publiſhed as the Act directs, by Harriſon and Cº July 1, 1782.

are chiefly in the hands of the Mahometan natives; and camels being leſs calculated for the ſoft and miry roads of Indoſtan, than for the burning ſands of the Arabian deſarts. Elephants are but of little uſe in making journies; they are, in general, dedicated to the purpoſes of war, in which they are appropriated to the reigning princes of the country, and their families and principal officers: however, in the province of Bengal, chaiſes are much in uſe, even among the Gentoos, and they have alſo horſes for the ſaddle.

The palanquin is conſtructed in the form of a bedſtead, with low feet, it is furniſhed with a mattraſs, bolſters, and pillows, and covered by a canopy ſpread over hoops of bamboo, which are trained to this figure as they grow, and are more or leſs coſtly as they are perfect in it; the canopy is either of fine cotton, or ſilk, embroidered or plain; and, according to the rank of the owner, ornamented or not, with taſſels or fringes of gold or ſilver, and the feet and wood-work adorned with carvings of beaſts and other embelliſhments, or perfectly plain, according to the convenience or inclination of thoſe who are to occupy them. The like difference alſo prevails in the poles, by which theſe machines are to be carried on the ſhoulders of four or ſix chairmen, or (as they are more commonly called in this country) cooleys; the extremities of ſome of theſe poles being covered with different metals, worked into various forms and figures, and others being quite plain: thoſe of perſons of high rank are diſtinguiſhed by tyger's heads at the extremities; but this is a badge of conſequence, which inferior perſons dare not aſſume, though it is commonly taken by the chiefs of the Engliſh ſettlements, who at leaſt vie with ſovereign princes in apparent dignity.

Under this canopy, either ſupported in a ſitting poſture by cuſhions and bolſters, or reclining at length, the chief of Indoſtan indulges his native indolence; and whilſt the wretched ſlaves, who ſupport this unworthy burden, totter under it's weight, he either amuſes himſelf in exchanging compliments with ſuch of his acquaintance as he happens to meet, or dropping his curtains, ſinks into ſlumbers, unmindful of thoſe who groan under the intolerable and diſgraceful load.

Nor have the European ſettlers in theſe climes of general enervation, neglected to refine on the luxuries of the natives; to render the modes of indulgence more conſiſtent with their own ideas of eaſe and convenience, inſtead of beds, they have, in many inſtances, ſubſtituted platforms, on which arm-chairs are placed, and on thoſe, like monarchs on their thrones, they ſit in conſcious ſuperiority under canopies of ſtate, and "*look diſdain on little folks* "*below*," and others have almoſt reduced the palanquin to the figure of an Engliſh ſedan, from which it only differs in the bamboo hoops for the canopy. In different parts of Indoſtan, they have various contrivances for preventing the palanquin from being penetrated by the rain in the wet ſeaſons; in ſome provinces this is effected by a temporary thatch, compoſed of the leaves of ſome tree of light and expanſive foliage, which is lined with ſilk or calico, and may be removed and replaced at pleaſure; and in others, but leſs effectually, by a covering of oiled or painted cloth or canvas.

When the ladies of the Mahometan inhabitants go to the baths, or on viſits in palanquins, they are effectually concealed from view, by a netting of ſilk of different colours, which is ſpread over the canopy, drops at the ſides, and covers every part of the machine; ſo that they can enjoy the benefits of the air and obſervation, without having their own delicacy wounded, or the jealouſy of their lords excited by the impertinent intruſion of vulgar eyes. Where the Mahometans reign abſolute maſters by right of conqueſt, they frequently limit the uſe of palanquins among the Gentoos to the days on which marriages are celebrated, on which occaſions they are permitted to enjoy this, among other veſtiges of their ancient freedom.

They have alſo other vehicles of conveyance, but theſe are of an inferior order; among them are andolas, the covering or canopy of which being flat and not arched, thoſe who occupy them are conſtrained to lie at length, the height not permitting them to uſe a ſitting poſture: the doolies are ſtill more mean and inconvenient than the andolas, and are only uſed by the very lower ſorts of people, in caſes of ſickneſs or accident.

The hackrees are in the nature of hackney-coaches; and, like them, are let to the public for hire. They are drawn by oxen, ſome of which, and particularly thoſe of the ſmaller ſizes, are nearly as fleet as ordinary horſes; and theſe beaſts, under proper care, are as ſleek and ſmooth as the beſt ordered coach horſes, and being frequently milk white in the provinces of Surat, Guzerat, and Cambaye, where they are principally uſed, and where they are of conſiderable ſize, have their horns coloured of a ſhining black, which contraſting the ſnowy whiteneſs of their ſkins, has a very pleaſing effect. Some of theſe beaſts have bells hung about their necks like the team-horſes in England; but as theſe are by no means harmonious, they are dreadfully diſagreeable to an European traveller. The vehicle itſelf is a kind of covered cart, having a canopy and back, but open at the other three ſides; they are alſo provided with a mattraſs and bolſters, and are calculated to contain two paſſengers ſitting croſs-legged, according to the eaſtern faſhion; but ſuch of theſe machines as are intended for the conveyance of females, are furniſhed with curtains or blinds, fitted to the ſides uſually open, and as theſe obſtructions to curioſity are compoſed of large leaves of the palm or brab-tree, looſely ſown together, or of a kind of hollow cloth, woven of the fibres of the cocoa-nut, they are effectually ſecluded from the view, though they are not deprived of the benefit of air, ſo eſſentially neceſſary in this warm climate. The drivers of theſe hackrees are ſeated on the ſhafts, and are equipped with long ſticks, inſtead of whips, either pointed, or furniſhed with a ſharp iron, by way of goad.

The roads are as nature has formed them, in a ſoil light, looſe, and in ſome places ſandy; and the accommodations for travellers differ very widely from thoſe which are to be met with in Europe, and particularly in Great Britain. At certain ſtated diſtances, which ſeldom exceed three or four leagues, caravanſeras, or as they are called here choulteries, are provided, for the moſt part, as in other eaſtern countries, from the benevolence of the humane and charitable among the affluent inhabitants; but theſe places furniſh no proviſions or other conveniencies, except water; that ſituation being generally choſen for the erection of theſe receptacles of the weary, which afford plenty of this indiſpenſibly neceſſary fluid. The traveller muſt either carry with him food, and utenſils for dreſſing it, or they may, in general, be purchaſed at ſome adjacent village on very moderate terms; but, at any rate, a cook muſt be found among his attendants, who muſt prepare his food in one room, whilſt he refreſhes himſelf with ſleep on his own mattraſs or carpets in the other; theſe buildings ſeldom containing more than two apartments, and thoſe wholly unfurniſhed. The uſual method is to diſpatch the perſons beſt qualified to perform this office, to precede the traveller, and gather together the ſeveral articles for his meal, as well as fuel to dreſs it, which muſt generally be picked up by the road ſide; and as moſt of their diſhes are compoſed of ſtewed or boiled meats, a ſmall quantity of fire wood anſwers the purpoſes of this occaſional kitchen.

The common method of making even long journies, by perſons of rank or fortune, is in the palanquin. On theſe occaſions it is uſual to hire an additional number of cooleys, beſides thoſe retained in the traveller's ordinary ſervice, four of theſe being employed at a time, and relieved at the diſtance of three or four miles during the whole journey; and in this way they will puſh on at the rate of four or five miles an hour, more or leſs, according to the frequency of the changes, and the numbers of perſons employed in this buſineſs. It is alſo cuſtomary to have another ſet of men armed with firelocks, and other weapons, to precede and accompany the palanquin, to protect it from the attacks of brute or human ſavages; the latter, however, are generally much more dreaded than the former, and to avoid their depredations, long journies are frequently performed in caravans, more eſpecially when goods or merchandiſe are to be tranſported: and in theſe caſes, the beaſts of burden, which are either camels, aſſes, or oxen, according to the different provinces from which the journey commences, are placed in the midſt, and the proprietors, the drivers and their attendants, form a guard on all ſides, to defend their property from robbers, and prevent the ſeparation or lagging of any of the loaded beaſts.

But theſe caravans are totally ſtopped by the rainy ſeaſons, during which the roads are ſo deep, that it is impoſſible for beaſts of burden to make their way through them; violent torrents alſo frequently deſcend impetuouſly from the mountains, and impede the progreſs of thoſe who travel in palanquins. The lower ſort of people, however, who make their journies on foot, do not ſuffer them to be interrupted by ſuch accidents; they are expert ſwimmers, and not only convey themſelves over ſtreams and rivers with eaſe and ſafety, but two of them will undertake to carry over any third perſon who happens to be unacquainted with this uſeful art; a taſk which they perform with little fatigue to themſelves, and without the ſmalleſt riſque or danger to the perſon ſo tranſported.

The manner of conveying letters, meſſages, and other intelligence, is ſimilar to that uſed in Perſia, and other parts of Aſia; meſſengers muſt be employed on purpoſe, who travel long journies with aſtoniſhing expedition, and are extremely moderate in their demands of rewards for thoſe ſervices; but it does not appear that couriers are entertained in the houſes of the chiefs of this country, as in Perſia, or that any particular tribe or ſet of families are devoted to this employment.

The languages of Indoſtan are various, but may be all included under three general heads: the vulgar or common language, the court or polite language, and the learned or claſſical language.

The firſt is compoſed of an original language, called the Shanſcrit, intermixed with a number of words, and even phraſes, from the Perſian and Arabic: this is univerſally ſpoken throughout the empire of Indoſtan, and is the current language of the country; but different dialects and accents prevail in the various provinces, and that in ſome inſtances to ſo great a degree, as to render it difficult for the inhabitants of one diſtrict to converſe with thoſe of even the next adjoining; a circumſtance which will by no means appear to be extraordinary, when we reflect that not only dialects, but even languages, ſo totally change within a few miles in many parts of Europe, that it is no uncommon caſe, both in the low countries and on the confines of Italy, for perſons of three or four nations to meet at the ſame market, each ſpeaking in his own tongue, and perfectly unintelligible to each other: ſome, however, of the provinces of Indoſtan, pronounce this common language in much greater purity than others, and the province of Agra is ſaid to excel in this particular.

The language of the polite circles is the Perſian, which indeed prevails in moſt of the courts of the Eaſt, as the French does in thoſe of Europe; no perſon is qualified to hold an office of conſequence who is not perfectly acquainted with it, as the advantage of uſing it is not merely confined to a compliance with faſhion and cuſtom, but enables the great to hold converſations with each other without reſtraint, before thoſe with whom it might be neither prudent or ſafe to intruſt ſecrets of ſtate. Hiſtories of the wiſeſt nations of the world have furniſhed us with accounts of the precautions taken on this head, to which have been attributed, and perhaps with great juſtice, the dignity, ſplendor, and conſequence they have acquired. To a total diſregard of this ſalutary ſeal upon the deliberations which concern the ſtate, may moſt probably with equal truth be aſcribed the declenſion of great and powerful empires, whoſe fates have apparently been determined by reports ſpreading about the world of divided opinions, and diſunited councils, which have invited envious neighbours or natural enemies, to avail themſelves of the weakneſs unavoidably produced by ſuch internal diviſions, to humble the pride, diminiſh the grandeur, and leſſen the poſſeſſions of ſtates, which whilſt they were at unity among themſelves, had braved their attacks, and deſpiſed their menaces.

The learned, or if we may be allowed the term, the claſſical language of Indoſtan, is Arabic: here, as well as in Perſia, their records, and few books are preſerved in this language. Among the latter, they are ſaid to have ſome portions of the Pentateuch, and other parts of the Old Teſtament; and if this be true, it might probably lead to ſome diſcoveries of great importance, as the acquiſition of theſe writings, can only be accounted for, by ſuppoſing them to have accompanied ſome of the ten tribes of Iſrael, who, after their captivity, might have been ſo ſcattered, as that a part of them might ſettle in the empire of Indoſtan; a conjecture which ſeems to be ſtrengthened by reports, which however remain unauthenticated, that ſome of the more remote internal parts of it are ſtill inhabited by a race apparently derived from the once favoured people of Heaven, of whoſe laws, cuſtoms, religion, and even language, evident traces are ſaid ſtill to remain. We cannot but lament that no enquiry under proper authority has ever yet been ſet on foot, to inveſtigate the truth of theſe often repeated rumours, and to open ſo rich a mine of materials, as might probably remove many hiſtorical and chronological doubts, and extend the knowledge of events to thoſe dark ages which are at preſent enveloped in clouds of impenetrable obſcurity!

The natives of Indoſtan, (we muſt be underſtood to ſpeak of the Mahometan natives) have alſo ſome other writings in Arabic, all in manuſcript, the art of printing having never yet reached them; but theſe ſeem to have been borrowed from their neighbours:

thoſe of moſt value are the works of Avicenna the phyſician, which ſeem to have been communicated to almoſt every part of the Eaſt where the Arabic language is known, and ſome books of Ariſtotle; they have alſo ſome religious writings, and ſome modern books of juriſprudence, which will be noticed in their proper places; and a hiſtory of their own country, which does not bear the marks of great antiquity, and is a poetic jargon of doubtful facts, fabulous tales, and fantaſtic religious ideas, jumbled together without form or ſyſtem, and evidently interpolated by the bramins, who have from time to time recorded in this way acts of heroes who never exiſted, and hiſtories of adventures which never happened.

Among the languages of Indoſtan, it is unneceſſary to enumerate thoſe of Europe, almoſt every one of which have now found their way into this extenſive country; and many of them have been acquired by the natives themſelves, who, if they were not oppreſſed by an indolence, the phyſical cauſes of which we have endeavoured to explain, have abilities which might enable them to reſcue their country from the reproach of ignorance, and place them on a level with ſome of the more enlightened but leſs enervated nations of Europe: nor need we remark, that on ſome parts of the coaſt a mixed language compounded of the native tongue and Portugueze, prevails in a very conſiderable degree, and is become the language of commerce, and the *lingua Franca* of theſe parts of the empire.

Thoſe who write the common language of the country, carry their lines from the left-hand to the right, but generally in a ſlanting direction; if they write on the leaves of the palm or cocoa tree, they uſe a ſtyle or pointed inſtrument of iron, to mark or engrave the characters: but ſome of the provinces are furniſhed with a very ſmooth and ſhining paper; this they inſcribe with a reed, the calamus of the ancients, and which is not much larger than an ordinary pen; and they have ink of ſeveral colours for different purpoſes. When they addreſs a great man, the paper is richly ornamented, and ſometimes the whole ſurface of it is covered with gilding, and on this the letters are traced either in black, or ſome more brilliant colour. They have no notion of turning over or filling more ſides than one of their paper, but proportion the ſize of the paper to the quantity of matter it is to contain, if one ſheet does not appear to be capacious enough, they tack another to it in length, and ſo continue to add till the work is compleat. If they ſend letters of importance to diſtant provinces with orders or directions of ſtate, they are rolled up and thruſt into the hollow of a bamboo, which being cloſed at the ends, effectually ſecures the manuſcript from injury, and conceals it's contents. The ſeals, or (as they are more commonly called) chops, uſed on theſe occaſions, are of gold, ſilver, or ſtone, and generally bear either the impreſſions of their initials, or their whole names or titles at length: thoſe diſtinctions of families and honours, which are marked by coats armorial, are wholly unknown to the native inhabitants of Indoſtan.

Both the Gentoos and Mahometans mark their ſeaſons by the ſun's entry into different ſigns; the commencement of the year, with the former, is the firſt of March, and with the latter the tenth, the aſtronomers of the different religions differing ſo much in fixing the time when the ſun enters Aries: and this mode of commencing their annual calculations, ſeems the more extraordinary, as their year conſiſts of thirteen moons, and it might be naturally expected to begin with the firſt new appearance of that planet, after ſome ſtated period.

The day is divided into four equal parts, and the night into a like number, but each of theſe portions is again ſubdivided into eight leſſer parts, and inſtead of hours and minutes, the grand diviſions are called *pahrs*, and the ſhorter ſpaces *gurrees:* nor have they any other method (except by the clocks and watches imported from Europe) of meaſuring the ſucceſſions of time, but by water veſſels ſo conſtructed as to ſuffer a certain quantity of water to run out in a given period, a mode of reckoning which appears from various accounts to be of great antiquity. In thoſe interior parts of the empire, where they have no intercourſe with Europeans, an officer is ſtill appointed to conduct this buſineſs, and to proclaim the revolutions of the pahrs and gurrees, by certain regular ſtrokes of a hammer, on a veſſel of copper or other metal, provided for that purpoſe: and, indeed, where the appearance and abſence of the ſun divides the natural day into two equal parts, the diviſions and calculations of time are neither attended with much difficulty, nor can be eaſily miſtaken.

The learned among the Indians, who are generally the religious, both among the Gentoos and Mahometans, have preſerved ſome tables, the productions of their more ſcientific predeceſſors, from which they are enabled to calculate eclipſes, though with no very great degree of preciſion, as they are unacquainted with the principles on which theſe tables have been formed. They conſider eclipſes as denoting ſome very extraordinary celeſtial event, and ſuppoſe that on the particular days when theſe ſigns appear, the Supreme Being is more than uſually attentive to the wants of mankind, and particularly diſpoſed to grant a favourable reception to their petitions; on this account they dedicate them to acts of devotion and purification, and redouble their uſual waſhings to procure the pardon of Heaven for their offences, which they ſuppoſe will be granted to this uncommon exertion of piety.

They have names for the twelve ſigns of the zodiac, the ſignifications of which very nearly correſpond with thoſe in uſe among the Europeans; yet they are utterly ignorant of the planetary ſyſtem, concerning which they have the moſt abſurd and heterodox ideas: they place the moon at a greater diſtance from the earth than the ſun, and conceive that the laſt mentioned luminary aſcends and deſcends literally, retiring at night behind thoſe high lands, which bound their proſpects.

But in common with other inhabitants of the Eaſt, they are devoted to that ſpecies of pretended aſtrology, which undertakes to pry into futurity, and foretel events which are yet in the impenetrable womb of time; and this ridiculous ſuperſtition is perhaps more prevalent in this country, than in any other even in Aſia; pervading all ranks, orders, and conditions of men: ſo that the prince ſuſpends his march, or his journey, till his ſafety and ſucceſs are enſured by the predictions of theſe dealers in deſtiny; nor will the peaſant ſet his plough into the earth, or his ſickle into his corn, until the lucky hour is marked out, in which the work may commence with a certainty of a favourable ſky, and a kindly ſeaſon; and to render it more eaſy to conſult the ſtars on all occaſions, the bramins have invented a kind of almanack, or calendar, in which the fortunate days are diſtinguiſhed from the unfortunate, with great care and preciſion; a code of knowledge in which their diſciples have the moſt implicit faith, and obey it's directions in all their concerns, with the moſt rigid and ſuperſtitious obſervance.

Of anatomy and phyſic, the natives of Indoſtan are almoſt totally ignorant, yet they apply a variety of plants and herbs with great ſucceſs in the few diſorders which they are able to deſcribe by certain invariable ſymptoms. Among theſe is the mordechin, a diſeaſe with which the inhabitants of the Malabar coaſt are frequently attacked, and which ſeems to be one of thoſe fevers which are frequent in all warm climates, and is known by various names in the different parts of the world where it prevails; it is the yellow, black, and bilious fever of the Weſt-Indies; and the Bengal, marſh fever, and mordechin, of the Eaſt-Indies; for though the appearances often diſagree, yet ſome one circumſtance in general occurs to point out that they are of the ſame claſs. For this fever, the Indian phyſicians, who are unacquainted with the ſinapiſms and warm cataplaſms of European practice, preſcribe the actual cautery to be applied to the ſoles of the feet; a remedy which, however violent, ſometimes produces happy effects.

Fluxes, and particularly thoſe which are accompanied with diſcharges of blood, are diſorders to which the inhabitants of the flat parts of Indoſtan are peculiarly liable; and for the cure of them no drugs are compounded, no potions are adminiſtered, no operations are performed; abſtinence is depended on for the cure, but not abſtinence from proper nouriſhment, the patient is only required to refrain from animal food and ſpices, and confine himſelf to a diet of rice boiled dry, and a drink of water, in which a very ſmall quantity of caſſia or cinnamon hath been infuſed: and this regimen, they affirm, is in moſt caſes efficacious; the former part of it abſorbing the acrimonious humours which prey on the inteſtines, and the corroſive quality of which brings on pains and conſequent inflammation, and the latter correcting and gently warming the ſtomach and bowels, expelling wind, and ſupporting the ſtrength of the patient, that he may be enabled to combat the diſeaſe, which they do not pretend to conquer at once, but reduce it by this ſlow, though, as they aſſert, certain proceſs.

But it is not all diſorders that they affect to cure by regimen; they uſe charms for the removal of many, indeed moſt complaints, but they do not omit to add to their incantations, ſuch medicines as their ſkill ſuggeſts; for however they may chuſe to deceive the vulgar, they are not themſelves ſo ignorant or abſurd, as to expect obſtinate diſeaſes to yield to myſtic words, or papers folded in particular forms, and hung about the neck, the common methods in which theſe miraculous efforts are exhibited.

For the bites of venomous reptiles, theſe charms are infallibly propoſed, but then they add to them the powers of muſic, and prevent the patient from ſleeping, by compelling him to join in the dance, or ſome other violent exerciſe. The ſnake-ſtone is alſo applied on theſe occaſions, though perhaps to as little purpoſe as the charm; for it is a compoſition of the aſhes made by burning the roots of certain vegetables, and a particular earth, which is pretended to be found only on one ſingle ſpot in the empire; theſe materials are formed into an artificial ſtone of a flattiſh figure, with a ſmall protuberance in the middle, and of the colour which ſuch a compoſition of earth and aſhes may be ſuppoſed to produce. Many extraordinary ſtories are related of this ſnake-ſtone, all of them moſt probably without the leaſt foundation: among others, it is pretended, that if this ſtone is applied to the part where the bite or ſting hath been inflicted, it adheres to the wound, from which it extracts the poiſon, at leaſt ſo much of it as this porous body can contain, and when it is fully ſaturated, drops off; in which ſtate it is immerſed in milk, which purging it of the venomous matter, it reſumes the ſame qualities, and is fit to be employed again in the ſame ſervice. The internal uſe of this ſnake-root is alſo recommended, not only in caſes of poiſon, but in malignant and peſtilential fevers; but all the reputed virtues of this once celebrated medicine, are now much doubted.

But however deficient the Gentoo phyſicians may be in their knowledge of the arts of healing, they are ſaid to poſſeſs ſome ſecrets in the medical way, well worthy the attention of Europeans. The Aſiatics are almoſt univerſally acquainted with the practice of inoculation, but to this the natives of Indoſtan alſo add a very conſiderable improvement; they have among them ſome preparation by which the mothers effectually prevent any marks or even traces of the ſmall pox in their children; this preſervative is ſuppoſed to be a ſalve compoſed of certain herbs of the country, and a particular kind of oil, moſt probably extracted from ſome other vegetables; this is laid over the puſtules as ſoon as they begin to turn black, and in conſequence of it the whole ſcab falls off, and leaves the ſkin beneath ſmooth, and perfectly free from impreſſion. It is aſtoniſhing that a ſecret of ſuch importance ſhould be ſo buried in the boſoms of theſe Indian matrons, that no means can be found of inducing them to impart it: and yet this muſt probably be the caſe, as it is hardly credible, that among the numbers of learned and ingenious medical men who have viſited Indoſtan, no one ſhould have been found, curious and attentive enough to the cauſe of beauty, to procure at any trouble and expence, the poſſeſſion of ſuch an invaluable treaſure.

They have alſo a chirurgical proceſs wholly unknown in Europe, but which is affirmed to be productive of the happieſt effects. When any perſon, either from a fall or other accident, receives any conſiderable bruiſe or contuſion, he is immediately ſtripped to the ſkin, and ſome of the attendants, in general women, who are accuſtomed to the buſineſs, proceed to rub and chafe very gently, the contuſed part with the palms of their hands, and by degrees extend the operation from the ſeat of the injury, over the whole body; and this they conceive brings back the extravaſated blood to it's liquid ſtate, and prepares it for abſorption; by this means avoiding the danger of tumours and abſceſſes, and the riſque of gangrene and mortification.

In other ſciences they are equally unſkilled, their educations are narrow, confined, and abſurd; tending much more to qualify them for the mean tricks and ſubterfuges of trade, than for general knowledge, and liberal employments.

Nor do their habits of life lead them to the acquirement of knowledge, or to the improvement of their underſtandings; they have few books, and thoſe only in manuſcript, and even the art of writing is confined in general to thoſe who make a trade of their proficiency in it, a few only of the very firſt claſſes being accompliſhed enough to be tolerable maſters of the pen. But their deficiency in literature is in ſome meaſure compenſated by their ſkill in trade; to this they are from their earlieſt youth devoted, and it is no uncommon caſe to ſee young merchants of ten or a dozen years old, making bargains to purchaſe or ſell commodities of great value, with all the judgment and attention which could be expected from years of experience; theſe are the employments which the Gentoos ſubſtitute for the purſuits of learning, and to which, and nice calculations on profit and loſs, they dedicate more advantageouſly, though perhaps ſomewhat leſs rationally, thoſe hours which the Europeans of rank or fortune frequently employ in the cultivation of their minds, and the gratification of a thirſt for learning, a paſſion wholly unknown to the ſordid inhabitants of Indoſtan.

For minds thus uninformed, are all their amuſements calculated; and of theſe, to thoſe which have been already mentioned may be added, the tricks of tumblers, jugglers, and performers of thoſe feats, which are among us commonly called ſleights of hand; with theſe performers, who ramble from town to town, and are extremely expert in this buſineſs, they are highly delighted, and will ſit hours at a time, indulging a propenſity to the wonderful, which ſeems ſtrongly implanted in all their diſpoſitions. Theſe wandering buffoons alſo carry about with them thoſe ſnakes which have been deſcribed among the reptiles of this country, and which, contrary to an opinion ſo ancient as to have been mentioned in Holy Writ, appear to be endowed, not only with a ſenſe of hearing, but with a capacity of diſtinguiſhing the harmony of ſounds: when they have exhibited the efforts of their own dexterity, they open ſmall baſkets of wicker-work, which contain theſe animals, and tune their pipes; which, though not extremely melodious, convey a certain degree of pleaſure to the ſcaly captives, who immediately raiſe their heads and the fore-parts of their bodies, and by moving them to the cadence of the muſic, give evident proof of their being not only affected violently with the ſounds, but with the ſtrains: during the concert, their hinder parts remain ſpirally folded up in the baſket, but if the muſic intermits, they leave this receptacle in a kind of frenzy, and crawling rapidly round the floor, ſeem by their hiſſes to expreſs their regret; and no ſooner does the harmony recommence, than they retire to their former ſituations, and again mark by their motions the various modulations of the tune. It is pretended by thoſe who ſhew theſe ſnakes, that they have been deſpoiled of their teeth to prevent their being offenſive, but it is much more probable that they are among thoſe ſpecies of this tribe that have never been furniſhed by nature with theſe dangerous weapons, which having inflicted a wound, fill it with poiſon, and (like human malice) perpetuate the injury beyond the moment of provocation.

The manufactures of India conſiſt rather of a great variety of the ſame articles, than many diſtinct productions: callicoes and ſilks are the univerſal fabrics, but they are multiplied and divided into a thouſand different forms; the former comprehends all cloths compoſed of cotton-wool, ſuch as chintzes, muſlins, and coloured mixtures; and of theſe the diſtinctions in names and figures are almoſt innumerable; many of them will however be mentioned, when we come to enumerate the exportations from this country to Europe, by the ſeveral nations who have ſettlements or factories on the coaſt.

The manufactures of ſilk, are either plain or flowered damaſks, ſattins, and taffetas, handkerchiefs of many ſorts, and gauzes; the latter are painted in colours of the moſt exquiſite tints, and where the artiſts confine themſelves to the vegetable productions of nature, it is hardly poſſible to conceive more faithful and beautiful repreſentations; nor are they leſs ſucceſsful in copying the vivid plumes of the feathered race; but when they attempt to imitate figures either in human or animal life, they are extremely deficient, having very limited ideas either of ſymmetry, proportion, or action: notwithſtanding which, they can copy a portrait with ſomewhat more than tolerable exactneſs, and preſerve thoſe proportions to the governing rules of which they are utter ſtrangers.

They are very indifferent mechanics, and eſpecially in works conſtructed with metals: nor is this imputable to the difficulty of working theſe ſolid bodies, and particularly iron and ſteel, in theſe warm climates, for this is apparently obviated in ſome articles of cutlery ware, ſuch as blades for ſwords, and other weapons of defence; yet they make no attempts in the finer parts of mechaniſm, watch-work, clock-work, and every other branch which requires ſprings, being either wholly unpractiſed, or executed in a very unſkilful manner.

Nor are their artificers in the richer metals remarkable for neatneſs: their jewels are in general ſo ill ſet, that one half the precious ſtones are buried in the ſurrounding metals; their utenſils in ſilver, for ornament, or the uſe of the table, are clumſily executed, and even the filagree work, which ſeems to be their higheſt attainment in this way, is without that poliſh and finiſh, which add beauty and luſtre to all works of the ſame kind which are of European execution.

Of the maritime trade of Indoſtan, and the exports and imports by that channel, we ſhall ſpeak fully, when we deſcribe the European ſettlements in the different parts of this extenſive empire; their inland commerce is principally with Perſia, and by the Red Sea with Aſian Turkey, and to both nations they communicate as well their natural productions, as their manufactures, taking in return ſome few articles, ſuch as Perſian carpets, oriental pearls, and horſes, but principally gold and ſilver in bullion; and it is to this ſource that they have been indebted for the greater part of thoſe immenſe ſums which they have formerly poſſeſſed, but which ſeem of late years to have ſhifted proprietors, and to have been for the moſt part, remitted to Europe by thoſe who have exchanged conditions with the natives of Indoſtan, and having reduced the Indian prince to a level with his ſubjects, have mounted his throne, and tyranniſed over both.

Various accounts have been given of the diſpoſitions and conduct of the trading part of the inhabitants of Indoſtan, ſome travelled writers have repreſented the black merchants as the faireſt and moſt generous dealers in the world, whilſt others have aſcribed to them the loweſt cunning, and the deepeſt and moſt over-reaching deſign; it is between theſe two extremes that we ſhall probably find the truth: ſtrictly honeſt, they may poſſibly deteſt actual fraud; and equally regardful of their own intereſt, it may direct them to avail themſelves of all thoſe advantages which may be derived from ſuperior judgment, knowledge, and experience; and to this character are both accounts reconcileable. He who finds them little inclined to words, and faithful in payment, is diſpoſed to applaud their probity; whilſt thoſe who have felt the effects of ſuperior trading abilities, entertain only a doubtful and problematical opinion of their integrity.

But the education of a Gentoo gives him a manifeſt advantage over an European trader; his paſſions ſubſervient to his convenience, and practiſed from his infancy in deceit and hypocriſy, he can bear to have his commodities under-rated, or thoſe of his dealer over-valued, ſued, without betraying the ſmalleſt emotions, and whilſt an European merchant, conſcious of his own rectitude, fires at the ſuſpicion of double dealing, and loſes his temper at every doubt which is entertained of his honour or veracity; the Gentoo merchant enjoys and avails himſelf of his intemperance, and with immoveable ſerenity of viſage warns the perſon with whom he is making bargains of the fatal effects of paſſion, and exhorts him to preſerve himſelf unruffled, as the only ſure way to avoid being impoſed on, either by others or himſelf: it is this cool and unprovoked demeanor, which has contributed in no ſmall degree to obtain for theſe eaſtern traders, that character of uprightneſs in their dealings, to which they ſeem by no means more entitled than even the natives of Europe, with whom they deal.

In mentioning the trade of Indoſtan, it would be unpardonable to neglect noticing their ſhips, in the arts of building which they have certainly appeared to rival even the artificers of Great Britain; but this muſt be underſtood to apply merely to their imitation, for they poſſeſs little or no power of invention; and even in imitations they are frequently at a loſs, for want of that knowledge of order and effect which can alone guide the pencil of the draughtſman and the tool of the artificer; and on account of this deficiency in theoretic knowledge, their veſſels are ill-conſtructed, and ſail heavily; are of diſproportionable lengths and breadths, and threaten to fall to pieces in the firſt ſtorm, though they are built for a century, having all their crooked timbers of the forms in which they have actually grown, and the planks being let into each other, inſtead of being ſecured together by trunnels, nails, or bolts. The wood commonly uſed for this purpoſe is alſo of a nature peculiarly durable, and it not only equals the oak in this quality, but is much leſs dangerous in time of action; the property of the timber of this tree, which is called teah, being to admit the paſſage of ball without throwing out thoſe ſplinters which are generally more deſtructive than the ſhot of the enemy. The ſhipwrights of Indoſtan alſo poſſeſs an oil of peculiar preparation, to which they give the name of wood oil; this they lay over the bottoms of their ſhips, whilſt they are yet on the ſtocks, and the new planks imbibing it, they are hardened by it, and preſerved from decay. When the hull of the ſhip is compleated, they dig a canal from the ſea or river, and carrying it immediately under the bottom, the veſſel is dropped into the water with which it is filled, and by that means conveyed into the ſea. They pay the bottom with a gum which iſſues from the damar tree, and is as fit for the purpoſe as pitch; and both the ſtanding and running rigging are compoſed of the fibrous exterior covering of the cocoa-nut; which, by beating, and other proceſſes, is reduced to a nature ſomewhat reſembling coarſe hemp, and called by the Indians coyre: and though the cords formed of this material are more ſtiff, unmanageable, and apt to crack, than European cordage, yet in the large body neceſſary to form a cable, it is not only extremely uſeful, but is more durable, and leſs liable to rot in the water, than even hemp. But moſt of their trading veſſels are now ſupplied with rigging, anchors, and ſails, from Europe, though they make a kind of cotton cloth for this purpoſe in ſeveral parts of Indoſtan, which is leſs ſubject to ſplit than the European ſail-cloth, but is not equal to it either in ſtrength or duration.

Neither the Indian ſeamen, or their officers, poſſeſs the knowledge, expertneſs, or reſolution, which ſo eminently characterizes thoſe of Great Britain; accuſtomed to navigate a ſea ſeldom ruffled by tempeſts, and to avail themſelves of thoſe regular winds which always blow from certain quarters at fixed ſeaſons of the year, they tremble at a ſtorm, and, at the ſmalleſt inclemency of weather, loſe their prudence, foreſight, and intrepidity.

The price of labour in every part of Indoſtan, bears proportion not ſo much to the expence, as to the nature of the proviſions conſumed. The coſt of their fineſt manufactures in the markets of Europe, after they have been charged with original, intermediate, and ultimate profit, freight, duties, and expences, is ſo low, as to ſatisfy us that the firſt purchaſe muſt be trifling, and in conſequence the gains of the manufacturer ſmall: and this will be the more evident, if we reflect that in this country he who employs the labourer in every branch of buſineſs is not only obliged to furniſh him with materials and tools, but to make him an advance in money for his ſubſiſtence, before he ſets him to work; and in this ſtate of abject poverty, it may be eaſily conceived that he is incapable of driving a bargain, or of inſiſting on a price adequate to his ingenuity.

The private buildings in this country differ in convenience and elegance, as they belong to Gentoos or Mahometans: the habitations of the former, as they are infinitely more numerous, occupy far the greateſt part of the cities and towns; and theſe are low, and of very humble appearance, being principally clay-built cottages, not riſing more than a ſingle ſtory, and thatched with the leaves of trees; but in the ſtreets and market-places of large towns, they are rather better than thoſe we have deſcribed, having a kind of colonade in the front of each, which is extended the whole length of the ſtreet, or on the four ſides of the ſquare or market-place; and banks of earth being thrown up under this ſhade, and covered with carpets, ſerve either to expoſe their goods to ſale, or to afford the occupiers of the houſes ſeats to enjoy the bleſſing of the evening breeze. But theſe houſes muſt be dark and incommodious within, as they have no windows towards the ſtreet; and the back parts of them are frequently crouded with other buildings, which exclude light, air, and every advantage and convenience which could be derived from either.

But the manſions of the grandees, and the palaces of the numerous petty princes, are not ſo wholly deſtitute of elegance. They are generally built in a court-yard, the front wall of which is adorned by a gate for entrance, without which is a portico ſupported by columns; in ſome inſtances of ſtone, and tolerably executed. Under this portico ſeats of earth are alſo raiſed, which being covered with rich Perſian carpets, according to the rank or fortune of the proprietor, are furniſhed with cuſhions either of the ſame materials, or of ſcarlet cloth of Europe, of which they are particularly fond; and on theſe ſeats the chief ſits to receive viſits and diſpatch ordinary buſineſs; and here alſo the petty prince tranſacts the common affairs of ſtate, receives petitions from his ſubjects, and in a ſummary way adminiſters juſtice. And it is on thoſe occaſions that a full diſplay is made of his conſequence, in the elegance of his dreſs, the brilliancy of his jewels, and the force of his ſurrounding guards; all borrowing additional luſtre from the ſplendor of numerous lamps, which in the evening, the uſual time of his appearance in the portico, are lighted up on all ſides, being ſuſpended from the roof, and affixed to every column.

The private houſes of the Mooriſh or Mahometan inhabitants, are nearly in the ſtile of thoſe of Perſia and Aſian Turky: but the gateways of thoſe of high condition are frequently fortified and defended by ſeveral pieces of cannon; a precaution not unneceſſary in a country where ſudden revolutions frequently take place, and where a few hours of deliberation, which may by this means be generally obtained, enables the occupier, either to effect his eſcape, to treat with thoſe who mean to ſupercede him in office, or to collect a party ſtrong enough to oppoſe their meaſures. Theſe houſes have univerſally a divan or large hall, appropriated to the reception of company or the diſpatch of important buſineſs; and this, as in other countries already deſcribed, is open to the court-yard or garden. They have alſo another apartment for eating, which is commonly refreſhed by a fountain; and here they generally ſleep in the middle of the day, being lulled to ſlumber by the perpetual noiſe of the falling water, which alſo contributes to the coolneſs of the room, though it occaſions a dampneſs not altogether agreeable to an European conſtitution. The apartments of the females, as uſual in other parts of the Eaſt where the religion of Mahomet prevails, are ſeparate from the houſe, and ſituated behind it; no care engaging the attention of a muſſelman ſo much, as the ſecurity and concealment of his women.

Neither the houſes of Mahometans or Gentoos, are much encumbered with furniture. Thoſe of both religions uſe ſophas by way of ſeats, and their tables are ſmall and occaſional: but their floors are univerſally ſpread with carpets; and theſe, with the addition of a mattraſs and light coverlid, ſerve alſo for beds. But their beſt apartments, and eſpecially thoſe dedicated to the females, are ornamented with European looking-glaſſes; and ſome of the ceilings are inlaid with a mixture of ivory and mother of pearl, in flowers and other devices, which by the light of lamps or candles produces a brilliant and agreeable effect.

The gardens are laid out in a ſtile between the Perſian and Chineſe manner, and partake of both; ſhady walks, and large pieces of water, are the great objects; and to theſe are generally added an elegant pavilion, ſituated near ſome artificial caſcade, and "boſomed "deep with tufted trees;" and here the luxurious Aſiatic ſpends the ſultry hours of the day, in the ſociety of the fair, with whom he alſo forms parties on the margin of the canal to enjoy the cool and refreſhing breezes of the evening; and for his accommodation in this amuſement, banks of earth are raiſed at proper diſtances from the water, and covered with carpets, or the ſteps which lead to the edge of it on every ſide are furniſhed with coverings and cuſhions of the ſame materials.

But in the laying out their garden grounds, they are not guided by the taſte which has too long prevailed in Europe: the eye is not here offended by ſtraight lines and regular angles, but the whole is thrown together in wild and natural confuſion; no other reſtriction takes place in the diſpoſition of the odoriferous flowers and ſhrubs with which they abound, than in the neceſſary ſelection of ſuch ſoils and ſituations as are beſt calculated to promote their growth and diſplay their beauties to advantage; even the entrance, which in the gardens of this country would be placed in direct and regular oppoſition to the pavilion, is generally ſituated at one corner of the incloſure, and various paths ſtrike from it through the plantations of ſhrubs and flowers, ſo that thoſe who ſeek the pavilion are led to it by windings and turnings, which give a wildneſs and air of nature to the whole ground.

In our deſcriptions of the capital cities of this extenſive empire, it will be neceſſary to diſtinguiſh their modern from their ancient ſituations, many of them having been ſo compleatly ruined by the incurſions of Nadir Shah, and the inhabitants have been ſo harraſſed by inteſtine commotions and foreign tyrants ſince that period, that they have hardly made any progreſs towards the recovery of their former ſplendor.

And this has been in particular the caſe with Delhi, the capital of the province of that name, and at one time the metropolis of the empire.

This city is ſituated in 79 degrees of eaſt longitude from London, and in the 28th degree of north latitude, the river Jemma paſſing through the midſt of it, on the two ſides of which it forms the figure of a creſcent: theſe two parts were ſometimes diſtinguiſhed from a town which formerly occupied the ſame ſpots, and which had been called Delhi, by the name of Jehanabad, after Shaw Jehan, by whom one of the diviſions is ſaid to have been erected; but the whole place is now generally known to Europeans by the ancient name of Delhi: though the part erected by the laſt-named prince, was diſtinguiſhable from the old city by the manner in which the houſes were built; thoſe conſtructed by him being encloſed by walls, containing within them ſpacious court-yards, and apartments for the women, either in the centers of the buildings themſelves, which were quadrangular, or behind them, and remote from thoſe parts which were dedicated to domeſtic purpoſes, or occupied by male inhabitants.

But though thoſe houſes are now for the moſt part demoliſhed, as well as moſt of the public buildings, yet we ſhould be unpardonable if we omitted to notice the grandeur from which this city has fallen.

The entrance to it is by a ſtreet of great length, regularly arched on both ſides; under theſe arches the trading inhabitants expoſed their goods to ſale, and above them were their habitations; at the extremity of this ſtreet ſtood the palace, the walls which encloſed it being at leaſt half a league in circumference; and this wall, which was built of hewn ſtone, was fortified with battlements and towers placed at equal diſtances, and the entrance was ornamented with two huge figures of men riding on elephants, ſuppoſed to be repreſentations of two princes of old, who loſt their lives in the defence of their country. The wall is encompaſſed with a ditch filled with water; and this is alſo faced with hewn ſtone of the ſame workmanſhip as thoſe which compoſe the walls, battlements, and towers. The gate of admiſſion does not appear to have been conſtructed with any particular degree of elegance, and the firſt area or court-yard ſeems to have been deſigned for the reception of thoſe chiefs who were permitted to attend the court mounted on elephants. From this firſt court a ſpacious avenue led to a ſecond; and this avenue was adorned with porticos, under which were many ſmall rooms, appropriated to the attending guards, and behind them on one ſide the apartments of the women, and on the other ſpacious halls for the adminiſtration of juſtice; and this avenue was divided in the middle by a canal, which at regular diſtances took the form of baſons.

At the extremity of this grand avenue another court-yard opened, and here the omrahs, or great lords, were accuſtomed to mount guard in perſon, when the court of Delhi was maintained in that dignity and ſplendor which before the ravages of the invader abovementioned, rendered it conſpicuous throughout the eaſtern world.

Immediately oppoſite the entrance into the third court, was the divan or great hall of audience; but this was more properly a magnificent and capacious portico, being open on three of it's ſides, and ſupported in front by a row of columns, forming thirty-two arches. At the erection of this building by Shah Jehan, he at firſt conceived an idea that it ſhould not only be executed with all the ornaments which could be deviſed in ſculpture and carving, but that every part of it ſhould be finiſhed with inlaid work, and enriched with precious ſtones; but the difficulties which attended this plan of wild extravagance were ſoon found to be inſurmountable, and one much leſs expenſive, though perhaps not leſs elegant, was adopted; exquiſite paintings of the various flowers produced in the different parts of the empire, being ſubſtituted for a cumbrous load of ſculpture without execution and finery, devoid of taſte.

In the centre of the hall, and immediately oppoſite the middle arch of the portico, was placed the throne, canopy, or bed of ſtate, for it's form nearly reſembled the latter. It ſtood on three feet; and four columns, one at each corner, ſupported a canopy, the throne itſelf being furniſhed with a large cuſhion or mattras, bolſters, ſmaller cuſhions, and a counterpane. The magnificence of this throne has been ſo deſcribed as to ſtagger the belief of thoſe unacquainted with eaſtern grandeur, and to induce doubts of the veracity of the relaters; yet from the concurrent teſtimony of travellers and writers of unqueſtioned reputation, it appears to have exceeded in real riches the productions of the moſt unbounded imagination: plates of gold and ſilver covered every part of the wood work, and theſe were adorned with ſuch a profuſion of jewels, that the whole ſeemed to be an aſſemblage of diamonds, rubies, emeralds, ſaphires, and topazes; the canopy, bed furniture, and counterpane, were embroidered in foliage of gold and ſilver, and adorned with flowers compoſed entirely of precious ſtones, repreſenting their various tints with inxpreſſible luſtre; the canopy was fringed with gold, intermixed with ſtrings of oriental pearls; and on the four columns were hung the emperor's arms, conſiſting of a bow, a quiver of arrows, a buckler, a ſabre, and a poinard, all equally rich in workmanſhip and materials.

Not very remote from the divan, or hall of audience, were the royal ſtables, filled with the moſt beautiful horſes which could at any expence be procured from Arabia, Perſia, or Tartary; the animals were attended with infinite care, two grooms being appointed to each, not only to cleanſe them, and ſupply them with food, but to prevent their being tormented with flies, which they were alternately employed in driving away from the favoured beaſt, with fans of the leaves of palm trees, which were provided for this purpoſe: nor did they omit any precautions which might be taken to prevent theſe inſects from entering the ſtables; mats or nets of ſilk and ſtraw, intermixed and curiouſly wrought, being hung before the doors, which, whilſt they prevented the approach of the flies, did not exclude the freſh air, ſo neceſſary to the exiſtence of every living being, in a climate ſo expoſed to violent and continued heats.

The other public buildings which once ornamented this celebrated city, conſiſted of moſques, market-places, and caravanſeras, but theſe have moſtly yielded, not to the hand of time, but to the ravages of lawleſs invaders.

Agra, once alſo the metropolis of the empire of Indoſtan, and at preſent the capital of the province, the name of which it bears, is ſituated in 26 degrees 18 minutes north latitude, and in the 79th degree of eaſt longitude from London. It's former name was Echbarabat, from it's ſuppoſed founder Echbar, an emperor, who reigned upwards of two centuries ago, and is ſaid to have made this place the grand ſeat of his empire.

This city lies on the banks of the river Jemma, about ſixty days journey for caravans, or 230 leagues north-eaſt from Surat, in the center of an extenſive but ſandy plain; and of conſequence expoſed to great heat. It's form is oblong; the length having been computed at ſeven or eight miles, and the extreme breadth ſcarce exceeding three. It is wholly unfortified, except the palace; yet it is commonly the poſt of a conſiderable part of the imperial army; or was ſo when it was the uſual place of the mogul's reſidence, to which period the following deſcription muſt alſo be underſtood in ſome meaſure to refer; for ſince it has ceaſed to be the conſtant habitation of the monarch, it has declined in grandeur, it's inland ſituation affording no very conſiderable encouragement to trade.

The palace, which is built in the form of a creſcent, is in that part of the city which lies neareſt to the river, to which the gardens and plantations extend, and the whole ſcite is incloſed by a wall eight or ten miles in circumference, ſurrounding not only the buildings, but a park for wild and foreſt beaſts, large pieces of water, and gardens, the terraces of which form the ramparts of the walls, under which is a deep ditch, faced with ſtone and filled with water, and furniſhed with draw-bridges oppoſite the ſeveral gates of entrance.

The firſt gate of the grand approach, leads to a broad walk paved with ſtone, and ornamented by a canal on each ſide; and this terminates in a ſpacious ſquare, where the Mahometan troops, which ſerve as guards, are exerciſed, and the commanders of them, as well as other chiefs who are engaged in attendance on the court, pitch their tents; and theſe guards are ſo numerous, and are arranged on each ſide of the ſquare in ſuch regularity, as to preſent to thoſe who approach the court, two armies of no inconſiderable force, ready to oppoſe any attempts that could be made to force a paſſage to the royal apartments.

A ſhort opening from this ſquare leads to another ſtill more extenſive; and here the chiefs in immediate waiting are to attend the pleaſure of their ſovereign, and a band of muſic is always ready to ſound, and give notice of the approach of the emperor, at his going out and return: and from this court another opening leads to a third ſquare, which is termed the durbar, or place of audience; and this is divided into three equal parts, by baluſtrades of ſtone, and each riſes a few ſteps from the other; the outermoſt or loweſt being appropriated to the reception of the common people; the next in height to the civil officers, merchants, and other reſpectable perſons; and the third, or moſt elevated, to the great lords, chiefs, and military commanders. The different ranks of ſubjects being thus placed in expectation of the monarch, the muſic announces his appearance, which is in a gallery richly ornamented, immediately above the laſt diviſion of the ſquare, where he was accuſtomed to be ſeated on a magnificent throne, adorned with gold, ſilver, and jewels. But as his reſidence has been long removed, firſt to Delhi, and ſince to Amaxadavad, and his viſits to Agra are ſeldom, and his ſtay there in general very ſhort, and all the grandeur of this empire hath been of late years greatly on the decline, the ſplendor of theſe public audiences hath proportionably diminiſhed, and many uſual ceremonials of pomp and dignity are now diſpenſed with.

Theſe audiences were in general given every day, ſome hours of each morning being dedicated to this neceſſary part of the forms of government: for here the petitions of thoſe who were aggrieved were received, without diſtinction of rank or condition, except in the order of their appearance in the royal preſence; and here cauſes between party and party were heard and determined by the emperor in perſon, and ſtate delinquents, as well as private offenders, underwent examination and trial.

From the durbar the emperor uſually retired to the baths, and there tranſacted private buſineſs with his viziers, and other principal officers, civil and military, formed plans of conqueſt or defence, and ſyſtems of political conduct and œconomy. And this gallery of audience having a communication by the ſide buildings, with another which overlooked the ſecond ſquare, he ſometimes appeared in this alſo, at public ſpectacles; ſuch as the combats of wild beaſts, or thoſe of men with beaſts: a cruel amuſement, yet not uncommon in the eaſtern parts of the world, where the eye is ſo accuſtomed to ſights which an European could not behold without horror, that it hath been by no means unuſual for the emperor of Indoſtan to gratify his curioſity, by being preſent at the execution of criminals who have been juſt convicted and condemned to be torn or trampled to pieces by elephants, or to ſuffer death by any of the other uſual forms of condign and fatal puniſhment.

The ſituation of the haram or apartments for the ladies, is, as uſual, behind the ſeveral public and domeſtic buildings, in the midſt of the gardens and plantations; and this is ſo capacious as to contain a thouſand of theſe captives to luxury and ſenſuality, with eunuchs, guards, female ſlaves, and other neceſſary attendants. And not only in this quarter, but in the other parts of the royal palace, ſo general a ſilence prevails, even during the time that it is inhabited by the emperor, and his numerous officers and ſervants; that except the ſounds of various works performed by artificers retained to miniſter to the wants or pleaſures of the monarch, no noiſe invades the ſolemn ſtillneſs which reigns in theſe manſions of pride, pomp, and oſtentation: and to render the reſidence of this once mighty prince more awful and inacceſſible, a large area between the city and the palace is conſtantly occupied by another army, which in the zenith of imperial glory was ſeldom compoſed of leſs than fifteen or twenty thouſand men.

The palaces of the chiefs and grandees are built with a reddiſh ſtone, of which the palace and ſurrounding walls are alſo compoſed, of peculiar beauty, as it takes an amazing fine poliſh, and reflects the rays of the ſun with uncommon luſtre; they are, in general, built as near to the river as convenience will permit, and are provided with gardens and plantations for coolneſs and retirement: and theſe houſes, together with the number of moſques, (which in the early part of the laſt century amounted to ſeventy) and the baths, caravanſeras, and other public buildings, all intermixed with gardens and groves of lofty and beautiful trees, render the appearance of Agra elegant and pleaſing; and the number of reſervoirs and ciſterns of water, which are diſtributed in every part of the city, contribute to keep it cool, cleanly, and healthy. The houſes of the ordinary inhabitants are, however, as low and mean as in moſt other towns of the eaſt, and theſe are the only buildings conſtantly inhabited; not only thoſe of high rank, but even the merchants and conſiderable tradeſmen, deſerting their dwellings when the emperor retires from his palace, and returning hither again when he repeats his viſit.

In one of the moſques is a tomb of ſome ancient hero, whoſe memory is held in the higheſt veneration, and the place of his ſepulture made an object of devotion; and to this ſepulchre pilgrimages are made from different parts of the empire, and offerings are daily brought, and more rationally applied than is uſual in ſuch caſes, as they are commonly inveſted in proviſions, which are plentifully diſtributed to the attending poor. The moſque which contains this tomb is alſo ſacred to the protection of criminals and debtors; and ſo highly is this privilege regarded, that thoſe who are fortunate enough to reach this aſylum, after the commiſſion of the moſt enormous crimes, whether of a public or private nature, are ſecure not only from the proceſſes of law, but even from the vengeance of the emperor himſelf, whoſe very throne would be ſhaken by any attempt to invade the limits of a ſpot rendered holy by containing the aſhes of the honoured dead.

Near the walls of this city is a mauſoleum erected by the wife of the emperor Sha Jehan, to perpetuate the memory of her huſband; and this magnificent work is ſaid to have employed twenty thouſand men, for twenty-two years; but this account is unqueſtionably an exaggeration, as the ſtructure, though remarkably ſuperb, is wholly unequal to ſuch an expence of labour.

Before we proceed to ſpeak of the different provinces of Indoſtan, and the ſeveral European ſettlements, in the various parts of this extenſive empire, it will not be improper to give a ſuccinct view of the hiſtory of it generally, from the Tartarian conqueſt. The preſent governments of the diſtinct kingdoms and diſtricts will be mentioned, as we treat of them ſeparately.

Almoſt at the cloſe of the thirteenth century, Emir Timur, or Tamerlane, as he is more commonly called in Europe, an emperor of the Charizman empire of the Tartars, a prince of a warlike and enterprizing diſpoſition, though by no means celebrated for thoſe acts of generoſity and humanity with which he hath been dignified by a dramatic poet, turned his arms againſt the empire of Indoſtan, on the throne of which then reigned a prince of the Afgan or Patan race; and meeting with little oppoſition, he ſoon over-run the whole country, committing the moſt atrocious acts of cruelty, and marking his progreſs with the blood of thouſands, and his conqueſt with the deſtruction of Delhi, and ſuch a ſlaughter of it's unoffending inhabitants, as ſpared neither age or ſex, but ſacrificed all ranks, conditions, and orders of men, and even women and children without number, to his mercileſs and unrelenting rage.

But content with deſolating the face of the country, and rendering the unhappy prince who governed it tributary to his power, he withdrew himſelf from Indoſtan, and left this unfortunate empire exhauſted of it's riches, deſpoiled of it's inhabitants, and it's cities and towns reduced to heaps of ruins.

A whole century now paſſed without any farther attempts of the Tartar; and Indoſtan began once more to flouriſh, when Baber, or Baba, a deſcendant of Tamerlane, and poſſeſſing a portion of his enterprizing ſpirit, mounted his throne; and having once more turned the Tartarian arms againſt Indoſtan, ſubdued the whole empire, and having expelled or extirpated the Afgan or Patan princes, he ſeized the enſigns of imperial power, and reigned, in right of conqueſt, the firſt Tartarian or Mogul emperor of Indoſtan.

It is not pretended, however, that the attainment of this power was effected by any acts of extraordinary cruelty, or that even the ordinary events of war were attended with any circumſtances of particular ſeverity; on the contrary, it is aſſerted, that Baber was one of the moſt illuſtrious characters of the age in which he lived; that he was juſt, generous, and humane; brave without ferocity, and ambitious without cruelty; that he protected genius, encouraged literature, and was himſelf ſo uncommonly learned, that he recorded his own exploits; and, like another Cæſar, handed down to poſterity, in commentaries elegantly written in the Mogul or Tartarian language, the hiſtory of his expeditions and conqueſts; by which it appears, that his unabated ardour for military glory, which led him to encounter all dangers, and enabled him to overcome all difficulties, was tempered with ſuch equanimity of temper, ſuch mildneſs and benevolence of diſpoſition, that the dread of the conqueror was loſt in the protection of the prince, who became in all reſpects the friend and father of his people.

But it may be eaſily conceived, that ſuch atchievements could not be unattended with dangerous and critical circumſtances, with ſituations in which ſomewhat more than perſonal proweſs was required, and in which magnanimity of mind was an eſſential and indiſpenſible qualification; and ſuch events, in the reign of Baber, were produced, as the very natural conſequences of his abſenting himſelf from his own dominions, in purſuit of foreign conqueſts, of which advantage was taken by his factious chiefs, and meaſures adopted, which nothing leſs than the fortitude, ſpirit and perſeverance of the prince, could have prevented from being fatal to his power and government there; and of the cabals of many of his newly conquered ſubjects, attached to their old princes, and jealous of the newly introduced government, which for the firſt part of his reign in Indoſtan frequently broke out in plots and tumults, which could hardly be ſo effectually detected and quelled, but that the factious inſurgents, however apparently ſubdued in one part of the empire, would make head in another, and require his utmoſt addreſs to keep within the bounds of ſafety his lately acquired power.

Yet neither the buſineſs of conqueſt, or the arts of governing, ſo wholly engroſſed this prince's attention, as to occaſion the total ſacrifice of pleaſure and amuſement. He was a warrior in the field, and a man of pleaſure in his palace; and when the campaign had been ſpent in all the toils and hardſhips of war, he retired to the indulgence of his moſt voluptuous paſſions, and divided his time between the joys of the haram, the pleaſure of the bottle, and the ſweets of convivial ſociety; and having eſtabliſhed his throne in peace, collected vaſt treaſures without oppreſſion, and added to the ſtrength, as well as the ſplendor and magnificence of the empire. He died about the middle of the ſixteenth century, leaving his throne to Humaioon, or Hemeyun, his ſon.

This monarch made an addition to the empire by the conqueſt of the kingdom of Guzarat: but being in his turn attacked by an Afgan or Patan prince, of the name of Shir Shaw, or Khan, he was expelled from his throne and dominions, and was obliged to fly with his wife into Perſia; where, after experiencing various viciſſitudes of fortune, ſometimes careſſed, and at others inſulted, by the king of that country, he was at length, at the end of twelve years, by the aſſiſtance of the Perſian, reinſtated in the imperial dignity.

His ſecond aſcent to the throne of Indoſtan was, however, marked with more proſperous events than the firſt; his competitor Shir Khan died ſoon after the commencement of his attempt to regain his loſt dominions, and his efforts proved victorious on every ſide. The whole province of Soubal was added to the empire of Indoſtan, and the great city of Delhi yielded to the power of his arms. But here his fame and his conqueſts terminated; exhauſted by the exertion of his ſpirits, and the conſtant activity of his life, he was ſeized with a lethargy, and in a fit of ſleepineſs fell over a vaſt flight of ſteps as he was coming out of his palace, and received ſuch bruiſes as put a period to his exiſtence within three days after the accident.

Humayoon, or Hemeyun, was ſucceeded by his ſon Akbar, who, though but thirteen years old at the death of his father, aſſumed the reins of government under the guidance of Beyram, an experienced general and ſtateſman, who had been appointed by the late emperor to ſuperintend the education of his ſon, and who ſo faithfully acquitted himſelf of that taſk, that his pupil Akbar became not only one of the greateſt, but of the beſt princes that ever filled the throne of Indoſtan, uniting all the virtues of his father with the learning and judgment of his preceptor.

But neither his abilities or integrity could ſhield him from difficulties; he was hardly ſeated on his throne, when Abdol Khan, the brother of his father's enemy Shir Khan, who, after the murder of his nephew had aſcended the throne of his father, invaded Indoſtan with a mighty army; and before Akbar could collect his troops to oppoſe his progreſs, had inveſted and made himſelf maſter of Delhi.

Yet theſe incurſions ſerved only to awaken the martial fire of Akbar; he inſtantly levied an army, attacked the invaders, and routed them with great ſlaughter, repoſſeſſed himſelf of the city of Delhi, and with his own hand ſlew the general who commanded the forces of Abdol Khan.

Peace being reſtored in his dominions, and the prince approaching to manhood, he forgot the obligations he owed to his faithful tutor Beyram; and at the inſtance of an old nurſe, or female domeſtic, who knew how to miniſter to his vanity or his pleaſures, he diſmiſſed this Mentor from his charge, who in his way to his retirement at Mecca was murdered by one of his own ſlaves, in revenge for the loſs of his father, who had been put to death by the command of Beyram.

But notwithſtanding the loſs of a ſervant, whoſe counſel and inſtructions had raiſed him to the pinnacle of glory, he continued to conſult the intereſts of his kingdom, and to add trophies to his former glory. He encouraged arts and manufactures; granted conſiderable privileges and immunities to thoſe places in which trade moſt highly flouriſhed; and finding the city of Agra, which was then the center of the interior commerce of the kingdom, defended only by a wall of mud, he ſurrounded it with one of ſtone, and added to it ſuch fortifications as might render it ſecure againſt any invaders, who might be in future tempted by the fame of it's riches to conſider it as an object of plunder.

After ſuppreſſing various rebellions, fomented by chiefs of his own empire, making a conqueſt of the little kingdom of Cachemire, and quelling inſurrections in different parts of his dominions, which had been excited by his own ſons; he carried his arms into the country of his former invaders, drove the Afgan or Patan princes from their territories, and annexed almoſt the whole kingdom or province of Bengal to the crown of Indoſtan.

Some chiefs, however, oppoſed his authority; and under the title of rajahs, by which the independent and petty princes of Indoſtan are ſtill diſtinguiſhed, they maintained their own authority within their ſeveral diſtricts, and with a ſtill higher hand than the old feudal lords of Europe, refuſed ſubjection, though they acknowledged allegiance to the emperor, and contributed to his revenue, whilſt they denied him all the other rights of ſovereignty.

Akbar, who was not ſo wholly devoted to arms as to forget the private duties of a man, having eſtabliſhed his power, and extended his dominions, turned his thoughts to religious matters; and after having made ſolemn pilgrimages to the tomb of an Indian ſaint, and viſited one ſtill living, and highly venerated for ſanctity of life and purity of manners; and having failed to receive the ſatisfaction his mind required from the works of dead or the converſations of living prieſts of his own faith, he invited Chriſtian miſſionaries to his court, and actually built a church, in which thoſe who choſe to embrace that religion might perform their devotions. But the ignorance, ſuperſtition, or intereſted views of thoſe who firſt taught the goſpel of Chriſt in the kingdom of Indoſtan, induced them to obſcure their precepts in ſo many abſurd, incomprehenſible, and inconſiſtent doctrines, that their fallacies were detected by an ingenious Perſian; and they were ſo puzzled by queſtions and difficulties, which they were wholly unable to anſwer or reſolve, that they loſt their reputation, and the Chriſtian religion it's influence: nor does it appear that it was ever extended beyond the walls of Agra, where it was firſt preached, and even here it prevailed but in a very confined and limited way; nor were thoſe who profeſſed it of conſequence enough to extend it, or even to prevent it's total decline.

Towards the end of Akbar's reign, his fortunes ſeemed clouded by a violent, and, for a time, ſucceſsful rebellion of his only ſurviving ſon Selim; Morad and Daniel, his other ſons, having fallen victims to debauchery and intemperance: but after various conteſts in the field, the prince thought it adviſeable to ſubmit; and having received his father's pardon, joined him in an attempt to conquer the kingdom of Dekan, then governed by a female of the name of Ijan Bibi; but after making a conſiderable progreſs, and having ſubdued ſome very ſtrong places, Akbar was taken off by poiſon, either adminiſtered on purpoſe by ſome offended courtier, or taken by himſelf through miſtake, he having intended it for ſome one of his attendants who had incurred his diſpleaſure; and was ſucceeded by his ſon Selim, whom he had in his life-time inveſted with the enſigns of royalty, but who, notwithſtanding this ſolemn nomination, did not obtain poſſeſſion of the throne without ſome ſtruggles by the chiefs of the empire on behalf of Sultan Koſrou, his ſon, who, though then extremely young, they wiſhed to advance to the imperial throne, in preference to his father.

Selim being, however, at length acknowledged emperor, aſſumed the name of Jehan Ghir; and the inteſtine commotions having ſubſided, he remained the abſolute monarch of dominions more extenſive than had ever yet been poſſeſſed by any prince of his race: all the kingdoms of India, Golconda, Viziapour and Dekan only excepted, having ſubmitted to his ſway; and even the ſovereigns of theſe countries having courted his alliance, or ſolicited his protection by magnificent preſents, and in terms very little ſhort of ſubmiſſion; and thoſe of Perſia and Tartary having ſent ambaſſadors to congratulate his acceſſion to the throne, an event which had alſo been acknowledged by preſents and compliments from the rajahs of every part of the empire.

But theſe teſtimonies of acquieſcence to his government did not quiet the jealouſies of the newly ſeated monarch; he ſtill dreaded freſh attempts in favour of Sultan Koſrou, and, determined to remove that obſtacle to his ſecurity, he reſolved to put out his eyes: but the young prince having received ſome intimation of his intentions, ſought his ſafety in flight; and, notwithſtanding a cloſe purſuit, eſcaped to one of his powerful friends, by whoſe aſſiſtance he ſoon levied an army of twenty thouſand men, and with this force ventured to give battle to his father; but was totally defeated, and with his unfortunate friend taken priſoner, and the latter having ſuffered immediate death, and various cruelties having been committed on the other captives, he ſeemed to have pardoned his ſon, and he was permitted to go at large without any other reſtraint than being conſtantly attended by ſome of the great lords of the court.

But freſh conſpiracies again either actually took place, or Jehan Ghir, alarmed with apprehenſions, gave way to unfounded ſuſpicion; other executions followed, and the prince himſelf was once more condemned to blindneſs, though not in the extent formerly intended, as his eyes were now only directed to be artificially cloſed or darkened for three years, a ſentence which was immediately executed.

Jehan Ghir, having now married the daughter of his treaſurer, whoſe former huſband had been cut off by the emperor to make way for his poſſeſſing the widow, ſhe ſoon obtained ſuch an aſcendancy over him, as to direct all his meaſures; and her father, who had been lately diſgraced, was re-eſtabliſhed in his employments; and, in concurrence with his daughter, on whom the emperor had conferred the name of Nur Jehan Begum, or *light of the world*, and who has been alſo celebrated by the name of Nurmahal, governed the whole empire, and preferred their own relations and favourites to all the offices and poſts of truſt throughout the imperial dominions.

But the reign of Jehan Ghir, though proſperous as to himſelf, was by no means favourable to his ſubjects; his conqueſts and ſucceſſes brought to them no acceſſion of happineſs;

thoſe who contributed to conquer were compelled to abandon their habitations and families, to engage in dangers which could produce to them no advantage; and thoſe who were reduced to his ſubjection were expoſed to immediate plunder and ſubſequent exactions, driven from their dwellings, and deſpoiled of their property; ſo that agriculture decayed, commerce declined, and manufactures were ſuſpended; the wretched inhabitants wandered in wilds and deſarts, to avoid the inflictions of tyranny and deſpotiſm; and even the ſituations of the chiefs became precarious, and their poſſeſſions uncertain and inſecure.

Avarice, the parent of oppreſſion, conſpired to render this miſerable people compleatly unhappy. Under the pretext of religion, Jehan Ghir affected to reſtrain luxury, and gathered to his own coffers all the gold, ſilver, and jewels of the empire, to prevent their being employed to purpoſes ſo repugnant to the divine laws and the true intereſts of their poſſeſſors.

Nor did he want pretences to exact conſiderable ſums even from foreigners, who either for purpoſes of trade, or on public embaſſies, ventured into his dominions; if they hoped to be permitted to traffic, or to ſucceed in their public applications, they were obliged to ſubmit to his extortions under the denomination of reſpectful preſents, and the compliance with their wiſhes was always proportioned to the extent in which it was purchaſed.

The laſt years of Jehan Ghir's reign were ſpent in cruſhing perpetual rebellions of his ſons and chiefs: in one of thoſe he was ſurprized, and made a priſoner by a rebel general, who ſparing his life, he effected his eſcape, and again ſurmounted his difficulties, and reſtored peace to his empire; and though he ſtill continued to indulge in all the exceſſes of inebriety, and to commit the whole management of his affairs to Nur Jehan, yet a proſpect of continued quiet opened, when he was attacked by an aſthma, which carried him off in the fifty-ninth year of his age.

The right of ſucceſſion was in a grandſon of Jehan Ghir, the ſon of his eldeſt born, the Sultan Koſrou; but rights maintainable only by the ſword were not likely to be ſupported by a youth of thirteen; his uncle Shak Jehan aſpired to the throne, and made his way to it by the murders of his brother and four nephews.

As Shak Jehan obtained the imperial crown by violence, ſo he determined to aſſert the poſſeſſion of it againſt every competitor. He exerted himſelf in the early part of his reign to ſuppreſs every tendency to inſurrection; and the neighbouring princes ſhewing no diſpoſitions to diſturb his tranquillity, he found himſelf firmly ſeated on the throne, and poſſeſſed, without diſpute, of the immenſe treaſures which had been collected by his avaricious father.

Shak Jehan, thus elevated to a throne without a rival, and poſſeſſing immenſe territories without an enemy, abandoned himſelf to his pleaſures: his harams were repleniſhed with the choiceſt beauties of the eaſt; and whilſt his nobles and chiefs ſurrendered their daughters to his enjoyment, his luſt extended even to their wives, who, with unexampled brutality, were torn from their embraces, and devoted to the gratification of his unbounded and inordinate paſſions. All the riches of the empire were ſquandered in the moſt effeminate expences; and if he ſtole an hour from the converſation of his women, it was ſpent in beholding public ſpectacles, determining the ſucceſſes of prize-fighters, and viewing the debaſement of the human ſpecies in unequal combats with lions and tygers.

Yet there were moments when Shak Jehan emerged from this abyſs of diſſipation, and reſuming the dignity of ſovereignty, he attended to the rights of his ſubjects; happy then were thoſe whoſe petitions reached his hands! for no prince was naturally more inclined to adminiſter ſtrict juſtice, or more readily attended to the calls of the oppreſſed, or the tears of thoſe who ſuffered injury, either from himſelf or his miniſters: in thoſe intervals of manly reaſon, he ſuppreſſed the numerous bands of robbers with which his empire had been infeſted, corrected the enormities which had been practiſed by ſome of the governors of the provinces, and compelled them to make ſatisfaction to thoſe whoſe perſons or properties had ſuffered either by their miſconduct or neglect.

He was ſuperſtitiouſly addicted to the eaſtern abſurdities of judicial aſtrology; and, as a neceſſary conſequence, he was an implacable enemy to the Chriſtians, who were either murdered, or compelled to quit his dominions.

His ſons, of whom Aurengezebe was the third, as uſual in the empire of Indoſtan, at different times conſpired againſt their father, and made war on him with various ſucceſs, till at length Aurengezebe having taken arms, under pretence of aſſerting the cauſe of his brother Morad, he made his father priſoner; and though he allowed him the exteriors of ſovereignty, that monarch had no longer the government of the ſtate, which Aurengezebe took entirely into his own hands; diſclaiming, however, the ſmalleſt intention of either diſpoſſeſſing his father of his throne in his life-time, or witholding it from his brother Morad, who he pretended had alone a right to it in caſe of his father's death; his other brothers Dara and Sujah being, as he aſſerted, diſqualified for the ſucceſſion, becauſe the former was an idolater, or worſhipper of fire, and the latter an heretic.

But Aurengezebe did not carry his hypocriſy much farther: having engaged Morad to march in purſuit of his brother Dara, then in arms, to aſſert his own rights, and having offered Morad to accompany him in the expedition, he contrived to engage him in a debauch with wine, and then ſeized and confined him in a fortreſs, as a violator of the laws of Mahomet; and all the officers of Morad's army having immediately engaged in the intereſts of the perfidious Aurengezebe, he aſſumed the command of the troops, and continued his purſuit of Dara.

But that prince flying before him with ſuch rapidity that he was unable to bring him to a battle, and Sujah, his other brother, having drawn together another army, and threatened to interrupt his progreſs, Aurengezebe found it neceſſary to riſque an engagement with his forces; in which, by the moſt extraordinary interpoſition of unexpected good fortune, he proved victorious, after having been once at the brink of deſtruction; and Sujah's army being entirely diſperſed, he did not without difficulty ſave himſelf by flight.

After this victory, Aurengezebe, though Sujah again endeavoured to make head againſt him, returned to Agra; where he found his father ſtill ſafe in the cuſtody of thoſe to whom he had entruſted the care of his perſon: and having ſecured that city, and Delhi, againſt any attacks, and committed his father to officers on whom he knew he might confide, he turned his attention to both his brothers, Dara and Sujah; and the former having been betrayed by one whoſe life he had twice ſaved, was immediately put to death, and his ſon Soliman ſoon after cut off by poiſon.

Nor did Morad long ſurvive Aurengezebe, who never wanted pretences to get rid of thoſe who were obſtacles to his unjuſt deſigns. Having accuſed him, though ſtill in priſon, of murders and extortions formerly committed, he paſſed the form of a public trial; and being condemned to death, the ſentence was executed by cutting off his head.

Sujah and his family were now the only impediments to the poſſeſſion of the imperial throne; and by a ſpirit like that of Aurengezebe greater difficulties might be eaſily overcome. The ties of blood were never binding where a regard to them ſtood in the way of his ambition; and on the preſent occaſion, accident accompliſhed his wiſhes, even without his open interference. Sujah having fled with his family to Rakan, and claimed the protection of the prince of that country, it was for ſome time afforded to him; till Aurengezebe having diſcovered his retreat, the king of Rakan was ſoon prevailed on to change his conduct towards Sujah; and the latter having expreſſed incautiouſly his reſentment for ſome conceived inſult, he and his whole family were cut off, except one daughter, who had been married to the prince, by whom he and the reſt of his children were deſtroyed.

Aurengezebe was now in the undiſturbed poſſeſſion of the whole empire of India, which he ruled without controul under his own authority, though in the name of the confined monarch Shak Jehan, his father: but the auſterities which he had practiſed in order to countenance his pretences to ſanctity and holineſs, and to render his real deſigns leſs diſcoverable, now brought upon him a violent and dangerous fit of ſickneſs; and his ſons taking advantage of his ſituation, cabals were formed, and the chiefs of the empire were engaged to ſupport their different pretenſions, though their grandfather yet lived, and the death of their father was more wiſhed for by them than expected.

But whilſt two parties were formed by the two ſons of Aurengezebe, a third, with more appearance of juſtice, meditated the reſcue of Shak Jehan, and his re-eſtabliſhment on the throne of Indoſtan: yet the deſigns of theſe ſeveral competitors were fruſtrated by an event deſirable to neither of them; and this was, the recovery of Aurengezebe; who, on the firſt favourable change in his health, gave public audiences to the chiefs of the empire, that they might be convinced of the amendment; and as he continued to gain ſtrength, he reſumed by degrees the reins of government, and diſappointed the hopes and expectations of his ſons, his father, and their ſeveral partizans and abettors.

Aurengezebe now threw off the maſk, and openly ſeized the throne of his father; and determined that the remembrance of the violent meaſures by which he obtained the imperial authority ſhould be obliterated by the manner in which it ſhould be exerciſed, he who made his way to a crown by treachery, unnatural cruelty, and fratricide, now governed with ſuch juſtice, mildneſs, and lenity, that the mouth of complaint was ſtopped, and even the impriſonment of his father was no longer conſidered as an act of ungrateful injuſtice, when it was known that his reſtraint was of the lighteſt kind, that he was treated with reſpect, and that he was indulged with all the pleaſures he could enjoy, conſiſtent with the abridgment of actual liberty.

Nor in countries where the rights of deſcent are ſo commonly interrupted by the hand of ſuperior power, and where a doubtful title is the only probable chance for a government which is not exerciſed in the extremeſt tyranny, is it at all extraordinary, that the prince who reigns well ſhould be the favourite of his people, though he attained his power by the moſt atrocious acts of villainy, and the moſt notorious breaches of filial and fraternal duty. And perhaps ſome excuſe may be offered even for the murders committed by Aurengezebe on the perſons of his brothers and their families, from the conſideration that if they had ſucceeded he would moſt certainly have met the ſame fate from their hands.

We have already remarked that Aurengezebe was a moſt conſummate hypocrite, and that he endeavoured to gain credit from the practice of ſuch an extraordinary degree of abſtemiouſneſs as injured his health, and endangered his life; yet the having effected all his purpoſes occaſioned little or no alteration in his manner of life: what was at firſt conſtraint, became at length habit; and when he was unqueſtionably the richeſt, and probably the moſt powerful prince in the world, he was ſo little indulgent to his own appetites, that his food conſiſted wholly of vegetables, his drink of water, and he ſlept upon the ground, having no other bed than the ſkin of ſome wild beaſt.

Yet though thus moderate, and even ſparing to himſelf, his generoſity towards thoſe who were about his perſon was unbounded; himſelf plain and unexpenſive, his court was ſplendid and magnificent. Nor was his munificence confined to his own ſubjects alone; he received ambaſſadors from all the courts of Europe and Aſia, and every one of them taſted of his liberality: not that his munificence was undiſtinguiſhing; to the ambaſſadors of thoſe powers who courted his alliance as a great and celebrated prince, his preſents were valuable and elegant; but to thoſe who only inveſted merchants and adventurers with public characters, to anſwer the occaſional purpoſes of trade and commerce, his generoſity was proportionably ſparing.

But Aurengezebe did not preſerve the ſame dignity in every part of his conduct; he was an enemy to ſcience and literature, though more probably from motives of policy than inclination; he was well aware that the circumſtances which made way for his acceſſion to the throne were of ſuch a nature as to tranſmit his name with infamy to poſterity; and that if the page of the faithful hiſtorian ſhould be ſtained with the recapitulation of his crimes, the reputation of the great prince would be loſt in the deteſtation of the murderer, the aſſaſſin, and the fratricide, and that the moſt brilliant actions of his reign would not obliterate the names of tyrant and uſurper: he therefore iſſued expreſs injunctions that no actions of his life or reign ſhould be recorded; and he gave all poſſible diſcouragement to genius and letters, that no hiſtorian might be found capable of a work, the effect of which would be injurious to the fame he now ſought to acquire.

Yet the policy of Aurengezebe ſeemed in ſome inſtances to over-reach itſelf; the ſanctity he profeſſed, and his pretended zeal for the doctrines of Mahomet, drew him into a variety of difficulties, and in many inſtances required the utmoſt exertion of his talents to reſcue him from the extremeſt dangers. His oppreſſion and perſecution of the Gentoos, (or, as the Mahometans diſtinguiſhed them, the idolaters) were productive of repeated rebellions. The rajahs, omrahs, and nabobs, who, as we have before obſerved, exerciſed all the power of ſovereignty in their ſeveral governments, though they acknowledged a kind of qualified allegiance to the Mogul, were at all times ready to renounce this ſubjection, and take arms againſt their acknowledged emperor, whenever the leaſt ſtretch of his authority afforded them any reaſonable pretence; and the quiet of Aurengezebe's reign was more than once diſturbed, and even his throne ſhaken, by the attempts of ſome of thoſe powerful chiefs, either to revenge injuries actually received, or inſults ſuppoſed to have been offered.

Yet Aurengezebe choſe rather to ſubdue theſe invaders of his peace by policy, than meet them in arms; when the increaſing ſtrength of Emir Jemla, the moſt powerful rajah of the empire, and the governor of the vaſt province of Bengal, rendered the Mogul ſuſpicious of his intentions, he propoſed to him the conqueſt of the rich kingdom of Azem, and painted to him the defenceleſs ſtate of that country, and the immenſe amount of the expected plunder; and when Jemla, who fully underſtood the ſtate of Aurengezebe's mind with regard to himſelf, required him to deliver up to him his wife and family, who were detained at Agra, under the pretence of ſafety, though in fact as hoſtages for the fidelity of the rajah; he ſeemingly complied with his requeſt, diſpatched to him his wife and the younger branches of his family, but had the addreſs to keep his eldeſt ſon within his power, by appointing him to an office of high honour immediately about his perſon, and thus effectually ſilencing any complaint of Emir Jemla, and ſecuring his allegiance by this valuable depoſit; and the event of the attack of Azem fully anſwering the expectations of Aurengezebe, and proving fatal to Jemla and his army, he got rid of a dangerous and doubtful friend, and took care to divide the power he had enjoyed, by inveſting Heſt, his own uncle, with the government of Bengal, though he permitted the ſon of Jemla to inherit his father's hereditary poſſeſſions, and to enjoy an immenſe ſum of ready-money which he had accumulated, and added to both ſuch appointments as he thought moſt likely to ſecure his fidelity and attachment.

And when Seva Ji, another chief who was in the ſervice of the tributary king of Viſiapour, but by the commiſſion of various crimes, and by treachery both to his natural ſovereign, and to him into whoſe ſervice he had entered, had acquired vaſt riches and power, and obtained the poſſeſſion of many ſtrong places, entered the dominions of Aurengezebe, and even plundered the city of Surat; and though the caſtle remained uncaptured, carried off with him a booty equal in value to one million and a half ſterling: Aurengezebe, though he apparently armed to chaſtiſe the invader, ſought rather to reduce him by treaty; and, having employed his great favourite Jeſſeyu to command the troops under Mauzm his ſon, the crafty old negotiator found means to draw off Seva from the purſuit of the invaſion, and to engage him in the intereſts and actual ſervice of his maſter, in conſequence of which he was received with tokens of friendſhip by Aurengezebe, who immediately employed him in making war upon the monarch whoſe ſervice he had deſerted.

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But in one of the frequent viſits which Seva made to the court of Aurengezebe, he had penetration enough to diſcover, that under the maſk of friendſhip and confidence, that emperor entertained jealouſies and ſuſpicions which might moſt probably break out and prove fatal to him at ſome convenient opportunity; and theſe conjectures being confirmed by officious endeavours to prevent his rejoining the army he commanded, Seva having taken the precaution to provide relays of horſes, and engage proper companions for his flight, took a ſudden and unexpected leave of Agra, and retreated with ſuch amazing expedition towards his own territories, that his own ſon, who accompanied him, periſhed with fatigue; but the rajah himſelf reached his dominions in ſafety, and revenged the intended treachery of the Mogul by a ſecond plunder of Surat, in which he again found conſiderable wealth, though he ſpared the European factories; or they were more probably protected from his attempts by being provided with cannon, and being otherwiſe in a proper ſtate of defence.

After this exploit Seva's power increaſed to ſuch a degree, and his territories were ſo extended by conqueſts, that he would probably have proved a dangerous rival to Aurengezebe, if death had not put a ſtop to his career, and given that monarch a freſh opportunity of diſplaying his policy, in attaching his ſon and ſucceſſor to his intereſt, by honours, dignities and employments. The king of Rakan, the ſovereign who had perfidiouſly deſtroyed the ſultan Sujah, the brother of Aurengezebe, though unqueſtionably incited to that act by the laſt-named monarch, became now the object of his vengeance; and the pretence for the quarrel was his harbouring, in a part of his dominions, certain European pirates, chiefly Portugueſe, to whom the king of Rakan had not only afforded an aſylum, but had enabled them to extend their depredations, and to alarm and terrify the whole coaſt, by permitting them to fortify the port of Chatagan in his dominions, the ſituation of which gave them the command of the principal part of the navigation in the Indian ſea, and left at their mercy the commerce of the eaſtern world.

Yet it was by no means the intention of Aurengezebe to turn his arms againſt this neſt of pirates, whoſe reſolute defence might have been attended with conſequences to which the extirpation of them would have been by no means adequate; he rather meant to make them his inſtrument to humble the king of Dakan; and having, by their aſſiſtance, accompliſhed the deſtruction of their protector, he was well aware they would dwindle into ſuch a ſtate as would either place them beneath his wrath, or leave them open to it without the power of oppoſition.

To this end he entered into a treaty with the Chriſtian robbers; and having engaged them by the moſt liberal promiſes to ſecond his attempts, and having alſo called for the aſſiſtance of his European allies, among whom the Dutch only complied with his demands and furniſhed him with two ſhips; he firſt attacked and reduced the little iſland at the mouth of the Ganges, where a Portugueſe prieſt had aſſumed the title of king; and having poſſeſſed himſelf of this newly-created kingdom, he ſoon after reduced the town and port of Chatagan; and having effectually cruſhed the power of the king of Dakan, he left his new allies to ſhift for themſelves, expelling them from their former ſtrong holds, and fortifying them for his own purpoſes.

Some miſunderſtandings which had ariſen between Aurengezebe and Shah Abbas the powerful monarch of Perſia, produced a ſhort and inconſequential war between theſe two ſovereigns, in the courſe of which the city of Kandahar more than once changed it's maſters, but was at length too ſtrongly fortified by the Perſians to be regained by Aurengezebe, and it remained in the hands of the former, the war terminating without any deciſive action, which both parties ſeemed equally unwilling to riſque.

Nor was the reign of Aurengezebe undiſturbed by rebellions of the moſt unnatural kind, but, as we have already ſhewn, too common in the empire of Indoſtan; his ſons, availing themſelves of popular clamours, which the ſeverity of the emperor againſt the Gentoos had occaſioned in every part of his dominions, and which had been particularly fomented by a claim which he had ſet up to the territories and fortunes of a rajah of that religion, and which had been demanded of his widow, and the requiſition enforced by the ſword; they joined the injured princeſs, and made actual war upon their father: but Mahommed, his governor of Guzzerat, in which province the diſputed territories lay, having in ſome meaſure convinced him of the injuſtice of theſe proceedings, prevailed on him to ſubmit to an interview with the widow, whoſe charms made ſuch an impreſſion on his heart, that he abandoned the conqueſts he had already made, withdrew his troops from her eſtates, and left her in the quiet enjoyment of the power and riches which had been bequeathed to her by her deceaſed huſband.

It does not appear how the ſultans Mawzm and Azem conducted themſelves on this occaſion; the charms of the widow probably proved powerful enough to protect them from the diſpleaſure of Aurengezebe, and procure their being included in the pacific treaty; but Sultan Akbar, the youngeſt ſon, though the favourite of his father, and intended by him for his ſucceſſor in the empire, not only continued in arms, but on receiving his father's orders to turn them againſt Somba, a rajah who had given him offence, he joined his troops to thoſe of the rebel, and having muſtered an army of ſeventy thouſand horſe, the confederates began their march againſt Aurengezebe, who was then at the head of a much ſmaller army at Azmir, and, from the impetuoſity with which the rebels advanced, was in a ſituation of the extremeſt danger.

But in moments like this, Aurengezebe had always reſources in the fertility of his own genius, which never failed to furniſh him with expedients to avert impending evils. On this occaſion he entruſted a faithful and favourite eunuch with letters addreſſed to his ſon, and framed ſo as to appear the courſe of a correſpondence, in which a plan had been concerted between him and his father to draw Somba and his adherents to Azmyn, for the purpoſe of cutting them off; and with theſe letters the eunuch contrived to fall into the hands of an advanced party of the rebel forces, who having read the contents, and communicated them to the ſeveral leaders, ſuch a diſtruſt was entertained by them as could not be removed by even the moſt ſolemn oaths which were taken by the young prince on the Sacred Koran, that he was wholly unacquainted with the meaning of theſe inſinuations; nor the beſt founded ſuggeſtions of the real truth, that they were the fabrications of his father, and the efforts of his craft and cunning; and theſe apprehenſions of the factious chiefs occaſioned ſuch a delay in their proceedings, as enabled Aurenzegebe to procure powerful reinforcements, and wholly changed the probable fate of the enſuing battle, which terminated in the total defeat of the inſurgents, the flight of Akbar, who, by the aſſiſtance of ſome Engliſh gentlemen reſident in Indoſtan, made his eſcape into the Perſian dominions; and the death of Somba, who being taken priſoner by the purſuers of the Mogul's army, was immediately ſacrificed to his vengeance.

Perhaps the aſſiſtance given to a rebel ſon might irritate Aurengezebe againſt the Engliſh, or he might be juſtly jealous of the growing power of that nation, who had juſt then received the poſſeſſion of the iſland of Bombay from the Portugueſe, in conſequence of a treaty made between the kings of England and Portugal, on the marriage of Charles the Second with the Infanta, daughter of the latter; and this iſland having been ceded by the crown to the Engliſh Eaſt-India Company, they had ſtrongly fortified and garriſoned it, in ſpite of the attempts both of the Dutch and the emperor of Indoſtan to prevent a ſtep which ſecured to England, not only a great part of the commerce of India, but a very conſiderable power to annoy that of other nations.

But whether he was influenced by theſe motives, or actuated by the intrigues of the Dutch, who in one part of the reign of Aurengezebe had employed ſuch agents as knew how to obtain his favour; certain it is that a war was commenced againſt the Engliſh, who, in their turn, ſeized the ſhips of the Mogul wherever they were found, and confiſcated their cargoes; but having made an unſucceſsful attack on Surat, Yacub, who commanded the Mogul forces in that part of India, landed twenty thouſand men on the iſland of Bombay, and ſoon reduced the Engliſh governor to the neceſſity of applying by immenſe preſents and humiliating interceſſions to Aurengezebe himſelf, who, after compelling the perſon employed on this occaſion to ſubmit to the indignity of being brought into his preſence in fetters, condeſcended to liſten to their intreaties, and directed his general to withdraw his troops from Bombay; the Engliſh chief, whoſe conduct had been offenſive to him, engaging to leave Indoſtan within nine months. In conſideration of which ſtipulation, he alſo promiſed to indulge the Eaſt-India Company with a new or renewed permiſſion to trade within his dominions; but they were, on their part, to make reſtitution of the ſhips and effects of which the ſubjects of Aurengezebe had been plundered, or to account for them in value.

Nor was this moderation in the victorious prince to be attributed wholly to the mildneſs of his diſpoſition; it may perhaps be better accounted for from his thorough knowledge of the vaſt power of England, and her ability to revenge his availing himſelf of his preſent advantages to drive matters to extremities: and this is the more probable, from his conduct on an application from Baroon, the Dutch ambaſſador at his court, to ſolicit the expulſion of the Engliſh, who he repreſented as an inconſiderable, worthleſs, and contemptible nation; and having ſtrongly urged the advantages which might be derived from their being compelled to leave Indoſtan, the emperor coolly anſwered, that if his maſters poſſeſſed power ſo very ſuperior to that of the Engliſh, it would be a very eaſy matter for them to drive out their rivals, without his interference; and this propoſition having ſtaggered the Dutch envoy, who found himſelf at a loſs for a reply, Aurengezebe increaſed his aſtoniſhment, by informing him that he was well acquainted with the ſtate of Europe, and knew that the country he was deputed to repreſent was indebted to the gallantry and friendſhip of the Engliſh nation for ſupporting it againſt the attacks of the armies of France; and that without that protection from the ſtate which deſervedly held the balance of power in Europe, the petty provinces which compoſed the United States of Holland, would have fallen an eaſy prey to the invader. And this attempt lowered the Dutch ſo much in the eſteem of Aurengezebe, that the ſhare they formerly enjoyed in his friendſhip was transferred to the Engliſh, who he ever after treated with peculiar marks of regard.

Aurengezebe, from the moment he aſcended the throne of Indoſtan, had meditated the conqueſt of the kingdom of Golconda, but had been reſtrained from attempting it by the powerful aſſiſtance which Emir Jemla, already mentioned, conſtantly afforded to the monarch of that country. The death of Jemla, however, removed that obſtacle; and an expedition was reſolved on to reduce the devoted kingdom to the obedience of Aurengezebe; and the time it was undertaken ſeemed highly favorable to the deſign, as all rebellion was at an end, the family animoſities had ſubſided, and Mawzm, his ſon, having been reſtored to his father's favour, with his permiſſion, aſſumed the title of Shah Alam, and was inveſted with the command of the army which was deſtined to this ſervice.

The kingdom of Golconda was at this time governed by Abdallah, who though an Arab, and a ſoldier of fortune, having married the youngeſt daughter of Kothb, the late ſovereign, was preferred by him to Mahmud, the ſon of Aurengezebe, whoſe wife was the eldeſt daughter of Kothb; and that prince having, in breach of a ſolemn promiſe to Mahmud, appointed Abdallah his ſucceſſor by his will, he aſcended the throne of Golconda, though not without an unſucceſsful attempt by Mahmud to eſtabliſh a right which was unqueſtionably much better founded than that on which Abdallah pretended to reign.

But though, by the countenance and aſſiſtance of two powerful chiefs of his kingdom, who eſpouſed his cauſe, and drew to him their numerous dependants and adherents, Abdallah was ſoon enabled to ſubvert the deſigns of Mahmud; yet he found new rivals in the very men who had contributed to raiſe him to greatneſs: and he felt with regret, that his powers were reſtrained, and his wiſhes ungratified, whilſt he remained under the direction of thoſe, who having exalted him to a throne, thought themſelves intitled to govern his counſels, and direct his meaſures.

Abdallah was rather an indolent prince, and inclined to indulge in eaſe and pleaſure; but the conduct of theſe uſurpers of his authority rouzed him to attention, and the good ſenſe which he poſſeſſed ſoon ſuggeſted to him the means of freeing himſelf from their tyranny: he appointed Mouſo Khan, one of theſe chiefs, to the ſupreme command of his armies; and Zaffer, the other, he conſtituted his duan, or prime miniſter; foreſeeing that a competition between theſe two great officers would be the neceſſary conſequence of his inveſting them with powers which, though in different departments, would render them jealous of each other, and produce ſuch animoſities as, weakening the intereſts of both, would leave each a prey to thoſe deſigns which tended not only to deprive them of their dignities, but even their lives.

Nor was Abdallah miſtaken in his conjectures; the miniſter ſoon accuſed the general of corruption and peculation; and the charges being indiſputably proved, he was removed from his employments, the riches he had amaſſed ſeized for the uſe of the ſovereign, and himſelf loaded with chains, and buried for life in a dungeon; and Abdallah ſeizing the critical moment, aſſumed himſelf the command of the army, which he ſoon modelled to his purpoſes, by the moſt indulgent and ingratiating behaviour.

The duan, in the mean time, having ſeen the removal of his rival in power, gave a looſe to his own arbitrary and avaricious diſpoſition; and having, by acts of the groſſeſt fraud and tyranny, occaſioned univerſal diſſatisfaction, and excited the loudeſt clamours againſt his adminiſtration, he was, by the univerſal conſent of the nation, deprived of the authority he enjoyed, and ſent into baniſhment; and Abdallah left at liberty to manage himſelf the affairs of his kingdom, to which he applied with great aſſiduity.

And this was the ſituation of Golconda, when Aurengezebe turned his arms againſt Abdallah, under the ſpecious pretence of placing his ſon Mahmud on the throne of that kingdom, in right of his wife, the eldeſt daughter of Kothb, whoſe claim could with no colour of juſtice be diſregarded by Abdallah, who had only married the youngeſt.

But Mawzm, who was entruſted with the conduct of this expedition, though apparently reconciled to his father, had never abandoned thoſe ambitious views which firſt excited his rebellion; and thinking this a favourable opportunity to ſtrengthen his intereſts, he entered into a treaty with Abdallah, concluded a truce with him, and by miſrepreſentations and artful inſinuations of the ſtrength and power of that prince, induced Aurengezebe to ratify the agreement he had made with him.

Yet this truce was but of ſhort continuance; for Aurengezebe having detected the impoſitions of Shah Alam, and diſcovered the motives by which he had been actuated in granting it, commanded him to reſume the operations of war; and Shah Alam having refuſed to obey thoſe orders, under pretence of an oath, and of religious ſcruples, which would not permit him to attack a prince of the ſame faith; Aurengezebe put himſelf at the head of his army, which was reinforced by a body of European mercenaries, and a train of artillery, and accompanied by his ſon Azem, who was alſo at this time in his favour, he undertook the war in perſon; and having firſt reduced the city of Bagnagar, he drove Abdallah into the capital of his kingdom, which he ſet down to beſiege in form.

But this fortreſs proved too ſtrong for his moſt vigorous attacks, though carried on with a ſpirit hitherto unknown in the eaſt; and Aurengezebe would have been compelled to abandon the enterprize, if he had not found means to corrupt the governor, who commanded under Abdallah, and engage him treacherouſly to ſurrender his maſter, and the place committed to his charge, to the emperor of Indoſtan; who rejecting the propoſal of Abdallah to hold his kingdom as his tributary, and refuſing to accept ſuch preſents as were offered by the latter to procure that treatment which, as a conquered prince, he was well entitled to receive, ſtripped him of the enſigns of royalty, and ſent him into cloſe confinement, on a paltry allowance of little more than forty ſhillings a-day, which was however afterwards enlarged, at the inſtance of the more generous Azem, who had at firſt unavailingly interpoſed in behalf of the fallen monarch.

Yet it does not appear that the conqueſt of Golconda was compleat; for we find, ſeveral years after, one of the ſons of Abdallah ſitting on his throne, and paying tribute for his kingdom to the then reigning Mogul.

The invaſion of Golconda ſeems to have compleated the martial exploits of Aurengezebe; who, in the year 1707, about ten or twelve years after this event, finiſhed a very long life, dying at the age of ninety, at Ahmednagar, one of his palaces, leaving directions to extend the ſeverity which he practiſed in his life-time, even to the grave, in which he ordered his body to be interred as an ordinary dervis or prieſt, with no other diſtinction than the diſtribution of a ſmall ſum to the poor at the time of his funeral.

Aurengezebe alſo left a will of a moſt extraordinary purport: for he ordered his dominions to be divided among his ſons, in equal parts, without appointing the particular portions which ſhould fall to the ſhare of each; a will which ſeemed calculated to produce the effects which we ſhall have occaſion to mention hereafter.

The character of Aurengezebe was ſo ſingularly extraordinary, that it is not an eaſy matter to deſcribe it with preciſion. In his own perſon he was abſtemious to a degree of mortification; and in his dreſs plain, even to meanneſs; yet on public occaſions he was ſplendid and magnificent. He was cunning and deſigning, yet his craft ſometimes produced effects dangerous to his own ſafety, and deſtructive to the peace of his empire; for as he endeavoured to avoid diſſatisfaction among the chiefs of his kingdom, by overlooking their errors and pardoning their offences, ſo this indulgence was rather imputed to fear than to mildneſs of diſpoſition, and was returned in inſolence to himſelf, and oppreſſion to their inferiors: and this was the reaſon why his troops were ill-diſciplined, cowardly, and rapacious; and his court filled with unprincipled and lawleſs rajahs, nabobs, and omrahs, who perpetrated the worſt of crimes without reſtraint, under an aſſurance that they would paſs unnoticed by Aurengezebe; who, when any complaints were preferred againſt them, was accuſtomed to content himſelf with a declaration, that he left their offences to the puniſhment of Heaven.

Yet it does not appear that Auregenzebe was himſelf inclined to treat the meaneſt of his ſubjects, with cruelty; on the contrary, he was tender even to abſurdity in laying burdens of taxation on them for his private uſe; and actually condeſcended to knit or work caps and turbans with his own hands, and to ſell them to his chiefs, for money to ſupply the trifling expences neceſſary for the ſcanty maintenance to which he had limited himſelf: and though, as he grew old and infirm, and leſs able to work, he appropriated the revenues of ſome particular cities to his ſupport, yet even theſe were ſo ſmall, that at his death, his own private treaſury, which he kept apart from that of the ſtate, did not contain a ſum much exceeding ſeven thouſand pounds ſterling. And this will appear the more extraordinary, when it is conſidered, that after all his conqueſts, and when the empire was in a ſtate of perfect tranquillity, the annual public revenues ſcarce amounted to leſs than forty millions ſterling; the greater part of which immenſe income was expended in the payment and ſupplies of his armies, and in the appointments of his governors, and other officers, civil and military; though a vaſt ſum was found in the public treaſury, after the death of this monarch, and he had enriched the regalia of his imperial crown with many very valuable and coſtly jewels.

Aurengezebe was of low ſtature, his habit thin, his noſe prominent, and his eyes lively and penetrating; as he advanced in years, he bent under the weight of them, and ſupported himſelf on a plain forked ſtick. His dreſs, as we have before obſerved, was more plain than that of the meaneſt of his ſervants; and it has been remarked by travellers, that the expence of cloathing him from head to foot, in the garb he commonly wore, could not have amounted to forty ſhillings.

His courſe of life was regular and exemplary; he roſe and bathed before the ſun appeared, and afterwards dedicated a portion of time to his devotions; he then breakfaſted, and having ſpent about two hours in the diſpatch of buſineſs with his miniſters and officers, and in giving audience both to foreign ambaſſadors, and to the chiefs of his own empire, he returned to his prayers; and theſe performed, he employed himſelf in manual labour till the hour of taking his dinner, which conſiſted wholly of vegetables, dreſſed in the plaineſt way: after he had dined, he reſumed his private occupations, unleſs any urgent affair of ſtate required his immediate attention, and having in the courſe of the afternoon and evening, twice repeated his acts of devotion, he retired early to his ſleeping apartment, though not to reſt, as he ſeldom indulged in more than two or three hours ſleep; employing the remaining hours of his retirement in reading the Koran, or Sacred Mahometan Text. And though it is not ea[illegible]count for his acquiring a habit of being ſufficiently refreſhed, in the ſmall portion of [illegible] allotted to ſleep, yet the other parts of his regimen were no doubt conducive to his health, and well calculated to prolong the exiſtence of a weakly and diſordered conſtitution.

But abſtemiouſneſs, and apparent mortification, are by no means proofs of humility; Aurengezebe, under the meaneſt appearances, was proud, vain, and oſtentatious; he arrogated to himſelf the moſt lofty and ſounding titles, and pretended to an extent of dominion, which had never yet been claimed by any potentate: he directed his ſubjects to ſtile him the conqueror of the world, and the reſtorer and protector of religion; and he affected to believe, that his authority extended over three fourth parts of the globe; and ſupported theſe ridiculous pretenſions, by diſclaiming the dominion of the remaining quarter, in an act of the moſt ſupercilious oſtentation; it being his conſtant cuſtom to tear off one of the corners of every paper he ſigned, in teſtimony of this modeſt renunciation. Hiſtorians have been ſilent with reſpect to the marriages of Aurengezebe, and his general character with regard to female attachments; that he was not unſuſceptible of the tender paſſion, appears from his conduct towards the widow of Jeſſom Saya; and from his partiality to ſome of his ſons, and the greater favour ſhewn to them in preference to the others, it does not appear improbable, that they were the fruits of different marriages.

The will of Aurengezebe produced ſuch conſequences as might naturally be expected: Azem, though the third ſon, having been firſt mentioned in the will, thought himſelf intitled to the poſſeſſion of the capital, and to a ſuperiority over his brothers; and having brought over the armies of his father to his intereſt, he advanced at the head of them towards the city of Agra; but his brother Mawzm, or Shah Alam, being determined to diſpute theſe points with him, levied an army of horſe and foot, to the number of three hundred thouſand; and the force of Azem being nearly equal, theſe mighty armies engaged in a battle, in which Azem was killed, and his troops totally defeated; and his brother Kambuſh, or Kimboſch, having raiſed another army, and made an attempt to obtain poſſeſſion of his ſhare of the empire, was in like manner overthrown and ſlain by Shah Alam; who, being now without a rival, eſtabliſhed himſelf on the throne, and added to his other titles that of Kothboddin, or Axle-tree of Religion.

But the reign of Shah Alam, like thoſe of his anceſtors, was diſturbed by inteſtine broils, and his tranquillity invaded by unnatural conſpiracies againſt him by his own ſons; and as he inherited but a very ſmall portion of the capacity or ſpirit of his father, and was very far advanced in years at the time he obtained the crown, his difficulties and diſtreſſes proved too powerful for his conſtitution, and he fell a ſacrifice to grief, chagrin, and diſſatisfaction, at the age of ſeventy-ſeven, and after a ſhort reign of only ſix years.

Shah Alam having left four ſons; Azem al Shan, or Shah; Jehander Shah; Rafya Shah; and Jehan Shah; the three laſt-named princes formed a confederacy againſt their elder brother, and defeated and ſlew him in battle: but no ſooner was this object of their general envy removed, than diſputes and quarrels commenced between the three ſurvivors, which terminated in the deaths of Rafya Shah and Jehan Shah; and Jehander Shah mounted the throne without a competitor.

But his reign was of ſhort duration; for proving a weak and voluptuous prince, abandoning himſelf wholly to the pleaſures of the ſeraglio, conferring the moſt diſtinguiſhing marks of his favour on the meaneſt of his people, and placing his higheſt confidence on thoſe who were leaſt worthy of it, a conſpiracy was formed in favour of his nephew Mohammed, the ſon of his brother Azem al Shan, who was unqueſtionably the right heir to the throne; and Jehander being defeated and dethroned, Mohammed was ſaluted emperor of Indoſtan: but having, on his firſt acceſſion to the throne, permitted himſelf to be governed entirely by thoſe who had raiſed him, and ſtruggling to ſhake off a yoke which began to grow intolerable, his deſigns were diſcovered by the watchful chiefs, who, in order to avert the gathering ſtorm which threatened to burſt over their heads, combined againſt their ſovereign; and having dethroned, and at firſt blinded him, they afterwards deprived him of his life.

Rafya, or Raffael al Dirjaat, the nephew of the late emperor, was now ſeated on the throne; but, after a reign of three months, being found unfit for the purpoſes of thoſe who placed the crown on his head, he was removed by poiſon, and his elder brother Rafya, or Raffael al Dowlat, was advanced to the imperial dignity.

This prince, who was neither remarkable for ſplendid talents or an enterprizing ſpirit, ſuffered himſelf to be governed entirely by the great officers of the empire; and was therefore permitted to die a natural death, after a very ſhort and unimportant reign, in the year 1720.

Mohammed, the ſon of Jehan Shah, and great grandſon of Aurengezebe, now mounted the throne; but, like his immediate predeceſſors, he at firſt ſubmitted to the directions of thoſe who were the principal abettors of his claim to the royal authority; among theſe

Haſſan Ali Khan, and Seyd Abdallah Khan, his brother, held the firſt places, and uſurped all the powers of government, leaving to Mohammed the empty title only of emperor.

But this monarch was quickly rouzed to a ſenſe of his ſituation; and, determined to get rid of theſe diſgraceful ſhackles, he ſoon found a pretence to cut off Haſſan; and Abdallah, dreading the ſame fate, fled from his court; and having drawn together an army, he releaſed Ibrahim, the ſon of Raffya, from a priſon, and declared him emperor; and having ſeized the imperial throne at Delhi, which had been enriched by Shah Jehan and Aurengezebe, with jewels to the value of many millions ſterling, he turned it into ready-money, which he employed in the payment of his troops, and engaging others to embark in his cauſe; and having by theſe means raiſed an army of fifty thouſand horſe, he ventured to encounter Mohammed, who was on his march to the city of Delhi. But fortune proved favourable to the arms of that prince; the rebel army was totally defeated, and both Abdallah and Ibrahim were made priſoners: and, what will appear extraordinary to thoſe who have obſerved how unſparingly eaſtern conquerors have been accuſtomed to deal out their revenge, Mohammed contented himſelf with remanding Ibrahim to his former place of confinement; and after reproaching Abdallah for his treachery and infidelity, he directed the wounds which he had received in the battle to be dreſſed and carefully attended; ordered him to be conducted to magnificent apartments; and permitted him to be indulged with his uſual number of ſervants, and to be ſupplied with whatever might tend to the reeſtabliſhment of his health, and to render his light reſtraint leſs irkſome to him. But Abdallah did not long enjoy the kindneſs of his mild and merciful ſovereign; his wounds proved mortal, and no leſs than forty-five of his wives and miſtreſſes claimed the privilege of being burnt with his body.

Having now ſhaken off the yoke of miniſterial influence, it might have been expected that Mohammed would have turned his attention to the welfare of his people, and employed his unconteſted power in providing for the ſtability and encreaſing the dignity of his throne; and that the interval of peace, which now enſued, would have enabled him to ſtrengthen his intereſts, and place himſelf above the reach of future attempts, by modelling his civil government, introducing diſcipline and ſubordination into his army, and conciliating the regards of his ſubjects.

But inſtead of producing theſe ſalutary effects, the preſent moments of ſafety were devoted to luxury and voluptuouſneſs; like his infatuated predeceſſors, Mohammed retired to the pleaſures of the ſeraglio, and left his devoted people at the mercy of favourites, raiſed to the heights of power, not for their abilities or integrity, but as the capricious rewards beſtowed by an inglorious monarch on thoſe who could meanly ſtoop to flatter his vices and miniſter to his pleaſures; and, under ſuch officers, it will not appear extraordinary that Indoſtan ſoon became the object of attacks from without, and a ſcene of broils, animoſities and confuſion, within.

The kingdom of Viziapour, as we have before remarked, was never ſo compleatly conquered by Aurengezebe, but that one of their own princes had continued to govern it; and the Maharattas, or inhabitants of this naturally ſtrong part of Indoſtan, had maintained a kind a kind of independency, more or leſs perfect, as their ſtruggles were attended with a greater or leſs degree of ſucceſs. But theſe continued contentions rendered the Maharattas a warlike people; and the frequent changes in the imperial government having left them undiſturbed for a number of years, they availed themſelves of this opportunity to ſtrengthen their hands, and were at this time in a condition to invade the dominions of Mohammed with an immenſe army, amounting, according to the accounts of travellers, to no leſs than two hundred thouſand horſe.

Poſſeſſed of this force, they made frequent incurſions into the imperial territories; and the terror of their arms having ſpread, the bordering provinces were depopulated by the flight of their inhabitants; and Mohammed was compelled to awake from his lethargy of pleaſure, and prepare to repel the attacks of theſe powerful invaders, and ſecure the ſafety of thoſe parts of his dominions which lay neareſt and moſt expoſed to theſe warlike people.

But Mohammed had neither ſpirit or activity enough to take upon himſelf the command of the army appointed to this ſervice; the important truſt was committed to Nezam, an old and experienced officer, who had ſerved under the banners of Aurengezebe, but whoſe allegiance to the preſent emperor was merely dependent on the advantages he derived from it in the enjoyment of governments and places of honour and profit, in which he exerciſed, without controul, his diſpoſition to tyranny, rapacity, and oppreſſion.

It was not the intereſt of ſuch a general to repel the Maharatta powers too readily, or to finiſh the war too ſuddenly: he trifled with them till they had over-run ſome of the richeſt provinces of the empire; but when they advanced towards the capital, and threatened to make themſelves maſters of Agra and Delhi, Nezam led his troops to give them battle; and having gained a compleat victory, compelled the remains of the defeated army to retire to Dekan; whither, however, either from motives of policy or prudence, he did not think fit to follow them.

But ſuch important ſervices, whilſt they rendered Nezam powerful and conſpicuous, ſerved to awaken the jealouſy of Kandoran, a favourite of Mohammed, who had gained too great an aſcendency over this weak and voluptuous prince; and this minion of the emperor having ſecured to his intereſts ſome other worthleſs chiefs, a confederacy was formed againſt Nezam, and plans were laid to deprive him of his command and his life; and that general having received intelligence that he could not, conſiſtent with his ſafety, viſit the imperial court, refuſed to obey the ſummons of his maſter; and, conſcious that ſuch an act of diſobedience would excite attempts to revenge it, he formed a party with other diſcontented chieftains, and invited the then reigning monarch of Perſia to invade thoſe dominions, which duty, allegiance, and natural affection, ſhould have inſtigated him to defend againſt every foreign attempt.

Nadir Shah had made his way to the throne of Perſia by the exertions of ſtrong natural ſenſe and invincible courage; but the country he governed had been exhauſted of her riches by long and continued conteſts, which had interrupted her trade, commerce, and even agriculture; and as inteſtine wars had inſpired the inhabitants with a martial ſpirit, Nadir Shah was well aware that the beſt means he could uſe to prevent his newly-acquired authority from being ſhaken by rebellions and inſurrections, was to find employment for the arms of his ſubjects, and to lead them to the conqueſts of ſome neighbouring kingdom; and he was induced to accede, without heſitation, to the propoſitions of Nezam and his adherents, from the proſpect of repleniſhing his exhauſted treaſury, enriching his partizans, and employing thoſe arms in adding to his power which would otherwiſe be moſt probably engaged in attempting to reduce it.

Influenced by theſe conſiderations, and aſſured by the conſpirators, in which number Saadit Khan, one of the moſt powerful omrahs of the Mogul empire, had now engaged, that little oppoſition was to be feared from a diſſatisfied people, governed by a weak and indolent prince, abandoned to his pleaſures, and immured in his ſeraglio; whoſe armies were ill paid, and worſe diſciplined, and whoſe nobles were diſcontented and ripe for revolt; Nadir Shah put himſelf at the head of one hundred and twenty-five thouſand horſe, troops whoſe courage he had proved, and who had been trained to duty under his own immediate eye, and began his march againſt the empire of Indoſtan.

Nor had he been deceived by the accounts he had received from the conſpirators, of the diſpoſitions of the Mogul chiefs; many of them not only ſubmitted to the invader, but joined him with thoſe forces which they had been intruſted to command for the defence of thoſe provinces which they now ſurrendered to Nadir Shah, who, having made himſelf maſter of Gazin, after a faint reſiſtance, advanced to Kabul, which was vigorouſly defended, but was at length taken by ſtorm, and the brave governor and his ſon paid for their fidelity by the immediate forfeiture of their lives to the deſpicable revenge of a cruel conqueror.

The rapid progreſs of the Perſian arms at length rouzed Mohammed from his inglorious and fatal ſlumber; and, having levied an army, he took the field in perſon, but unfortunately committed the command of the troops to Nezam, with whoſe treachery he was wholly unacquainted, and prepared to meet the ſucceſsful Perſian, who had by this time advanced within two hundred and fifty miles of Delhi, and within one hundred from Lahor.

The oppoſition of the Indian army would unqueſtionably have put a ſtop to the progreſs of the invader, if it had been ſupported by the ſoubahs, or governors of the diſtant provinces; but as theſe had been wholly neglected by the Mogul, and were now courted, careſſed, and gratified with liberal promiſes by Nadir Shah, they were eaſily prevailed on to renounce their allegiance to their old maſter, whoſe fortunes appeared to be declining, and to enliſt themſelves under the banners of an active, enterprizing, and conquering monarch.

Thus encouraged, Nadir Shah purſued his route to Peyſhur, where he encountered and totally defeated an advanced detachment of Mohammed's army, under the command of Nazir, a brave, vigilant, and faithful officer, who was himſelf made priſoner; and though the numbers of the Mogul army were immenſe, and it was ſupplied with a train of ſeven hundred pieces of artillery, yet this partial defeat ſtruck ſuch terror into the ſouls of the voluptuous Mahommed and his enervated miniſters, that they had not reſolution enough to proceed againſt the victorious Perſians, who now made haſty advances towards the metropolis.

But Nadir Shah, who was now ſo remote from his own dominions that he could not draw ſuccours from them without difficulty and danger, found it neceſſary to conceal his purpoſes under an appearance of juſtice and candour, in order to leſſen the oppoſition which a band of hoſtile invaders might naturally expect to meet, and which might render reinforcements to his army abſolutely neceſſary. He gave out that he had no intent to conquer the empire of Indoſtan, or to annex any part of it to that of Perſia; but that he undertook this expedition for the ſole purpoſe of protecting his faithful ally, the emperor, from the encroachments of the idolatrous part of his ſubjects, the warlike Maharratas; and he ratified theſe aſſurances by a ſolemn oath, though he at the ſame time demanded a ſum equal to five millions ſterling out of the imperial treaſury, as an indemnification for the expences of this friendly undertaking.

Mean time the conſternation of the unfortunate Mohammed encreaſed every hour; and though he had an army of two hundred thouſand men, and his camp was fortified with five hundred pieces of cannon, yet, under the influence of his own apprehenſions, and the perſuaſions of the traitor Nezam, he remained wholly inactive, whilſt Nadir Shah having croſſed the river Attoc, made himſelf maſter of Lahor, a city of great importance, and the key of the empire of Indoſtan; and having given his troops a week's repoſe at this place, then continued his march towards Mohammed, his army being by this time encreaſed to one hundred and ſixty thouſand men, from the additions made to it by the factious and faithleſs ſubjects of the Mogul.

In this ſituation, the laſt-named prince, well knowing that his army conſiſted of an undiſciplined rabble, neither zealous in the royal cauſe, nor well-affected to the perſon of their emperor; and dreading the conſequences of a battle, in which he had every reaſon to believe the cowardice and diſaffection of his troops would occaſion the deſertion of the greater part of them, waited the approach of Nadir Shah with the moſt anxious apprehenſions; whilſt the invader, rather ſurprized at the magnitude and countenance of the Indian army, and convinced they were ſo well poſted that he could not diſlodge them without great riſque, felt himſelf inclined to an accommodation, and actually made advances to the Mogul on this ſubject.

But this would have proved deſtructive to the purpoſes of Nezam; and under his repreſentations to Mohammed, that theſe propoſitions of Nadir Shah were the effects of fear, and that he might from theſe circumſtances judge of the weakneſs of his opponent, whoſe army was dwindling, and having devoured the face of the country they had left behind them, and being now checked in their progreſs, would ſoon be reduced to the neceſſity of ſurrendering, or of attempting a retreat, in which they muſt be deſtroyed by famine; the miſguided monarch liſtened to theſe ill-founded ſuggeſtions; and having refuſed to treat with the Perſian, hoſtilities were continued, and Mohammed had the mortification to perceive his army, in the courſe of two or three days, diminiſhed to the amount of ſeventeen or eighteen thouſand men, who had been cut off in two or three different ſkirmiſhes, in which the loſs of the enemy was very inconſiderable.

Nor were theſe loſſes ſufficient to open the eyes of the deluded emperor. Buoyed up by falſe hopes, and flattered by the aſſurances of the perfidious Nezam, that the army of

Nadir Shah was diminiſhed in the ſame proportion, he determined to riſque the event of a battle; a reſolution which was no ſooner made public, than he found himſelf deſerted by much the larger half of his army.

It was now that he diſcovered, though too late, his imprudence in rejecting the offers of the invader; he was compelled, in his turn, to propoſe a treaty, under greater diſadvantages than thoſe which Nadir Shah laboured under when he was the ſoliciting party; his army being then warm in their attachment to him, and faithful in their duty, whilſt Mohammed had already loſt one half of his troops, and had no reaſon to place the ſmalleſt degree of confidence in the courage or fidelity of thoſe who yet remained with him.

Yet the Perſian monarch knew too well the advantage of obtaining the accompliſhment of his wiſhes by negociation rather than by force, to heſitate a moment in liſtening to applications made by his private friend Nezam in perſon, who was received by him with particular marks of attention; though, to avoid ſuſpicion, he was accompanied by Azem, another officer of high rank in the court of Mohammed: and Nadir Shah having now augmented his demand to twenty crores of rupees, or twenty-five millions ſterling, that enormous ſum was agreed to be paid to him; and the preliminaries of a formal treaty having been prepared and ſigned, the Mogul viſited the ſon of the conqueror the next day, and was ſoon after received by Nadir Shah himſelf in his tent.

It is hardly poſſible to conceive a more humiliating ſituation than that of Mohammed in this interview. Conſcious of his own hereditary rights, he was now to retain the enjoyment of them by an abject ſubmiſſion to a prince whoſe rank was inferior to his own, and that rank alſo obtained by violence, and founded in the deſtruction of the royal race whoſe ſceptre he had wrongfully aſſumed; and from the known brutality and haughtineſs of the uſurper, he had not the ſmalleſt reaſon to expect the reſpect which was due to him, or even the common forms of civility.

Nor was he deceived by his apprehenſions; for though, on his firſt introduction into the tent of the conqueror, he requeſted the fallen monarch to accept a part of the ſeat of ſtate, yet he had the mortification to be treated in the moſt contemptuous manner; the inſolent Perſian reproaching him in the moſt indecent terms for his conduct on his offer of accommodation; and accuſing him of wanting due reſpect and politeneſs in neglecting to ſend ambaſſadors to compliment him on his firſt entering the Indian territories.

Nor did the proud invader ſtop here; he proceeded to arraign him of indolence, indiſcretion, imprudence, want of attention to the affairs of his government, and mean ſubmiſſion to the Maharatta infidels: he charged him with having permitted them to overrun his empire, and with having condeſcended to purchaſe peace with them at a conſiderable price, when a proper exertion of his own ſtrength would have enabled him to expel them from the empire. He then exhibited a formal complaint, that a Perſian ambaſſador had been murdered in the Mogul dominions; and though he admitted that the act was perpetrated by ſome of the military adherents of a rebellious rajah, yet he demanded ſatisfaction from Mohammed in language which denoted a determination not to be refuſed.

This was treatment equally aſtoniſhing and injurious to the ſovereign of one of the greateſt empires in the world; yet the ſituation of Mohammed compelled him to ſubmit to it without complaint; and the Perſian having at length condeſcended to aſſure him that, in conſideration of his deſcent from the race of Tamerlane, whoſe conduct had not been unfriendly to the houſe from whence he pretended to derive his lineage, he ſhould not deprive him of his crown, but ſhould continue his march to Delhi, as well to give his troops ſome refreſhment in that metropolis, as to receive the ſum he had exacted; he permitted the wretched Mogul to return to his camp, probably under an apprehenſion that, in caſe of his immediate detention, deſpair might urge his followers to attempts which their natural courage would never inſpire them to make; and on the departure of Mohammed from his tent, he diſtributed veſts among his attendants, but diſtinguiſhed Nezam by a preſent of a horſe, the higheſt mark of a Perſian's eſteem.

Thus the two armies continued encamped in the neighbourhood of each other; that of Mohammed decreaſing, and that of Nadir Shah increaſing in numbers: the partiſans, or light troops of the Perſian army, making frequent attacks on the out-poſts of the Mogul's camp, and cutting off daily ſuch numbers, as to deſtroy and make priſoners at leaſt fifteen thouſand, beſides thoſe who fell in the battle. Nor were theſe ſkirmiſhes attended with any conſiderable loſs to the Perſian; the Hindoos, who compoſed the principal part of Mohammed's army, being without doubt the worſt diſciplined and moſt cowardly troops upon the face of the earth; ſo that ſmall parties of Perſians frequently routed and put to flight bodies of this miſerable multitude, ſo far ſuperior in numbers to the victors as to render them the objects of univerſal contempt.

Nor was the Mogul camp, though in their own country, and among their friends, as well ſupplied with proviſions as that of Nadir Shah. In the former no œconomy prevailed; all was confuſion and diſorder: no magazines were provided; and thoſe who would have ſupplied the markets, were deterred from attending them by the ſuperior power of the Perſians, in whoſe camp all order and regularity prevailed. And the peaſants were compelled to bring in the produce of their lands by ſmall detachments which were directed to ſcour the country and diſcover it's reſources.

But though the army of Mohammed dwindled, it did not diſperſe, according to the expectations of Nadir Shah, who grew angry at the diſappointment; and the former having been obliged, by the ſcarcity of proviſions, to alter the poſition of his camp, the Perſians took advantage of this movement; and having plundered the country, which now remained unprotected, maſſacred the inhabitants, and ſeized and carried off twenty-four of the emperor's elephants: and the Mogul army again encamping in force, the Perſian monarch became highly offended; and having colourably arreſted Nezam in his camp, he ſignified his commands to Mohammed to attend him the next morning in his tent, and to bring with him Subiland Khan, and two other principal omrahs.

But Mohammed, alarmed at a mandate which at any rate offenſive, was delivered in ſo imperious a ſtile, as to render the purport of it extremely ſuſpicious, held a council of war with all the chiefs of his army the ſame night, and propoſed to them either to make one deſperate effort to rid themſelves of theſe lawleſs invaders, or to ſubmit to ſuch terms as they ſhould chuſe to impoſe: the latter was, however, his own determination; though he rather wiſhed the propoſition ſhould come from any other mouth than his own, and actually talked of avoiding the diſgrace by a doſe of poiſon. For when Subiland, and the other officers of his army, offered to lead the troops to combat, he trifled in ſuch a manner as to diſguſt the valiant Subiland; and Nadir Shah being informed of this circumſtance, invited him to his camp, and promiſed him honours and employments; offers which the diſcontented chief immediately accepted; and, by his deſertion, at once effaced every idea of oppoſition from the mind of the puſillanimous Mohammed, and highly gratified the wary Perſian, who now ſaw the accompliſhment of his wiſhes within his reach, without the hazard of a battle, which it was every way his intereſt to avoid.

Nor was the ill-fated Mohammed leſs ſatisfied with a pretence for endeavouring to preſerve his life, at the expence of what he ought to have more highly valued, his honour, his reputation, and even moſt probably his imperial title: but wholly forgetful of the duty he owed both to his country and to himſelf, he made the defection of Subiland, and ſome other chiefs who accompanied him, a pretext for ſurrendering himſelf into the hands of the Perſian, who immediately impriſoned him in a tent erected for the purpoſe in the front of the Perſian camp, which was guarded by a thouſand horſe. And here the conqueror affected to treat the royal captive with ſome little degree of reſpect, in permitting his empreſs and his ſon to remain with him; and indulging him with the attendance of ſuch of his chiefs as were accuſtomed to be about his perſon in domeſtic employments, though none of his military commanders were ſuffered to approach him.

Towards the cloſe of the ſame day in which Mohammed put himſelf into the hands of the invader, he was directed to viſit the conqueror in his tent, and to give an account of his military cheſt and other effects; which, as well as the valuables of the ſeveral omrahs who had remained faithful to his cauſe, were immediately ſeized by the Perſian: and ſome part of this booty being diſtributed among his needy and rapacious followers, the remainder was appropriated to his own uſe; and the degraded monarch of Indoſtan, being permitted, about midnight, to return to his priſon tent, ſuch meaſures were taken in his name as occaſioned the entire diſperſion of the Mogul army.

Nadir Shah having now no enemy to fear, diſpatched detachments of horſe to take poſſeſſion of the metropolis, and ſecure the riches which ſhould be found there from being removed or ſecreted; whilſt he himſelf proceeded on his march, by a ſlow and eaſy progreſſion, with his ſeraglio in his front, under the guard of four thouſand horſe; the main body of his army, under his own immediate command, next in order of march: the captive emperor at ſome little diſtance from this body, guarded by twelve thouſand horſe; and in the rear, ſuch of the Mogul troops as had engaged in the Perſian ſervice under their own leaders, but in ſeparate bodies, and divided by parties of Perſian horſe, to prevent their deſertion, and enforce their fidelity to their new maſter.

In this manner the triumphant Nadir Shah approached the metropolis of Indoſtan; the whole proceſſion forming a column near ſix miles in length, and ſpreading terror on every ſide, the country through which they paſſed being entirely plundered, and many of the unfortunate inhabitants ſacrificed to the cruelty or avarice of theſe inſatiable and unfeeling intruders; and having reached Delhi, after about fourteen days march, the wretched Mohammed was committed a priſoner to his own caſtle, and a body of four thouſand men poſted at every avenue, to prevent his eſcape; and as the army arrived at this metropolis towards the cloſe of the day, the Perſian monarch encamped without the gates for that night; but in the morning entered the city at the head of twenty thouſand horſe, the remainder of his army being directed to remain in the camp, but to hold themſelves in readineſs to ſupport their prince in caſe of any unexpected oppoſition.

Nadir Shah having immediately proceeded to the caſtle, paid a viſit to the captive Mogul, and aſſumed ſo much appearance of friendſhip to him, and favour to his unhappy country, that he even promiſed to puniſh any Perſian who ſhould either dare to inſult his perſon, or commit exceſſes to the injury of any of his ſubjects.

But this lenient diſpoſition ſeemed to be but of ſhort continuance; for he had no ſooner quitted the priſon of Mohammed, than he required the attendance of Saadit, one of his principal miniſters, and demanded the immediate payment of the twenty crores, with ſuch ſternneſs, and denunciations of vengeance in caſe of non-compliance, that the unfortunate officer retired to his apartment, in which he was found dead the next morning; having fallen a ſacrifice, either to the agitation of his mind, or having diſpatched himſelf by a doſe of poiſon, to avoid the dreadful effects of the tyrant conqueror's wrath, for a failure in the performance of a taſk which he was wholly unable to accompliſh.

This fatal event having convinced Nezam, Subiland, and the other principal officers of the Mogul empire, that it was abſolutely neceſſary to ſatisfy, without delay, the exorbitant and unjuſtifiable demands of Nadir Shah; they concerted meaſures to raiſe this immenſe ſum in the way that ſhould be leaſt oppreſſive to the inhabitants of the empire; but, in the mean time, having attempted to fix a price on corn, the dealers in which had taken advantage of the preſent confuſed ſtate of public affairs, to raiſe it to ſuch a height as to endanger a famine, theſe greedy monopolizers, under pretence that this regulation was only intended to favour the Perſians, excited a tumult among the citizens; and a general inſurrection enſuing, many engaged in it without knowing the occaſion, and others being induced to join the inſurgents by a report which had been induſtriouſly propagated of the death of Nadir Shah, they became ſo numerous as to venture an attack on the caſtle, and in that attempt cut to pieces a body of Nadir Shah's troops who were poſted about that fortreſs.

Nadir now found it neceſſary to ſhew himſelf on horſeback to his army, to convince them of the falſhood of the report; and having relieved the minds of his ſoldiers from the anxiety which ſuch an apprehenſion had created, he adviſed them to ſuppreſs their inclinations to revenge the inſult which had been offered to them, and ſeriouſly endeavoured to reſtore peace and order without violence, by calming the minds of the people with aſſurances that his troops ſhould pay for their proviſions ſuch fair and reaſonable prices as had been uſually demanded in times of peace of their fellow-ſubjects.

But the inflamed multitude miſtaking theſe well-meant explanations for proofs of fear and weakneſs, grew more fierce and ungovernable; and ſcorning to liſten to any arguments that could be offered, even by their own chiefs, who joined in the endeavours of Nadir Shah to reduce them to reaſon, they ruſhed impetuouſly on the Perſians, and in the firſt diſcharge of their muſquetry one of the conqueror's generals and favourites fell dead by his ſide.

This outrage ſerved as a ſignal for the moſt dreadful maſſacre which the hiſtory of any country records; and ſuch ſcenes of horror followed this provocation, as cannot be related without exciting pity in the moſt obdurate breaſt. Nadir Shah now gave orders for the plunder of the city of Delhi, and the ſlaughter of it's wretched inhabitants; and in this ſingle day no leſs than one hundred thouſand of both ſexes, and of all ages, ranks, and conditions, were ſacrificed to the unrelenting fury of theſe mercileſs barbarians; every quarter of this devoted city was filled with blood, rapine and flames; and the ear was invaded on every ſide, by the piercing ſhrieks of murdering fathers, raviſhed wives and daughters, and infants dragged to deſtruction: and ſuch was the conſternation of this miſerable people, that, inſtead of oppoſing theſe butchers in the exerciſe of their cruelties, they ſubmitted themſelves, their wives and their children, to theſe helliſh inſtruments of unequalled inhumanity; a whole family, in numberleſs inſtances, being ſlaughtered by a ſingle Perſian; whilſt others inflicted upon themſelves the fatal puniſhment which they appeared to dread, ſhutting themſelves up, with their whole families, in the apartments of their women, to which they ſet fire, and periſhed with them in the flames, to avoid the more poignant diſtreſs of ſeeing their wives and daughters firſt diſhonoured, and afterwards barbarouſly murdered; nay, the women were ſo affected with apprehenſions of this cruel fate, that upwards of ten thouſand of them precipitated themſelves into the wells from whence the city was ſupplied with water, nobly diſdaining even to accept the probability of eſcape at the riſque of contamination.

At length the vindictive Perſians, tired of ſlaughter, and ſated with blood, ſlackened their deſtroying hands, and turned their attention to the gratification of a different paſſion, in a general plunder; the contents of the imperial treaſury, the celebrated peacock throne, which was valued at near thirteen millions ſterling, the crown jewels, and all the valuable effects which belonged to the ſovereign, or the public, were appropriated to the uſe of the Perſian conqueror himſelf, while his officers and ſoldiers were enriched at the expence of individuals of all denominations, whoſe properties were plundered with the moſt unſparing rapacity; and freſh cruelties were practiſed to extort from the wretched ſurvivors the diſcovery of wealth ſuppoſed to be concealed.

During this carnage, the unfeeling Nadir Shah retired to the caſtle, where he was at length prevailed on by the prayers and intreaties of Mohammed and Nezam to order a ſtop to be put to theſe infernal devaſtations; and about three o'clock in the ſucceeding morning, his orders were ſignified by beat of drum, to deſiſt both *from* the ſlaughter and plunder; and, at the ſame time, the ſurviving inhabitants were enjoined to return to their habitations, and reſume their ſeveral occupations and employments, under the penalty of ſevere puniſhment; and they were alſo ſtrictly forbid to leave the city without the expreſs permiſſion of the Perſian monarch, or his principal commanders: an injunction which fell heavy on the Faquirs or Mahometan mendicants, whoſe whole ſubſiſtence depends on the collection of alms, and who attempting, in conſiderable numbers, to paſs the gates of the city for this purpoſe, were not only driven back by the Perſian guards, but cruelly mutilated, many of them being deprived of their noſes and ears by theſe wretches, who being hardened by the proceedings of the paſt day, were grown wanton in acts of barbarity.

But all the purpoſes of Nadir Shah were not even yet accompliſhed; the immenſe riches which had already been collected for him, though amounting, in gold, ſilver, and the value of jewels, to a ſum little ſhort of ſeventy millions ſterling, was ſtill inſufficient to gratify his unbounded avarice: he compelled the great omrahs to contribute ten millions more, and yet abſolutely refuſed to ſuffer a ſingle rupee of all which had been gathered to be accounted in diſcharge of any part of the ſtipulated twenty crores, except about ten millions ſterling which was found in ſpecie in the royal treaſury; and the remaining fifteen millions he directed to be levied upon the miſerable inhabitants of Indoſtan, as if he thought their riches as inexhauſtible as his rapacity was inſatiable.

Commiſſioners were, however, at length appointed, the firſt and principal of whom was Subiland, to apportion the raiſing this ſum of fifteen millions among the different orders of people; and of theſe ſome of the chiefs in power were found to be ſo deficient in wealth, that they were obliged to be excuſed from the contribution: and this was particularly the caſe with Subiland himſelf; who, though one of the moſt powerful omrahs of the empire, had neither huſbanded his own fortunes, nor enriched himſelf at the public expence; others, however, though equally virtuous, were leſs fortunate; and, after ſurrendering their whole poſſeſſions, either deſtroyed themſelves, or fled, to avoid the cruelties which they knew would be inflicted on them, becauſe they were wholly unable to make up the ſum which they had been directed to pay by the allotment of thoſe who, for want of better information, were obliged to rate men according to the ranks they held in the ſtate, and who were wholly unable to prevent the fatal conſequences of miſtakes in this particular, becauſe the collection of theſe iniquitous levies were entruſted only to Perſian agents, who felt neither the emotions of pity or compaſſion. Some of the chiefs, indeed, were ſo immenſely rich, that they were able, without injury, to contribute to ſuch an amount as would have almoſt ruined ſome of the ſovereign princes of Europe. Nezam, in particular, is ſaid to have raiſed one million eight hundred thouſand pounds upon this occaſion, and other omrahs ſums equally incredible: and this work of raiſing and gathering the tribute was purſued with unremitting aſſiduity for near ſix weeks after the maſſacre.

In the mean time, the crafty Perſian, affecting a total indifference at what was tranſacting, appeared to relax conſiderably in his haughtineſs to Mohammed; and, under the fair pretence of connecting himſelf in ties of indiſſoluble friendſhip with the royal houſe of Indoſtan, he demanded the great grand-daughter of Aurengezebe, and the couſin of the reigning monarch, in marriage for his ſon Mirza Nadir Ali, and the nuptials were celebrated with great magnificence; but as the gates of the city were ſtill kept ſhut, and all the avenues guarded, famine began to rage in the metropolis, and to threaten a compleat deſtruction of thoſe who had been ſpared from the ravages of the ſword; nor could the cries of the diſtreſſed citizens, or the interceſſions of Mohammed and his miniſters, move the obdurate heart of this enemy of mankind to commiſeration; though hiſtorians have aſſerted, that what he denied to the ſupplications of the wretched, and the friendly interpoſitions of the humane, he at length granted to an actor, or buffoon, of the name of Tucki, whoſe performances happening to be pleaſing to him, he bid the comedian aſk any favour of him, and aſſured him his requeſt, whatever it was, ſhould be complied with; an indulgence of which the generous and diſintereſted actor availed himſelf in favour of his miſerable countrymen, and beſought the conqueror to order the gates of the city to be opened, that the poor might not periſh; an application in which he fully ſucceeded, and had the happineſs to reſcue from a cruel death upwards of two hundred thouſand indigent and ſtarving Indians.

But the miſeries of Indoſtan were not confined within the walls of Delhi: the collection of the remaining part of Nadir Shah's exorbitant demand was a ſource of perpetual injury to the wretched inhabitants of every part of the Mogul dominions; yet Subiland, who ſtill preſided over thoſe who were employed in this painful department, ſpared no pains to compel all ranks of people to make no delay in paying their proportions to a ſum, by raiſing which he flattered himſelf his miſerable country might be freed from the preſence of her more than tyrant oppreſſors; yet the inequality with which theſe aſſeſſments appeared, on inveſtigation, to be made, and the total inability of ſome who had been charged to raiſe a ſingle rupee, rendered the taſk equally difficult and odious; nor could the repreſentations of thoſe who were appointed to this duty prevail on Nadir Shah to remit more than two hundred and fifty thouſand pounds of his whole demand, which ſum he conſented to abate in favour of the lower claſſes of thoſe who were called upon to make up the amount of this unconſcionable impoſition.

Nor did the only grievance of the unfortunate ſubjects of Mohammed conſiſt in their being obliged to raiſe this ſum: numberleſs frauds and oppreſſions were committed by the ſubordinate officers who were appointed to collect it; ſome of them claiming larger ſums than they were authorized to take, and others embezzling the contributions of whole diſtricts, which the wretched Hindoos were compelled to make good a ſecond time; and, to compleat their diſtreſſes, they were obliged to part with the produce of their lands at any price which the Perſians thought fit to pay for it. So that the ſovereign of Perſia demanded from them ſums equal to the utmoſt extent of their properties, at fair valuations; and his officers and ſoldiery, at the ſame time, prevented the poſſibility of their compliance, by taking from them the only means they had of raiſing the required contributions, and forcing them to ſell their effects for one half of what they were worth.

At length the whole enormous ſum of twenty crores of rupees, or twenty-five millions ſterling, was, by the indefatigable attention of Subiland and his coadjutors, made up, and paid into the hands of this greedy invader; and the depreſſed and exhauſted inhabitants of Indoſtan had once more a proſpect of being freed from the moſt cruel oppreſſion which the miniſters of divine vengeance were ever permitted to exerciſe over an offending and devoted nation.

Nadir Shah now prepared in earneſt for his return to his dominions; but before his departure, exhibited an inſtance of inſolent vanity as unprecedented as it was unjuſtifiable. Mohammed, who was now releaſed from his confinement, received his conqueror's orders to attend him at a particular hour in the divan or hall of audience, with all the great omrahs or chiefs of the empire then at Delhi. Accordingly, upwards of forty of theſe great officers aſſembled in Mohammed's apartments; and being habited in veſts which had been ſent to them as preſents by Nadir Shah, proceeded in proceſſion, with their humbled monarch at their head, to thoſe of the invader, where the two ſovereigns breakfaſted together; and the Perſian having aſſumed an appearance of great affability and friendſhip towards Mohammed, firſt preſented him with a band for his turban, two ſwords and a dagger, all magnificently adorned with diamonds; and afterwards produced a crown enriched with precious ſtones of the ſame kind, which he placed with his own hands on the head of the degraded emperor, who was thus compelled to receive the enſigns of royalty as an act of favour from the invader of his rights, the plunderer of his dominions, and the deſtroyer of his people.

Nor was this reſtoration of his honours unaccompanied with directions for his future conduct, to which the trembling Mogul was compelled to liſten with ſubmiſſion and reſpect; and if he had attended to the concluding advice of his monitor, he might probably have avoided many of the evils which he afterwards encountered: and this was, always to keep in pay an army of ſixty thouſand well-diſciplined horſe; never to ſuffer his army to be commanded, or any province to be governed long by the ſame perſon; to reſume all the grants he had made of the royal demeſnes, and to be attentive to the conduct of Nezam.

Mohammed, either affected with this inſtance of his conqueror's candour, or with an actual ſenſe of his own incapacity, ſolicited him to nominate the particular officers he thought beſt qualified to fill the different great offices of ſtate: but Nadir Shah, with equal moderation and juſtice, refuſed to interfere in theſe appointments, aſſuring the Mogul that he wiſhed to have him ſerved in future with fidelity and reſpect, which could not be the caſe if his miniſters conſidered themſelves as acting under the appointment of another; and that if any of his chiefs ſhould diſobey his orders, or, in conſequence of what had paſſed, treat him with diſreſpect or diſregard, he would, on the ſlighteſt intimation, return with an army, chaſtiſe their inſolence, and eſtabliſh his power beyond the poſſibility of diſpute; and he concluded with an exhortation to Nezam, and the other attending omrahs, to preſerve inviolate their duty and allegiance to their ſovereign, and to concur in ſuch meaſures as might promote his honour and the happineſs of their fellow-ſubjects.

It is not a very eaſy matter to account for this part of the conduct of this invader. It has been ſuggeſted, that theſe appearances of juſtice and generoſity were the effects of remorſe for the injuries he had committed againſt an unoffending prince and his innocent people; and others have attributed it to ſome private negociation between Mohammed and Nadir Shah, by which it was agreed, that the latter ſhould return to Delhi at a certain time, when the Mogul ſhould yield up to him ſome provinces bordering on his Perſian dominions, beſides thoſe now ceded to him, in conſideration of his rendering his authority abſolute and deſpotic in the remaining part of the empire.

But it is much more probable that the ſubtle Perſian might foreſee that any farther acts of inſolence or ſeverity towards Mohammed might inſpire that prince to take advantage of his departure, and to gather together ſuch an army as might harraſs him in his retreat through a country already exhauſted, and the inhabitants of which had been provoked by the outrages which had been committed in his march to Delhi; and at a time when the immenſe booty with which they were loaded would impede their activity, and render them leſs capable of defence. And this is the more probable, from the caution given by him to Mohammed reſpecting the omrah Nezam, which ſeemed calculated to render theſe two perſons obnoxious to each other, and prevent an union of power which might prove ſubverſive of his own intereſts.

The ſame motives might poſſibly influence his conduct towards the people of Indoſtan in general, on his preparing to return to his own dominions; for when this intention was ſignified in public orders to his army, they were at the ſame time ſtrictly enjoined not to attempt to carry off with them any native Indian, except the wives they might have married in that country, or ſlaves actually purchaſed, and not even either of theſe without their own conſent; and this ordinance, the breach of which was to be puniſhed with death, was enforced with the utmoſt rigour.

Immediately on the commencement of his returning march, Nadir Shah ordered a ſtrict muſter of his army; and there appearing to have been a deſertion of about four hundred men, the magiſtrates of Delhi were required to apprehend and produce them; but their utmoſt endeavours, exerted under the apprehenſion of ſevere puniſhment for a failure of ſucceſs, could diſcover no more than ſixty of theſe delinquents, whoſe heads were immediately ſtruck off in the front of the Perſian army.

The acquirements of the Perſian in this expedition were probably more important than ever fell to the ſhare of any conqueror in ſo very ſhort a ſpace of time as three or four months: he compelled the panic-ſtruck Mogul to ſurrender to him all his territories to the weſtward of the rivers Attoc and Synd, a tract of vaſt extent, containing the provinces of Peyſhur, Kabul, and Gazna, which included many rich and populous omrahſhips, almoſt equal in extent and value to the whole kingdom of Perſia. He carried with him out of India, according to the moſt moderate of great variety of calculations, in gold, ſilver and jewels, upwards of eighty millions ſterling, the produce of the plunder which fell to his ſhare, over and above the twenty crores of rupees, or twenty-five millions ſterling, which he received according to ſtipulation; and near thirteen millions ſterling of private plunder, which fell into the hands of his officers and ſoldiers. And beſides all theſe riches, he carried off with him upwards of a thouſand elephants, ten thouſand camels, and ſeven thouſand horſes, all loaded with the ſpoils of this once rich and flouriſhing empire.

But the loſs of Indoſtan was much more conſiderable than thoſe acquiſitions of Nadir Shah, which we have enumerated; this may be computed, in deſtruction of buildings public and private, goods, wares, merchandizes, and effects, at twenty-five millions, beſides the expence of maintaining the Perſian army during their whole continuance in the Mogul empire; and if to theſe accounts are added the deaths of at leaſt two hundred thouſand of the inhabitants, who periſhed by ſword, famine, and ſelf-deſtruction, the amount will exceed all powers of eſtimation; and it will ever remain a matter of aſtoniſhment, that any ſtate in the univerſe could produce ſuch an immenſe fund of treaſure, or exiſt a moment after parting with it, and ſuch an incredible number of her people.

Nadir Shah's return was not, however, altogether ſo uninterrupted as his approach to Delhi; he was frequently attacked by the provincial troops of India in his retreat, and, encumbered with his booty, he ſuſtained ſome little loſs: but this was ſeverely revenged on the diſturbers of his progreſs; for he ſeized a favourable opportunity of turning upon his purſuers; and having ſurprized and ſurrounded them, he put above twelve thouſand of them to the ſword; whilſt the diminution of his own army, in the ſeveral attempts of the enraged but impotent Hindoos, ſcarce amounted to a thouſand men.

When we read of an army of one hundred and twenty-five thouſand men invading an empire which had at leaſt thrice this number already in arms, and which could have ſent upwards of a million into the field, without the ſmalleſt interruption to trade, commerce, or works of agriculture; and find theſe intruders penetrating to the heart of the country without oppoſition, compelling the monarch of it to ſurrender his perſon to the invader, though he was then at the head of an army infinitely larger than that of him to whom he ſubmitted; when we ſee the conqueror take poſſeſſion of the capital of the kingdom, and holding the ſovereign of it in captivity whilſt he plunders it of all it's wealth, and by the moſt atrocious acts of cruelty deſtroys immenſe numbers of it's inhabitants; and when we are informed that he confers on the ſovereign of a mighty empire the crown of which he had deſpoiled him, and then retreats through a country where all theſe enormities had been committed, in ſafety, and almoſt unmoleſted; we are ready to doubt the fidelity of hiſtorians who have recorded, and of travellers who have related events ſo very unaccountable: yet when we recollect the victories obtained by handfuls of Engliſh over vaſt armies of the ſame people ſince the commercial affairs of Great-Britain have led her to wage war with theſe unequal opponents; we ſhall ceaſe to wonder at the exploits of Nadir Shah, and drop a tear of pity for an unfortunate race, who, without poſſeſſing the ſpirit and reſolution neceſſary to repel inſults, have, from the earlieſt period of their hiſtory to the preſent moment, been conſidered as the objects of lawleſs invaſion and unprovoked brutality.

After the retreat of Nadir Shah, the emperor reſumed the reins of government; but he held them with a hand too looſe and unſteady to enforce authority or command reſpect. The omrahs grew mutinous, and renounced their allegiance to a prince whoſe puſillanimity and effeminacy had occaſioned their being plundered of their effects; the tributary princes refuſed their cuſtomary payments, and the power of Mohammed was confined within the narrow limits of a few provinces; when the death of Nadir Shah laid the foundation of new troubles for the unfortunate empire of Indoſtan. That tyrant having been aſſaſſinated in his tent, Achmet Abdallah, his treaſurer, taking advantage of the confuſion which enſued, and having robbed the treaſury he had been appointed to protect, he carried off ſuch a quantity of wealth as loaded ſeveral hundred camels; and made the beſt of his way to the newly-acquired dominions of the late monarch, where he raiſed an army, and prepared once more to invade the empire of Indoſtan, and try to extort another ſum from the already exhauſted inhabitants.

But Ahmed Shah, the heir-apparent to the Mogul throne, having ſignified his inclination to meet and oppoſe theſe invaders, and the new vizier and other officers of ſtate having offered to accompany him in this ſervice, an army of eighty thouſand horſe was immediately levied, and took the field under the command of the prince himſelf in perſon; and Abdallah was diſappointed in his hope of reaching the metropolis without interruption.

But the empire groaned under the burdens of a war which, being waged with different ſucceſs at different periods, produced the ſame miſeries to the unhappy inhabitants, whichever part proved victorious: for when the Perſians prevailed, they plundered without mercy; and when the arms of Ahmed checked their progreſs, they were equally ſtripped, under the pretence of contributions to ſupport the troops which had expelled their foreign oppreſſors.

Nor did the death of Mohammed, which happened within a few years after the invaſion of Nadir, make any favourable alteration in the conduct of this war, or in the ſituation of the wretched Hindoos: Ahmed Shah, who now mounted the imperial throne, poſſeſſed rather more ſpirit and activity than his father; but he very little excelled him in capacity for governing; ſo that, far from reſtoring the dignity of the empire, he found it impoſſible to preſerve it from increaſing decay. The Maharattas, who have been already deſcribed as a warlike people, inhabiting the ſouth-weſt peninſula and mountainous parts of Indoſtan, and who had exacted a tribute from Nadir Shah, under pretence of a ſubſidy for their protecting ſome of the borders of the empire from foreign incurſions, but in fact as a gratification for their forbearing to turn their arms againſt their ſovereign, grew outrageous at the delay of payment which the irruption of the Perſians had unavoidably occaſioned, and meditated an attack on the empire; the omrahs and powerful chiefs of the empire, inſtead of contributing to prevent freſh wounds from being inflicted, or to heal thoſe which had already endangered the very exiſtence of the government, ſet up grants of diſtricts, principalities and jaghires, pretended to have been made either by the Perſian conqueror, or during his reſidence at Delhi, or by Mohammed after his departure, as compenſations for the heavy loſſes they had ſuſtained in the plunder of their fortunes, and the contributions to the enormous ſums they had been compelled to raiſe: and theſe grants being contended by the former poſſeſſors, both ſides prepared to defend their claims by the ſword; and civil wars, broils and inteſtine contentions, aroſe, which produced every ſpecies of diſorder and confuſion. The adminiſtration of juſtice was ſuſpended, and even the forms of religion were neglected; ſtrength was the meaſure of right; and whilſt public virtue was baniſhed, private vices grew enormous; the ties of conſanguinity created no affection, nor could the bands of friendſhip reſtrain it's profeſſors from acts of the moſt atrocious injury: in ſhort, ſcarce the form of government ſubſiſted, and univerſal diſtraction threatened it's total and ſpeedy diſſolution.

Nor did the change of monarchs produce any favourable alteration in the wretched empire of Indoſtan; for though Ahmed, after a ſhort reign of ſeven years, was depoſed by the intrigues of Gazi, a powerful and ambitious omrah; and Alam Ghir, an immediate deſcendant of Aurengezebe, was placed on the throne; yet little expectation could be formed of any conſiderable advantages being derived from the adminiſtration of a prince whoſe life had been ſpent in that priſon, from whence he was elevated to the throne:

Alam Ghir was, indeed, the nominal ſovereign, but Gazi directed all his meaſures; and as the rapacious avarice of the miniſter circumſcribed, in ſome inſtances, the expenſive plans of the prince, who, like moſt of his predeceſſors, was devoted to the moſt effeminate and luxurious pleaſures, Gazi ſoon became obnoxious to him; nor could he bring himſelf to ſubmit to the controul of the man who, having placed him on the throne, aſſumed a right to deprive him of the authority annexed to it, and to exerciſe himſelf the regal powers.

But the miſguided Alam Ghir, in his eagerneſs to ſhake off the weight of his preſumptuous dictator, called in the invader Abdallah to his aſſiſtance, and ſolicited the aid of a foreign power to fix him on a throne which could only be of value while it was poſſeſſed in freedom, and to ſecure to him the allegiance of his ſubjects by an act which was ſubverſive of his right to claim it. The conſequences were ſuch as might be expected: this dangerous ally, accepting the invitation of the Mogul, marched his Perſians to Delhi; but inſtead of extending the authority of Alam Ghir, he firſt plundered his treaſury, under pretence of an indemnification for the expence of the march; and then compelled the unfortunate monarch to lay new burdens on his already diſtreſſed people, to refill his empty coffers, and afford him another opportunity to enrich himſelf and his needy followers at the expence of this unfortunate country.

But the wretched Hindoos, unable to ſupport theſe repeated exactions, and made deſperate by the accumulated load of oppreſſions, called aloud on Gazi to deliver them from the double tyranny of their ſovereign and his inſatiable coadjutor; and a faction, with that miniſter at it's head, was ſoon formed, which was ſtrong enough to depoſe the unworthy Alam Ghir, who finiſhed his life by poiſon or the dagger, and left his unhappy country to curſe his memory for the increaſe of miſeries which his ſhort reign had heaped on their heads.

Yet the depoſition and death of Alam Ghir produced no mitigation of their ſufferings: the ſucceſſion to the throne became a freſh object of diſpute; and whilſt the wretched natives contended this point with all the rage of party, and all the violence of partial attachments, Abdallah, taking advantage of the general confuſion, demanded a new and enormous contribution from the citizens of Delhi: who, incapable of ſupporting any longer ſuch unceaſing extortions, and drove to madneſs by the cruelties which were exerciſed to enforce a compliance with this freſh and moſt unreaſonable demand, took up arms againſt theſe foreign tax-gatherers, and attempted to expel them from the city.

But, undiſciplined, and without leaders, their attempt proved abortive, and ſerved only to inſpire the vindictive Abdallah with the keeneſt ſenſations of wrath, and to baniſh from his breaſt every particle of pity and commiſeration: vengeance was now let looſe, and the tragedy of Nadir Shah acted over again with additional circumſtances of horror. The Perſians, as if they expected to find riches in the bowels of the unfortunate Delhians, began a general maſſacre; the devouring ſword was unſparingly directed againſt age, innocence, and beauty; and for ſeven ſucceſſive days indiſcriminate ſlaughter raged in the ſtreets, which were deluged with the blood of unoffending thouſands.

Nor did the hand of violence ſtop here: the harams of the women were burſt open; and thoſe who had been protected from even the apprehenſion of outrage, were now compelled to endure in public the groſſeſt acts of brutal violence. The ſearch after gold, ſilver, and jewels, was carried on with ſuch a degree of vehemence, and accompanied with ſuch acts of tranſcendent cruelty, as would ſhock the ear of humanity; the very repoſitories of the dead were thrown open, and the ſacred temples ſtripped of their ornaments; and, to compleat the ruin, the city was ſet on fire in many different parts, and hundreds of thoſe who had concealed themſelves to avoid the carnage periſhed in the flames.

Thus fell, probably for ever, the imperial city of Delhi; which, from having once extended upwards of twenty miles in length, and ten in breadth, and having contained near two millions of inhabitants, was now reduced to heaps of rubbiſh, and all the traces of it's former glory buried in undiſtinguiſhed deſolation.

Abdallah, like his old maſter, Nadir Shah, was now compleatly in poſſeſſion of the ſovereign power of Indoſtan; and, like him, he determined rather to gather together great riches, and then to retire with his booty, than, by attempting to eſtabliſh himſelf on the throne of the country he had conquered, to expoſe himſelf to the danger of being treated like it's former monarchs, as ſoon as the returning recollection and ſtrength of the omrahs ſhould enable them to ſet on foot ſuch an oppoſition to his government as might afford the moſt diſtant promiſe of ſucceſs.

But the approach of the Maharattas, in great force towards the city of Delhi, occaſioned a change in the determinations of Abdallah. He now advanced to meet theſe new invaders, and defeated them in battle: but theſe hardy warriors ſcorned to abandon their enterprize on account of a ſlight check; and giving the victor the ſlip, they, by haſty marches, got between him and the imperial city, which they reached and entered, before the Perſian, who did not for ſome time penetrate into their deſigns, could take any meaſures to impede their progreſs.

On this occaſion the unfortunate Delhians were condemned to experience new miſeries; death and devaſtation again prevailed in every quarter of this devoted city. Far from being ſatisfied with the miſerable remains of Abdallah's rapacity, the ſavage Maharattas ranſacked their inventions for cruelties and indignities, to extort from the wretched inhabitants wealth which they did not poſſeſs: males and females, without diſtinction, were ſtripped naked, and with equal wantonneſs and barbarity whipped through the ſtreets, to gratify the malice of theſe enraged and diſappointed plunderers; death became deſireable; and the victims of inſatiate inhumanity ſolicited their releaſe, and bleſſed the hand which was lifted to their deſtruction. Famine aſſumed it's moſt horrid form; men fled from their deareſt friends, and their neareſt relations, from the apprehenſions of being ſacrificed to allay the fury of unſatisfied hunger; women devoured their own children; whilſt others nouriſhed the fruit of their bodies at the expence of their lives, and periſhed in the ſtreets at the moment their infants were drawing from their breaſts the laſt drop of ſuſtenance. In ſhort, the ſcenes of woe exhibited on this occaſion would have melted the hearts of any human beings leſs fierce and inexorable than the greedy and bloody Maharattas.

When theſe invaders firſt entered the city, they found it neceſſary to quiet the minds of ſome Mahometan omrahs who had joined them with their forces, by giving them an emperor of their own faith; they therefore elevated to the throne Jewan Bucht, the eldeſt ſon of Ali Gohar, and grandſon of Allum Ghir: but this young prince had neither a right to the crown, nor abilities to maintain his pretenſions to it; and was therefore a mere ſhadow of royalty in the hands of thoſe enemies to his empire who had ſacked and laid in aſhes his capital, and now inſulted him with the offer of imperial dignities, in the midſt of the ruins and deſtruction of the ſtate which he was now called upon to govern without authority, without power, and, in a great meaſure, without ſubjects.

But the invincible ſpirit of Abdallah having enabled him to ſurmount the difficulties which at firſt obſtructed his purſuit of the Maharattas and his return to Delhi, he ſoon approached ſo near to that city, that the preſent poſſeſſors, who had rendered it untenable by their devaſtations and deſtruction, thought it adviſeable to quit it, and meet the Perſians in the field; but their confidence being ſomewhat abated by this return of Abdallah, and by his apparent earneſtneſs to join battle with them, they ſecured their army by intrenchments at Karnal, a ſmall diſtance from Delhi; and the Perſians encamped, with the like precautions, in the ſame neighbourhood.

Both armies lay in this poſition for twelve or fourteen days, during which time frequent ſkirmiſhes happened, which terminated with different ſucceſs; but Abdallah having found means to cut off ſeveral convoys which were bringing proviſions to the Maharatta camp, and having poſted detachments of his army in ſuch a way as to prevent totally their receiving theſe neceſſary ſupplies, famine began to rage among them, and they were compelled to quit their camp, and offer battle to their opponents, which was immediately accepted; and, after a deſperate conteſt, the ſucceſs of which was more than once doubtful, victory declared in favour of Abdallah, who laid above forty thouſand of his enemies dead in the field, beſides thoſe who periſhed in the purſuit.

Meantime, Ali Gohar, the father of Jewan Bucht, and the rightful heir to the crown of Delhi, having joined himſelf with an omrah in the province of Bahir, and aſſumed the royal authority under the title of Shah Allum; Abdallah apprehended the ſeating this prince on the throne, might tend to deprive the Maharattas of the aſſiſtance they derived from ſome powerful chiefs, who, whilſt the throne was vacant, or filled with an uſurper, thought themſelves at liberty to join either of the foreign powers, who were only contending for the plunder of the empire; and as it might prove favourable to his future deſigns to check the growing power of the warlike Maharattas by any means, he returned to Delhi immediately after his victory, and from thence wrote letters to Shah Allum, inviting him to return to that city, to take upon himſelf the government, in which caſe he aſſured him of his protection.

But the cautious monarch felt no inclination to commit himſelf to the care of Abdallah, whoſe regard for his welfare, he was well aware, tended only to his own advantage: he therefore declined accepting this invitation; and Abdallah finding his preſence neceſſary in thoſe provinces of Indoſtan, which Nadir Shah had formerly wreſted from that empire, and in which, ſince the death of that prince, he had exerciſed ſovereign authority; he eſtabliſhed Jewan Bucht upon the throne of Delhi; and having nominated his chief miniſters, and exacted an annual tribute, he quitted Indoſtan, and retired into his own territories.

The two reigning monarchs of this divided and wretched country, at length tired with attempts to diſpoſſeſs each other of the ſmall remains of dominion which were left after the ſeizure of the principal provinces of the empire by various chiefs, who governed them independently by different titles, were obliged to maintain their mock dignities by ſeeking aſſiſtance from different quarters; and Jewan Bucht having obtained the protection of Nigibul Dowla, the chief of the Rohilla Afgans, he was ſupported by him in a kind of regal dignity at Delhi, though he was totally diveſted of all power and authority.

Shah Allum, after different attempts to increaſe his ſtrength and eſtabliſh ſome kind of authority, and after having at various times engaged different chiefs in his intereſts, he, by their aſſiſtance, planned an attack on the Britiſh ſettlement at Bengal; which proving abortive, he was obliged to ſurrender himſelf to the Britiſh forces; but finding his endeavours to prevail on the company's ſervants there to eſpouſe his cauſe wholly unſucceſsful, he again threw himſelf into the arms of Sujah al Dowlat, who had ſeized on the province of Allahabad; who, far from deſigning to reſtore him to his authority, made him the inſtrument of his own aggrandizement, by extorting from him grants of provinces and diſtricts, under the colour of which he made war upon every ſtate which he wiſhed to poſſeſs, and practiſed all manner of enormities: but having joined Coſſim Ali Chan, who had been expelled by the Britiſh forces from the ſubaſhip of Bengal, they were defeated, and the unfortunate king fell again into the hands of the Britiſh, and claimed their protection; which was only extended to the ſafety of his perſon, and permiſſion to derive a ſubſiſtence from a ſmall part of the province of Allahabad, where he was ſuffered to enjoy the title of king, and the privilege of ſetting his name to grants and agreements which, far from being the voluntary acts of his bounty, had been extorted from him by the hand of ſuperior power.

Shah Allum has been deſcribed as robuſt in his perſon, and near ſix feet high; his complexion rather darker than that of the other deſcendants of Tamerlane; his countenance inclined to grave, and marked with the melancholy caſt of mind which his misfortunes would naturally inſpire. He is ſaid to be perſonally brave; but as he wants activity, his courage is problematical, though his fortitude in the endurance of misfortunes is unqueſtioned. His attempts to reſtore his dignity and power were ill-concerted, and wholly unſucceſsful; but his ambition was not ſo violent as to ſuffer greatly by his failures. The ſhew of majeſty ſatisfied him; and perhaps he would have been leſs happy in obtaining the power than in preſerving the appearances of royalty; a fondneſs for which occaſioned moſt of his misfortunes, inducing him to iſſue orders which he knew would not be obeyed, and affect an authority which he was unable to enforce.

He was, in the early part of his life, devoted to the pleaſures of the haram, in which he indulged without reſtraint; and in the expences of it, and an ill-timed generoſity bordering on profuſion, exhauſted ſums which might have maintained an army and awed his rebellious chiefs to ſubjection; yet it does not appear that his life has been marked with any particular vice, or that he hath been deficient in thoſe virtues which adorn private life, though he ſeems to have wanted thoſe which render ſovereignty reſpectful. According to all the accounts which have been given of this monarch, he ſhould have reigned before the empire was deſtroyed, when he might at leaſt have prevented it's ruin; but ſeems to have poſſeſſed none of thoſe qualifications which were neceſſary to reſtore it's ſplendor.

Before we diſmiſs this ſubject of the reigns of the emperors of Indoſtan, deſcended from the race of Tamerlane, it may not be amiſs to take ſome notice of the Perſian, Ahmet Abdallah, who, after the death of Nadir Shah, had no inconſiderable ſhare in the deſtruction of this empire.

Abdallah, upon the death of his maſter, having, as hath been already mentioned, ſeized upon the provinces which were ceded to that invader, afterwards poſſeſſed himſelf of the provinces of Candahar, Cabul, Ghiſni, and Piſhawir, with parts of ſeveral others. In theſe provinces he erected a ſovereignty, where he reigned without controul; making frequent incurſions into Indoſtan, and adding to his territories on every ſide, as inclination or convenience prompted him.

Theſe provinces produce him a very conſiderable revenue; but as he has been in a perpetual ſtate of offenſive war on one ſide of his dominions, and of defenſive on that which borders on Perſia and Tartary; ſo he has been obliged to keep on foot an army of one hundred thouſand horſe, the expence of which hath conſtantly drained his treaſury, and rendered him needy and oppreſſive: hence he has proved a troubleſome neighbour to the ſeveral chiefs, on whom he has conſtantly turned his arms when his neceſſities have compelled him to look abroad for ſupplies to ſatisfy his hungry and greedy troops.

Abdallah was ſaid to be brave and active; his perſon tall; and, in his youth, handſome; but, as he advanced in years, inclined to corpulency; his face broad, and fairer than uſual among Aſiatics, and his beard remarkably black; his appearance dignified and majeſtic, and his look extremely penetrating. Though leſs fierce and tyrannic than Nadir, his authority has been at all times ſupported, and his orders enforced with a very ſufficient degree of rigour: but though equally brave, he certainly exerciſed, in many inſtances, a much greater degree of moderation than Nadir; nor has he appeared deficient in ſome of the milder virtues, and particularly in diſtinguiſhing and rewarding thoſe who have ſhewn any extraordinary attachment to his perſon or intereſts.

We have now traced the hiſtory of Indoſtan from the acceſſion of the Mogul line to the total deſtruction of the empire; and we have ſeen it's dominion extended over great part of the mighty kingdoms of the Eaſt, and reduced to an inconſiderable part of a ſingle province, which is all that remains to the wretched repreſentative of fallen greatneſs; and even that is held at the will, and by the permiſſion of powers, which, having been firſt admitted into this country as traders, have at length aſſumed the rights of conquerors, and affected to diſpenſe laws where they have been accuſtomed to receive protection.

But we ſhall reſerve our accounts of thoſe extraordinary tranſactions, which have effected ſuch a change in the politics of this once powerful empire, till we treat of the European ſettlements, and their acquired and ceded territories in it.

To the ſame part of this work muſt we refer our readers for ſome account of thoſe petty ſtates which have ariſen on the ruins of this empire, and in the formation and eſtabliſhment of which the Britiſh nation has had no inconſiderable ſhare; as we mean, in the winding up of this part of our work, to give our readers ſome idea of the preſent ſtate of Indoſtan, including the moſt material circumſtances of the Maharatta and Rohilla wars.

Meantime, we ſhall take a view of the religious eſtabliſhments of this empire, and of it's laws, revenues, and civil and military eſtabliſhments; in which we muſt be underſtood to ſpeak of the times which preceded thoſe revolutions which we have juſt deſcribed.

The religions prevalent in Indoſtan are, the Gentoo, which is the original religion of all or the greater part of the empire; the Mahometan, which was introduced with the Mogul conqueſt; and the Perſee, or Worſhipping of Fire, which, as we have obſerved in another part of this work, was brought hither out of Perſia, though it hath prevailed here in a much more conſiderable degree than in the country where it is ſuppoſed to have originated.

Of the two latter religions, the profeſſions and practices of which are nearly the ſame in this as in other countries where they are eſtabliſhed, we have already given copious accounts. It remains for us to ſpeak of the Gentoo faith; which we are enabled to do from the authorities of many reſpectable writers and travellers, who, with a laudable zeal, for the extenſion of knowledge, have made minute enquiries into the particulars of the very extraordinary doctrines on which their opinions are founded, and have furniſhed us with very accurate accounts of the great profeſſional points in which the ſeveral caſts agree, as well as of thoſe particular ones in which they materially differ.

But, for the better underſtanding the religion in general, and theſe doctrines in particular, it will be neceſſary to offer to our readers ſome general characteriſtics of the Hindoos, ſo far as they relate to religious concerns, or to thoſe philoſophic matters with which they are almoſt univerſally blended.

The Hindoos derive their name from the word Hindoo, or Indoo, in the Schanſcrit language, ſignifying the moon; and from this planet they ſometimes pretend to claim their origin, though others contend that they are the offspring of the ſun: and it is no uncommon caſe for ſome of the rajahs or chiefs, to produce pedigrees deduced from theſe fabulous origins, in which are contained liſts of monarchs who have graced their anceſtry, and have reigned in one or the other of theſe luminaries. The word Hindoſtan, or Indoſtan, is compoſed of Hindoo, or Indoo, and Stan; which, in the ſame language, ſignifies a region or country: and from hence it will appear that the river Indus, which has been ſuppoſed to give it's name to this empire, rather derives it's own from that of the people, which has alſo in like manner been communicated to the land they inhabit.

The Hindoos, or, as they are more commonly called, the Gentoos, are much more numerous than the Mahometans, or Perſees; the latter, indeed, make a ſmall part of the inhabitants of this vaſt peninſula; nor can their religion be properly conſidered as an eſtabliſhed faith.

The Hindoos are ſaid to be humane in their diſpoſitions, and in their manners mild and gentle; induſtrious, obedient, and unambitious; patient in ſubmitting to oppreſſion, and even injuries; and, of all the people on earth, the moſt eaſy to govern, becauſe moſt ſenſible of kindneſs and protection. Content with the ſphere in which Providence has placed them, they ſeek not to aggrandize themſelves by force or fraud. Puniſhments are unneceſſary among them, becauſe they have few temptations to the commiſſion of crimes. The nature of their food, which is wholly vegetable, preſerves them from the effects of impetuous paſſions, and begets a delicacy of conſtitution which will admit but of few indulgences: and induſtry, temperance, and frugality, the great ſources of wealth, conſpire naturally to make them rich; a ſtate in which they were found by the Mahometan and Chriſtian invaders of their happineſs, and in which ſuch of them now remain as are ſtill governed by their native princes and are out of the reach of theſe diſturbers of the human race.

They have, from the earlieſt ages to which hiſtory or tradition extends, been divided into four great tribes, each of which is ſubdivided into a vaſt variety of ſubordinate caſts; the greater diviſions hold no communication, nor do they marry, or even eat, drink, or aſſociate with each other, except upon the very particular occaſion of their aſſembling to worſhip at the temple of Jagganat, in the province of Oriſſa, where they are forbid to hold any diſtinction; the name of this idol ſignifying, *Lord of the whole creation*, and therefore implying an extenſion of his care to all mankind. But he is ſuppoſed by his worſhippers to be a God of limited power, which took place, and is to expire, at certain periods; and he is repreſented by the figure of a corpulent man ſitting with his legs croſſed, and his arms depending, as if they were without ſtrength; alluding to the imbecillity and decay of the preſent age; yet his temple is more reſorted to than any other in the empire of Indoſtan.

The firſt and moſt reſpected of the four great tribes of Hindoos is that of the Brahmins, to whom alone the prieſthood is delegated, as it was to the deſcendants of Levi among the Jews; nor are any but thoſe of the Brahmin tribe permitted to exerciſe any ſacerdotal function; not that they are reſtrained from interfering in the government of the country, or in agriculture, trade, or commerce; but their laws ſtrictly enjoin them to forbear the performance of any menial office, or entering into any dependant or ſervile employment. They pretend to derive their origin from Brimha, who, they ſay, created the world; and aſſert (allegorically, no doubt) that the Brahmins were produced from his head.

The ſecond tribe, in the order of rank or precedency, is that of the Sittri, Kittri, or Koytri; for by each of theſe names are the people of this tribe, at different times, diſtinguiſhed: and, according to the original inſtitution of this tribe, they ſhould be all warriors; but this deſtination does not, however, at preſent, prevent their engaging in other employments. This tribe is ſaid to be the offspring of Brimha's heart; which origin has a manifeſt alluſion to the profeſſion to which they were dedicated.

The third great tribe is named Beiſe, or Biſe, a word which ſignifies Nouriſher or Proveditor; and theſe, in purſuance of the ſame figurative mode of expreſſion, are ſaid to have ſprung from the belly of Brimha, the Great Creator: the people of this tribe, according to their appellation, are chiefly bankers, merchants, ſhop-keepers, and other traders.

The fourth and laſt of theſe tribes is that of Sudder; and all who belong to it are condemned to be menial ſervants, labourers, and low artificers and mechanics: and theſe are ſaid to have proceeded from the feet of Brimha.

It is expreſsly forbid, by the inviolable law of the Hindoos, for any member of an inferior tribe to riſe or be admitted into a ſuperior; and if any one has the misfortune to be expelled or excommunicated from his tribe, not only himſelf but his poſterity are effectually excluded from every other, not only of the greater, but of the leſſer caſts; nor can they ever be admitted to any other, except that of the Harri or Hallichores, who are held in contempt, and even abhorrence, by all the others, and are compelled to exerciſe the loweſt and meaneſt offices; and as rejection is generally occaſioned by pollution, in the tranſgreſſion of thoſe laws which not only ſeparate the Gentoos from thoſe of every other religious profeſſion, but even from different caſts of their own, ſo the dread of this puniſhment operates ſo ſtrongly on their minds, that they will undergo the ſevereſt torments, and even ſubmit to death itſelf, rather than make the ſmalleſt deviation from any the moſt minute article of faith or practice. And to ſuch a length do they carry this idea of pollution, that an Engliſhman having obliged one of them to ſwallow a ſpoonful of broth as a puniſhment for ſome ſuppoſed offence, he was immediately turned out of the tribe, irrecoverably loſt his caſt, and was not only abandoned, but avoided as a ſinner of the blackeſt die: nor could even the interference of the Britiſh chief, who repreſented that he had done no act by his will which ought to incur ſo ſevere a cenſure, prevail on his tribe to re-admit him; but he was compelled to wander about unnoticed and deteſted, or aſſociate with the wretched Harri, the refuſe of all caſts, who ſeem born to miſery and diſgrace, and are only permitted to employ themſelves in thoſe offices which no other Gentoo will perform; ſuch as the removal of dead bodies, the carying of human ordure, and the like; and among theſe the unfortunate out-caſt was compelled to take ſhelter, though he incurred the daily danger of deſtruction, if he ſhould but even accidentally touch one of a ſuperior caſt, who would, in that caſe, make no ſcruple to ſacrifice him inſtantly to his reſentment.

This extraordinary diſtinction is productive of the bad effects which might naturally be expected from a law which ſtops the hand of induſtry, and repreſſes the efforts of genius. Wealth, without a degree of honour or credit annexed to it, is little deſireable by a people who, as we have already obſerved, have few ſenſual appetites to gratify; and talents are ſeldom exerciſed without views to fame or public eſteem: yet neither the fruits of induſtry or of genius can procure the ſmalleſt favourable change of condition; and he who is born in an inferior caſt, muſt labour under the diſgraces and inconveniences of it during life, and tranſmit them, in their full and unabated force, to poſterity.

The religion and philoſophy of the Gentoos are contained in four books; which, like ſacred texts of moſt other religious perſuaſions, are ſaid to have been penned by divine inſpiration. Each of theſe books is called Beda; a word which, in the Schanſcrit language, ſignifies ſcience: and, according to the name, they not only treat of morality and religion, but of ſeveral branches of philoſophical knowledge.

Theſe Bedas are held ſo ſacred by the Brahmins, that they do not permit them to be read by any of the inferior caſts; and ſo ſtrongly have they enjoined them to the forbearance of all attempts to gratify their curioſities in this particular, that any but a Brahmin would hold it as a ſin even to make ſuch an attempt; and the Brahmins themſelves are forbid by their laws to read them to a member of any another caſt, under penalties no leſs ſevere than to be at once removed from the moſt noble of all the tribes, to the loweſt of all the caſts, from whence even his poſterity for ever are excluded from being delivered.

Thus, then, their doctrines remain wrapped up in the clouds of myſtery; and even the Mahometans, who have lived ages among them, have never been able to attain a perfect knowledge of them; though they have a tradition that the learned Feizi, brother to Abul Fazil, who was chief ſecretary to the emperor Akbar, obtained a ſight of the Bedas, and revealed the contents of them to that monarch; and the way in which this was accompliſhed is related in the following manner.

Akbar, or Mahummed Akbar, being a prince of elevated and extenſive ideas, was totally diveſted of thoſe prejudices for the religion he profeſſed, which men of inferior abilities not only imbibe in their firſt dawn of reaſon, but retain throughout their lives. Though bred in all the ſtrictneſs of the Mahometan faith, the magnanimity of his mind, in his riper years, broke the chains of ſuperſtition and credulity with which his early tutors had in his youth fettered his mind; and with a view to chuſe his own religion, or perhaps from curioſity, he made it his buſineſs to enquire minutely into the various ſyſtems of divinity which prevailed among mankind. The ſtory of his being inſtructed in the Chriſtian tenets by a miſſionary from Portugal, has been already mentioned; and as almoſt all religions are eager to make proſelytes, Akbar met with no difficulties in his enquiries till he came to his own ſubjects. The Hindoos, contrary to the practice of all other religious ſects, admit of no converts; but they allow that every one may go to Heaven his own way, though they unqueſtionably ſuppoſe that theirs is the moſt likely path to the manſions of eternal happineſs. They chuſe rather to make a myſtery of their religion, than impoſe it upon the world, like the Mahometans, with the ſword; or by means of the ſtake, after the manner of ſome well-diſpoſed Chriſtians.

Not all the authority of Akbar could prevail with the Brahmins to reveal the principles of their faith: he was therefore under the neceſſity of obtaining the information he ſo much deſired, by artifice; and, for this purpoſe, the emperor concerted a plan with his chief ſecretary, Abul Fazil, to impoſe Feizi, then a boy, upon the Brahmins, in the character of a poor orphan of their tribe. Feizi being inſtructed in his part, was privately ſent to Benaris, the principal ſeat of learning among the Hindoos. In that city the fraud was practiſed on a learned Brahmin, who received the boy into his houſe, and educated him as his own ſon.

When Feizi, after ten years ſtudy, had acquired the Schanſcrit language, and all the knowledge of which the learned of Benaris were poſſeſſed, proper meaſures were taken by the emperor to ſecure his ſafe return. Feizi, it ſeems, during his reſidence with his patron, the Brahmin, was ſmitten with the beauty of his only daughter; and, indeed, the ladies of the Brahmin race are, in general, the handſomeſt in the empire of Indoſtan. The old Brahmin ſaw the mutual paſſion of the young pair with pleaſure; and as he loved Feizi for his uncommon abilities, he offered him his daughter in marriage. Feizi, penetrated with his kindneſs, and divided between love and gratitude, at length diſcovered himſelf to the good old man, fell down at his feet; and graſping his knees, ſolicited with tears his forgiveneſs for the great crime he had committed againſt his indulgent benefactor. The Brahmin, ſtruck dumb with aſtoniſhment, uttered not a word of reproach; he drew a dagger, which he carried on his girdle, and prepared to plunge it in his own breaſt. Feizi ſeized his hand, and conjured him to deſiſt; aſſuring him, that if yet any atonement could be made for the injury he had done him, he would ſwear to perform it, however ſevere might be the taſk. The Brahmin burſting into tears, told Feizi, that if he would promiſe to comply with two requeſts which he ſhould make to him, he would forgive him, and conſent to live. Feizi, without any heſitation, conſented; and the Brahmin's requeſts were, that he ſhould never tranſlate the Bedas, nor repeat the creed of the Hindoos.

How far Feizi conſidered himſelf bound by his oath not to reveal the doctrine of the Bedas to Akbar, is uncertain; but that neither he, nor any other perſon, ever tranſlated thoſe books, is a truth beyond any diſpute. It is, however, well known, that the emperor afterwards greatly favoured the Hindoo faith, and gave much offence to zealous Mahometans, by practiſing ſome Indian cuſtoms which they thought ſavoured of idolatry: but the diſpaſſionate part of mankind have always allowed that Akbar was equally diveſted of all the follies and ſuperſtitions of both the religions which prevailed among his ſubjects.

Before we proceed to explain the Hindoo faith, as contained in the Bedas, it may be uſeful to point out their method of computing time.

Their leaſt ſubdiviſion of time is, the nemiſh, or twinkling of an eye; three nemiſhes make one kaan; fifty kaans one ligger; ten liggers, one dind; two dinds, one gurry, equal to forty-five of our minutes; four gurries, one pâr; eight pârs, one dien, or day; fifteen diens, one pacha; two pachas, one mâſh; two mâſhes, one ribbi; three ribbis, one aioon, or year, which only conſiſts of 360 days; but when the odd days, hours, and minutes, wanting of a ſolar year, amount to one revolution of the moon, an additional month is made to that year, to adjuſt the calendar. A year of 360 days, they reckon but one day to the dewtas, or Hoſt of Heaven; and they ſay that twelve thouſand of thoſe planetary years make one revolution of the four jugs, or periods into which they divide the ages of the world. The ſittoh jug, or age of truth, contained, according to them, four thouſand planetary years. The treta jug, or age of three, contained three thouſand years. The duapur jug, or age of two, contained two thouſand; and the Kallé jug, or age of pollution, conſiſted of only one thouſand. To theſe they add two other periods between the diſſolution and renovation of the world, which they call ſundeh, and ſundaſs, each of a thouſand planetary years; ſo that from one mahperly, or great diſſolution of all things, to another, there are 3,720,000 of our years.

The earlieſt account which we have of the Bedas, and which appears to be credited by the Gentoos, is, that about the commencement of the Kallé jug, of which æra the preſent year 1782 is the 4,900th year, they were written, or rather collected, by a great philoſopher and reputed prophet, called Beäſs Muni, or Beäſs the Inſpired. This learned man is otherwiſe called Kriſhen Baſdeo; and is believed to have lived in the reign of Judiſhter, in the city of Hiſtanapore, upon the river Jumna, near the preſent city of Delhi.

The Brahmins do not give to Beäſs Muni the merit of being the author of the Bedas; but they acknowledge that he reduced them into the preſent form, dividing them into four diſtinct books, after having collected the detached pieces of which they are compoſed from various parts of India, into which they had been ſcattered; but, from their aſtoniſhing length, it is more than probable that even this collection was not the work of one man.

The Mahometans of Aſia, as well as ſome of the learned of Europe, have miſtaken Brimha, an allegorical perſon, for ſome philoſopher of repute in India, who they diſtinguiſh by the mutilated names of Brumah, Burma, and Bramha; and ſuppoſe to have been the writer of the religious books of the Hindoos. Feriſhta, in his hiſtory, affirms, that Brimha was of the race of Bang, and flouriſhed in the reign of Kriſhen, firſt monarch of Indoſtan; but the Brahmins deny that any ſuch perſons ever exiſted; which is moſt probably the truth, as Brimha, in the Schanſcrit language, ſignifies Wiſdom; which being one of the principal attributes of the Supreme Divinity, this epithet might be miſtaken for a name.

The four Bedas contain 100,000 aſhlogues, or ſtanzas, in verſe, each of which conſiſts of four lines: the firſt Beda is called RUG BEDA, which ſignifies the ſcience of divination, concerning which it principally treats. It alſo contains aſtrology, aſtronomy, natural philoſophy, and a very particular account of the creation of matter, and the formation of the world.

The ſecond Beda is diſtinguiſhed by the name of Shcham. That word ſignifies piety, or devotion; and this book accordingly treats of all religious and moral duties. It alſo contains many hymns in praiſe of the Supreme Being, as well as verſes in honour of inferior intelligences.

The third is the Judger Beda; which, as the word implies, comprehends the whole ſcience of religious rites and ceremonies; ſuch as faſts, feſtivals, purifications, penances, pilgrimages, ſacrifices, prayers, and offerings. The appellation of Obatar Bah is given to the fourth Beda; Obatar ſignifying, in the Schanſcrit, the Being, or the Eſſence; and Bah, Good; ſo that the Obatar Bah is literally the Knowledge of the Good Being; and accordingly this book contains the whole ſcience of theology and metaphyſical philoſophy.

The language of the Obatar Bah Beda, is now become obſolete, ſo that very few Brahmins pretend to read it with propriety. Whether this proceeds from it's great antiquity, or from it's being wrote in an uncommon dialect of the Schanſcrit, it is not eaſy to determine; but probably the firſt is the fact; for thoſe writers who affirm that the Obatar Bah was written in a period poſterior to the reſt of the Bedas, ſeem to have been miſinformed.

It has been already obſerved, that the Bedas are written in the Schanſcrit tongue; but whether the Schanſcrit was in any period of antiquity the vulgar language of Indoſtan, or was invented by the Brahmins, to be a myſterious repoſitory for their religion and philoſophy, is by no means certain. It has been held, that all other languages were caſually invented by mankind to expreſs their ideas and wants; but the aſtoniſhing formation of the Schanſcrit ſeems to be above the power of chance. In regularity of etymology and grammatical order, it is ſaid to exceed the Arabic; and it is thought to bear evident marks of it's having been the invention, upon rational principles, of a body of learned men, who ſtudied regularity, harmony, and a wonderful ſimplicity and energy of expreſſion.

Though the Schanſcrit is amazingly copious, a very ſmall grammar and vocabulary ſerve to illuſtrate the principles of the whole. In a treatiſe of a few pages, the roots and primitives are all comprehended; and ſo uniform are the rules for derivations and inflexions, that the ground of every word is, with the greateſt facility, at once inveſtigated. The pronunciation is the greateſt difficulty which attends the perfect acquirement of this language: this is ſo quick and forcible, that a perſon, even before the years of puberty, muſt labour a long time before he can pronounce it with propriety; but when once that is attained to perfection, it ſtrikes the ear with amazing boldneſs and harmony. The alphabet of the Schanſcrit conſiſts of fifty letters, but one half of theſe carry combined ſounds; ſo that it's characters, in fact, do not exceed ours in number.

There are two great religious ſects of the Hindoos, or Gentoos; the followers of the doctrine of the Bedang, and thoſe who adhere to the principles of the Neadirſin. As the firſt are eſteemed the moſt orthodox, as well as the moſt ancient, it will not be unintereſting to explain their opinions by extracts literally tranſlated from the original Shaſter, which goes by the name of Bedang; a Shaſter ſignifying, literally, Knowledge; but, as commonly applied, a Book of Divinity and Science: of theſe Shaſters it is now ſaid there are ſeveral; though it was formerly ſuppoſed that one only exiſted, like the Bible of Chriſtians, or the Koran of the Mahometans.

Bedang, the title of the Shaſter, or commentary upon the Bedas, concerning which we are about to treat, is a word compounded of Beda, Science; and Ang, Body. The name of this Shaſter, therefore, may be literally tranſlated, the Body of Science. This book has, in Europe, been erroneouſly called Vedam, and is an expoſition of the doctrine of the Bedas, by that great philoſopher and prophet Beäſs Muni, who, according to the Brahmins, flouriſhed near five thouſand years ago. The Bedang is ſaid to have been reviſed ſome ages after Beäſs Muni, by one Sirrider Swami; ſince which it has been reckoned ſacred, and not ſubject to any farther alterations. Almoſt all the Hindoos of the Decan, and thoſe of the Malabar and Coromandel coaſts, are of the ſect of the Bedang.

This commentary opens with a dialogue between Brimha, the Wiſdom of the Divinity, who is himſelf called Brimh, of which word Brimha is the genitive caſe; and Narud, or Reaſon, who is figuratively repreſented as the ſon of Brimha. Narud deſires to be inſtructed by his father. The whole allegory repreſents Reaſon, the offspring of Wiſdom, ſeeking knowledge from his ſire, who has received it from Brimh, the original fountain.

NARUD. O father! thou firſt of God, thou art ſaid to have created the world; and thy ſon Narud, aſtoniſhed at what he beholds, is deſirous to be inſtructed how all theſe things were made?

BRIMHA. Be not deceived, my ſon! Do not imagine that I was the creator of the world, independent of the Divine Mover, who is the great original eſſence, and Creator of all things. Look therefore only upon me as the inſtrument of the great WILL, and a part of his being, whom he called forth to execute his eternal deſigns.

NARUD. What ſhall we think of God?

Brimha. Being immaterial, he is above all conception; being inviſible, he can have no form; but from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and preſent every where.

Narud. How did God create the World?

Brimha. Affection (or paſſion) dwelt with God from all eternity. It was of three different kinds, the creative, the preſerving, and the deſtructive. This firſt is repreſented by Brimha, the ſecond by Biſhen, and the third by Shibah. You, O Narud! are taught to worſhip all the three, in various ſhapes and likeneſſes, as the Creator, the Preſerver, and the Deſtroyer. The affection (or paſſion) of God then produced power; and power, at a proper conjunction of time and fate, embraced goodneſs, and produced matter. The three qualities then acting upon matter, produced the univerſe in the following manner. From the oppoſite actions of the creative and deſtructive quality in matter, ſelf-motion firſt aroſe: ſelf-motion was of three kinds; the firſt inclining to plaſticity (or eaſineſs of impreſſion) the ſecond to diſcord, and the third to reſt. The diſcordant actions then produced the akaſh, or celeſtial element; which inviſible element poſſeſſed the quality of conveying ſound: it alſo produced air, a palpable element; fire, a viſible element; water, a fluid element; and earth, a ſolid element.

The akaſh (celeſtial element, or ætherial fluid) diſperſed itſelf abroad; air formed the atmoſphere; fire, collecting itſelf, blazed forth in the hoſt of heaven; water roſe to the ſurface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the veil of darkneſs in which it was formerly comprehended by God; order roſe over the univerſe; the ſeven heavens were formed, and the ſeven worlds were fixed in their places, there to remain till the great diſſolution, when all things ſhall be abſorbed into God.

God ſeeing the earth in full bloom, and that vegetation was ſtrong from it's ſeeds, called forth for the firſt time Intellect, which he endued with various organs and ſhapes, to form a diverſity of animals upon the earth. He endued the animals with five ſenſes; feeling, ſeeing, ſmelling, taſting, and hearing. But to man he gave reflection, to raiſe him above the beaſt of the field.

The creatures were created male and female, that they might propagate their ſpecies upon the earth. Every herb bore the ſeed of it's kind, that the world might be cloathed with verdure, and all animals provided with food.

Narud. What doſt thou mean, O Father! by Intellect?

Brimha. It is a portion of the GREAT SOUL of the univerſe, breathed into all creatures, to animate them for a certain time.

Narud. What becomes of it after death?

Brimha. It animates other bodies, or returns like a drop into that unbounded ocean from which it firſt aroſe.

Narud. Shall not then the ſouls of good men receive rewards? Nor the ſouls of the bad meet with puniſhment?

Brimha. The ſouls of men are diſtinguiſhed from thoſe of other animals; for the firſt are endued with reaſon, and with a conſciouſneſs of right and wrong. If, therefore, man ſhall adhere to the firſt, as far as his powers extend, his ſoul, when diſengaged from the body by death, ſhall be abſorbed into the divine eſſence, and ſhall never more re-animate fleſh. But the ſouls of thoſe who do evil, are not at death diſengaged from all the elements; they are immediately cloathed with a body of fire, air, and akaſh, (or æthereal element) in which they are for a time puniſhed in hell. After the ſeaſon of their grief is over, they re-animate other bodies; but, till they ſhall arrive at a ſtate of purity, they can never be abſorbed into God.

Narud. What is the nature of that abſorbed ſtate which the ſouls of good men enjoy after death?

Brimha. It is a participation of the divine nature, where all paſſions are utterly unknown, and where conſciouſneſs is loſt in bliſs.

Narud. Thou ſayeſt, O Father! that unleſs the ſoul is perfectly pure, it cannot be abſorbed into God: now, as the actions of the generality of men are partly good, and partly bad, whither are their ſpirits ſent immediately after death?

Brimha. They muſt atone for their crimes in hell, where they muſt remain for a ſpace proportioned to the degree of their iniquities; then they riſe to heaven, to be rewarded for a time for their virtues; and from thence they will return to the world, to re-animate other bodies.

Narud. What is time?

Brimha. Time exiſted from all eternity with God; but it can only be eſtimated ſince motion was produced, and only be conceived by the mind from it's own conſtant progreſs.

Narud. How long ſhall this world remain?

Brimha. Until the four jogs ſhall have revolved. Then Rudder with the ten ſpirits of diſſolution ſhall roll a comet under the moon, that ſhall involve all things in fire, and reduce the world into aſhes. God ſhall then exiſt alone, for matter will be totally annihilated.

Such is the tranſlation given by an ingenious modern traveller, and writer of the firſt chapter of the Bedang, which bears ſuch a perfect analogy to the general faith of the moſt enlightened among mankind, that we apprehend if it's authenticity could be fully eſtabliſhed, it would prove of no ſmall advantage to the cauſe of religion in general: not that we mean to inſinuate that we apprehend the Bedang to be an invention of the author from whom we extract this and the following parts of it; but we cannot help entertaining great doubts of it's being a compoſition of ſuch very remote antiquity.

The ſecond chapter is ſaid to treat of Free Will, and the diſpoſitions of Providence; but in a manner too abſtruſe to be perfectly underſtood by thoſe who are not intimately acquainted with the Schanſcrit language, and therefore a tranſlation of it has not been attempted. But this Bedang contains an allegorical account of the creation, in which the divine attributes, and the paſſions and faculties of the human mind, are perſonified; which, as it may gratify the curioſity of our readers, we ſhall give at length.

Brimh (God) exiſted from all eternity, in a form of infinite dimenſions. When it pleaſed him to create the world, he ſaid, 'Riſe up, O Brimha!' (or Wiſdom of God.) Immediately a ſpirit of the colour of flame iſſued from his navel, having four heads and four hands. Brimha (Wiſdom) gazing round, and ſeeing nothing but the immenſe image out of which he had proceeded, travelled a thouſand years to endeavour to comprehend it's dimenſions; but, after all his toil, he found himſelf as much at a loſs as before!

Loſt in amazement, Brimha gave over his journey. He fell proſtrate, and praiſed what he ſaw, with his four mouths. The Almighty, then, with a voice like ten thouſand thunders, was pleaſed to ſay, ‘Thou haſt done well, O Brimha! for thou canſt not comprehend me!’—‘Go and create the world!’—‘How can I create it?’—‘Aſk of me, and power ſhall be given unto thee.’—‘O God!’ ſaid Brimha, ‘thou art almighty in power!’

Brimha forthwith perceived the idea of things, as if floating before his eyes. He ſaid, ‘LET THEM BE,’ and all that he ſaw became real before him. Then fear ſtruck the frame of Brimha, leſt thoſe things ſhould be annihilated. ‘O immortal Brimh!’ he cried, ‘who ſhall preſerve thoſe things which I behold!’ In the inſtant a ſpirit of a blue colour iſſued from Brimha’s mouth, and ſaid aloud, ‘I WILL.’—‘Then ſhall thy name be Biſhen,’ (Providence of God) ‘becauſe thou haſt undertaken to preſerve all things.’

Brimha then commanded Biſhen to go and create all animals, with vegetables for their ſubſiſtence, to poſſeſs that earth which he himſelf had made. Biſhen forthwith created all manner of beaſts, fiſh, fowl, inſects, and reptiles; trees and graſs roſe alſo beneath his hands, for Brimha had inveſted him with power. But man was ſtill wanting to rule the whole; and Brimha commanded Biſhen to form him. Biſhen began the work, but the men he made were idiots, with great bellies, for he could not inſpire them with knowledge; ſo that in every thing but in ſhape they reſembled the beaſts of the field. They had no paſſion but to ſatisfy their carnal appetites.

Brimha, offended at the men, deſtroyed them, and produced four perſons from his own breath, whom he called by four different names. The name of the firſt was Sinnoc, (Body;) of the ſecond, Sinnunda, (Life;) of the third, Sonnatin, (Permanency;) and of the fourth, Sonninkunar, (intellectual Exiſtence, or Knowledge.) Theſe four perſons were ordered by Brimha to rule over the creatures, and to poſſeſs for ever the world: but they refuſed to do any thing but to praiſe God, having nothing of the deſtructive quality in their compoſition.

Brimha, for this contempt of his orders, became angry; and, lo! a brown ſpirit ſtarted from between his eyes. He ſat down before Brimha, and began to weep; then lifting up his eyes, he aſked him, ‘Who am I? and where ſhall be the place of my abode?’—‘Thy name ſhall be Rudder,’ (the Weeper) ſaid Brimha, ‘and all nature ſhall be the place of abode. But riſe up, O Rudder! and form man to govern the world.’

Rudder immediately obeyed the orders of Brimha. He began the work; but the men he made were fiercer than tygers, having nothing but the deſtructive quality in their compoſitions. They, however, ſoon deſtroyed one another, for anger was their only paſſion. Brimha, Biſhen, and Rudder, then joined their different powers; they created ten men, whoſe names were, Narud, (Reaſon;) Dico, (Ingenuity;) Baſhiſta, (Emulation;) Birga, (Humility;) Kirku, (Piety;) Pulla, (Pride;) Puliſta, (Patience;) Ongira, (Charity;) Otteri, (Deceit;) and Murichi, (Mortality.) The general appellation of the whole was the Munies, (or Inſpired.) Brimha then produced Dirmo, (Fortune,) from his breaſt;

Adirmo, (Miſfortune) from his back; Loab, (Appetite) from his lip; and Kam, (Love) from his heart. This laſt being a beautiful female, Brimha looked upon her with amorous eyes; but the Munies told him that ſhe was his own daughter; upon which he ſhrunk back, and produced a bluſhing virgin called Ludja, (Shame.) Brimha thinking his body defiled by throwing his eyes upon Kâm, changed it, and produced ten women, one of which was given to each of the Munies.

This diviſion of the Bedang Shaſter contains alſo a liſt of the children of the ſun; but theſe, and many fabulous romances grounded on theſe abſurdities, have been long exploded by the ſenſible among the Hindoos, though they have laid the foundation for the general corruption of this religion which hath prevailed among the vulgar.

But the opinion of the author of the Bedang, ſtripped of this and other fabulous matter, ſeems to be a rational ſyſtem. He maintains that the world was created out of nothing, and will be again annihilated; and he inculcates the unity, infinity, and omnipotence of the Supreme Being: for though he gives a long liſt of inferior beings, yet they are apparently intended to be allegorical, and to repreſent the divine attributes, perfections and powers; but the more ignorant among the profeſſors of this religion, wanting diſcernment to diſcover theſe alluſions, believe in the exiſtence of theſe ſubaltern divinities, and, like Chriſtian bigots of the church of Rome, apply to them as interceſſors with the Almighty.

The followers of this Shaſter do not admit of the exiſtence of phyſical evil. They maintain that all things were created perfectly good; that man, as a free agent, may be guilty of moral ill; but that as this only concerns himſelf and the ſociety of which he is a member, the great ſyſtem of nature is unprejudiced by it. They maintain that God has no paſſion but benevolence, and therefore the puniſhments which the wicked receive are the natural conſequences of their offences, and not the effects of the divine wrath: and thoſe amongſt the Brahmins who are moſt learned aſſert, that the hell mentioned in this Bedang is alſo allegorical, having no other exiſtence than in the reflections of ſinners, and the conſciouſneſs of their own demerits.

The next Shaſter we ſhall mention is the Neadirſen Shaſter; of the firſt chapter of which we ſhall alſo inſert a tranſlation from the ſame author, as it will ſerve to throw a light on ſuch religious tenets as are common to both the grand ſects of the Hindoos. This is alſo a dialogue between the ſame perſons as are introduced in the firſt chapter of the Bedang Shaſter.

NARUD. O, thou firſt of God! Who is the greateſt of all beings?

BRIMHA. Brimh, who is infinite and almighty.

NARUD. Is he exempted from death?

BRIMHA. He is, being eternal and incorporeal.

NARUD. Who created the world?

BRIMHA. God, by his power.

NARUD. Who is the giver of bliſs?

BRIMHA. Kriſhen; and whoſoever worſhippeth him ſhall enjoy heaven.

NARUD. What is his likeneſs?

Brimha. He hath no likeneſs; but, to ſtamp ſome idea of him upon the minds of men who cannot believe in an immaterial being, he is repreſented under various ſymbolical forms.

Narud. What image ſhall we conceive of him?

Brimha. If your imagination cannot riſe to devotion without an image, ſuppoſe with yourſelf that his eyes are like the Lotos, his complexion like a cloud, his cloathing of the lightning of heaven, and that he hath four hands.

Narud. Why ſhould we think of the Almighty in this form?

Brimha. His eyes may be compared to the Lotos, to ſhew that they are always open, like that flower, which the greateſt depth of water cannot ſurmount. His complexion being like that of a cloud, is an emblem of that darkneſs with which he veils himſelf from mortal eyes. His cloathing is of lightning, to expreſs that awful majeſty which ſurrounds him; and his four hands are ſymbols of his ſtrength and almighty power.

Narud. What things are proper to be offered unto him?

Brimha. Thoſe things which are clean, and offered with a grateful heart. But all things which by the law are reckoned impure, or have been defiled by the touch of a woman in her times; things which have been coveted by your own ſoul, ſeized by oppreſſion, or obtained by deceit, or that have any natural blemiſh, are offerings unworthy of God.

Narud. We are commanded, then, to make offerings to God of ſuch things as are pure, and without blemiſh; by which it ſhould appear that God eateth and drinketh like mortal man; or, if he doth not, for what purpoſe are our offerings?

Brimha. God neither eats nor drinks, like mortal men. But if you love not God, your offerings will be unworthy of him: for as all men covet the good things of this world, God requires a free offering of their ſubſtance, as the ſtrongeſt teſtimony of their gratitude and inclinations towards him.

Narud. How is God to be worſhipped?

Brimha. With no ſelfiſh view; but for love of his beauties, gratitude for his favours, and admiration of his greatneſs.

Narud. How can the human mind fix itſelf upon God, as it is in it's nature changeable, and perpetually running from one object to another?

Brimha. True, the mind is ſtronger than an elephant, whom men have found means to ſubdue, though they have never been able entirely to ſubdue their own inclinations; but the Ankuſh (or Good) of the mind is true wiſdom, which ſees into the vanity of all worldly things.

Narud. Where ſhall we find true wiſdom?

Brimha. In the ſociety of good and wiſe men.

Narud. But the mind, in ſpite of reſtraint, covets riches, women, and all worldly pleaſures. How are theſe appetites to be ſubdued?

Brimha. If they cannot be overcome by reaſon, let them be mortified by penance. For this purpoſe it will be neceſſary to make a public and ſolemn vow, leſt your reſolution ſhould be ſhaken by the pain which attends it.

Narud. We ſee that all men are mortal. What ſtate is there after death?

Brimha. The ſouls of ſuch good men as retain a ſmall degree of worldly inclinations, will enjoy Surg (Heaven) for a time; but the ſouls of thoſe who are holy ſhall be abſorbed into God, never more to re-animate fleſh. The wicked ſhall be puniſhed in Nirick, (Hell) for a certain ſpace; and afterwards their ſouls are permitted to wander in ſearch of new habitations of fleſh.

Narud. Thou, O father! doſt mention God as one; yet we are told that Râm, whom we are taught to call God, was born in the houſe of Jeſſarit; that Kiſhen, whom we call God, was born in the houſe of Baſdeo; and many others in the ſame manner. In what light are we to take this myſtery?

Brimha. You are to look upon theſe as particular manifeſtations of the providence of God for certain great ends; as in the caſe of the ſixteen hundred women, called Gopi. When all the men of Sirendiep (or Cylon) were deſtroyed in war, the women prayed for huſbands; and they had all their deſires gratified in one night, and became with child. But you are not to ſuppoſe that God, who is in this caſe introduced as the actor, is liable to the human paſſions or frailties, being in himſelf pure and incorporeal: at the ſame time he may appear in a thouſand places, by a thouſand names, and in a thouſand forms, yet continue the ſame unchangeable in his divine nature.

The Neadirſen Shaſter differs greatly in it's philoſophy from that of the Bedang, though both agree about the unity of the Supreme Being; and, to enable our readers to form ſome idea of the Neadirſen, we ſhall, from the author already quoted, give ſome extracts from that Shaſter.

Neadirſen is a compound of Nea, ſignifying Right; and Dirſen, to Teach or Explain; ſo that the word may be tranſlated, an Exhibition of Truth. It is not eſteemed ſo ancient as the Bedang; yet is ſaid to have been written by a philoſopher, called Goutam, near four thouſand years ago. The philoſophy contained in this Shaſter is abſtruſe and metaphyſical; and therefore it is admitted to be a matter of doubt whether the tranſlator has been, in all caſes, able to retain the original meaning of the writer, under the reſtraint of being obliged to adhere to a literal tranſlation.

The greater part of the Hindoos of Bengal, and almoſt all the northern provinces of Indoſtan, eſteem the Neadirſen a ſacred Shaſter; but this is denied by thoſe of the Decan, Coromandel, and Malabar, who totally reject it. It is contained in ſeven volumes, the firſt only of which appears to have been tranſlated; but it is underſtood that this, and the ſubſequent volumes, comprize a compleat ſyſtem of the theologic and philoſophic opinions of the Brahmins of the Neadirſen ſect.

The author of this code conſiders the preſent ſtate of nature, and the intellectual faculties, as far as they may be inveſtigated by human reaſon; and from thence draws his concluſions. He reduces all things to ſix principal heads; ſubſtance, quality, motion, ſpecies, aſſimulation, and conſtruction. In ſubſtance, beſides time, ſpace, life, and ſpirit, he comprehends earth, water, fire, air, and akaſh, (or the æthereal element.) The four groſſer elements he deſcribes as under the immediate comprehenſion of our bodily ſenſes; and akaſh, time, ſpace, ſoul, and ſpirit, under mental perception.

He aſſerts that all objects of perception are equally real, as we cannot comprehend the nature of a ſolid body, any more than the ſame extent of ſpace. He maintains that diſtance, in point of time and ſpace, are equally incomprehenſible; ſo that if we ſhall admit ſpace to be a real exiſtence, time muſt be ſo too: that the ſoul, or vital principle, is a ſubtile element which pervades all things; for that intellect, which, according to experience in animals, cannot proceed from organization and vital motion only, muſt be a principle totally diſtinct from them.

He ſays, that the author of the Bedang, finding it impoſſible to form an idea of ſubſtance, hath aſſerted that all nature is a mere deluſion; but as imagination muſt be acted upon by ſome real exiſtence, (and it cannot be conceived that it can act upon itſelf) the concluſion will be, that there is ſomething real, otherwiſe philoſophy is at an end.

He then proceeds to explain his ſecond principal quality; which, according to his doctrine, comprehends twenty-four things; form, taſte, ſmell, touch, ſound, number, quantity, gravity, ſolidity, fluidity, elaſticity, conjunction, ſeparation, priority, poſteriority, diviſibility, indiviſibility, accident, perception, eaſe, pain, deſire, averſion, and power. Motion is, according to him, of two kinds, direct and crooked. Species is his third principle, including all animals and natural productions. And the laſt principle is the artificial conſtruction or formation of things; as, a ſtatue from a block of marble, a houſe from ſtones, or cloth from cotton.

After reaſoning upon theſe principles, and their nature and origin, he concludes with aſſerting, that five things muſt of neceſſity be eternal. The firſt of theſe is the Great Soul; who, he ſays, is immaterial, unique, inviſible, eternal, and indiviſible; poſſeſſing omniſcience, reſt, will, and power.

His ſecond eternal principle is the Vital Soul; which he ſuppoſes is material, and gives it the following properties: number, quantity, motion, contraction, extenſion, diviſibility, perception, pleaſure, pain, deſire, averſion, accident, and power. He gives a great variety of reaſons for maintaining that the vital ſoul is different from the great ſoul. And it is upon this head that the followers of the Bedang and Neadirſen principally differ: the firſt affirming, that there is no ſoul in the univerſe but God; and the ſecond ſtrenuouſly maintaining the contrary opinion; as they cannot conceive that God can be ſubject to ſuch affections and paſſions as they feel in their own minds, or that he can poſſibly have a propenſity to evil; evil, according to the author of the Neadirſen Shaſter, proceeding entirely from the vital ſoul, and being a ſelfiſh, craving principle, never to be ſatisfied; whereas God remains in eternal reſt, without any deſire or paſſion but benevolence.

The third eternal principle of this philoſopher is Time, or Duration; which, as he argues, muſt of neceſſity have exiſted as long as any thing has exiſted, and is therefore infinite. The fourth principle is Space, or Extenſion, without which nothing could have been; and as it comprehends all quantity, or rather is infinite, he maintains that it is indiviſible and eternal. The fifth eternal principle is Akaſh, that ſubtile and pure element which fills up the vacuum of ſpace, and is compounded of quantities infinitely ſmall, indiviſible, and perpetual. God, according to this philoſopher, can neither make nor annihilate theſe atoms, on account of the love which he bears to them, and the neceſſity of their exiſtence; but they are in other reſpects totally ſubſervient to his pleaſure.

He holds that, at a certain ſeaſon, God endued theſe atoms with plaſticity; by virtue of which they arranged themſelves into four groſs elements, fire, air, water, and earth: theſe atoms being from the beginning formed by God into the ſeeds of all productions, the vital ſoul aſſociated with them; ſo that animals and plants of various kinds were produced upon the face of the earth.

He maintains, that the ſame vital ſoul which before aſſociated with the quantity of an animal, may afterwards aſſociate with the quantity of a man; and this tranſmigration is diſtinguiſhed by three names, one of which literally ſignifies, The Change of Abode. The ſuperiority of man, according to the Neadirſen, conſiſts only in the finer organization of his parts; from which proceed reaſon, reflection, and memory, which the brutes only poſſeſs in an inferior degree, on account of their leſs refined organs.

He ſuppoſes, as well as the author of the Bedang, that the ſoul, after death, aſſumes a body of fire, air, and ethereal element; unleſs, in the carnal body, it has been ſo purified by piety and virtue, that it retains no ſelfiſh inclinations; in which caſe it is abſorbed into the great ſoul of nature, never more to re-animate fleſh: and this is to be the reward of all thoſe who worſhip God from pure love and admiration, without any ſelfiſh views. Thoſe who ſhall worſhip God from motives of future happineſs, ſhall be indulged with their deſires in heaven for a certain time: but they muſt alſo expiate their crimes by ſuffering adequate puniſhments; and afterwards their ſouls will return to the earth, and wander about for new habitations, where they ſhall caſually aſſociate with the firſt organized quantity they ſhall meet. They ſhall not retain any conſciouſneſs of their former ſtate, unleſs it is particularly revealed to them by God: but thoſe favoured perſons are very few, and are diſtinguiſhed by a particular name.

The author of the Neadirſen teaches, that the ſins of the parents will deſcend to their poſterity; and, on the other hand, that the virtues of the children will mitigate the puniſhment of the parents in hell, and haſten their return to the earth. Of all ſins, he holds ingratitude to be the greateſt; and condemns the ſouls of thoſe who are guilty of that black crime to remain in hell while the ſun remains in heaven, or till the general diſſolution of all things.

He deſcribes intellect as formed by the combined action of the ſenſes; which, according to his computation, are ſix in number; five external, and one internal. The laſt he calls Manus, (which ſeems to imply Conſcience;) and in this he comprehends reaſon, perception, and memory; and concludes, that by their means only mankind may poſſibly acquire knowledge.

Proceeding to explain the manner in which theſe ſenſes act, he ſays, ſight ariſes from the repulſive qualities of bodies, by which the particles of light which fall upon them are reflected back upon the eyes from all parts of their ſurfaces. Thus the object is painted in a perfect manner upon the organ of ſeeing, whither the ſoul repairs to receive the image. He affirms, that unleſs the ſoul fixes it's attention upon the figure in the eye, nothing can be perceived by the mind; for a man in a profound reverie, though his eyes are open to the light, perceives nothing. Colours, he ſays, are particular feelings in the eye, which are proportioned to the quantity of light reflected from any ſolid body.

He defines hearing in the ſame manner as the philoſophers of Europe; with this difference only, that he ſuppoſes the ſound which affects the ear is conveyed through the purer ethereal element, and not by the air. Taſte he treats as a ſenſation of the tongue and palate, occaſioned by the particular form of thoſe particles which compoſe food; and ſmell, as proceeding from the effluvia which eſcape from bodies, and approach the noſtrils; the feeling, which ariſes from touching, is occaſioned by the contact of denſe bodies with the ſkin, which, as well as the whole body, excepting the bones, the hair, and the nails, is, in his idea, the organ of that ſenſe; and he accounts for this opinion by deſcribing very ſmall nerves running from all parts of the ſkin to a great nerve, which he diſtinguiſhes by the name of Medda. This nerve he ſuppoſes to be compoſed of two different coats, the one ſenſitive, and the other inſenſible; that it extends from the crown of the head down the right ſide of the vertebra of the back, to the right foot; that when the body becomes languid, the ſoul, fatigued with action, retires within the inſenſible coat, which checks the operation of the ſenſes, and occaſions ſound ſleep: but ſhould there remain in the ſoul a ſmall inclination to action, it ſtarts into the ſenſitive part of the nerve, and dreams immediately ariſe before it. Theſe dreams, he ſays, invariably relate to ſomething perceived before by the ſenſes, though the mind may combine the ideas together at pleaſure.

He deſcribes conſcience as the internal feeling of the mind, when it is no way affected by external objects; and reaſon, as that faculty of the ſoul which enables us to conclude that things and circumſtances exiſt, from analogy to things which had before fallen under the conception of our bodily ſenſes. For inſtance, when we ſee ſmoak, we conclude that it proceeds from a fire; when we ſee one end of a rope, we are perſuaded it muſt have another.

By Reaſon, he ſays, men perceive the exiſtence of God, which the Atheiſts deny, becauſe his exiſtence does not come within the comprehenſion of the ſenſes: and he deſcribes theſe Atheiſts as maintaining that there is no God but the univerſe; that there is neither good nor evil in the world; that there is no ſuch thing as a ſoul; that all animals exiſt by a mere mechaniſm of the organs, or by a fermentation of the elements; and that all natural productions are but the fortuitous concourſe of things.

He mentions another ſect of unbelievers, who are of opinion that all things were produced by chance. This doctrine he refutes, by obſerving, that chance is ſo far from being the origin of all things, that it has but a momentary exiſtence of it's own, being alternately created and annihilated at periods infinitely ſmall, depending wholly on the action of real eſſences; and that this action is not accidental, for it muſt inevitably proceed from ſome natural cauſe. Let dice be rattled eternally in a box, they are determined in their motion by certain invariable laws. What, therefore, is called chance, is but an effect proceeding from imperceptible cauſes.

Perception he defines to be that faculty by which we inſtantaneouſly know things without the help of reaſon. This is denoted by relation, or ſome diſtinguiſhing property in things; ſuch as, high and low, long and ſhort, great and ſmall, hard and ſoft, cold and hot, black and white.

He ſpeaks of memory as the elaſticity of the mind, which is employed in three different ways: on things preſent as to time, but abſent as to place; on things paſt; and on things to come.

After defining the original properties of matter, and the paſſions and faculties of the mind, he proceeds to treat of generation, which he divides into two kinds; that produced by contact, and that which takes place without. By the former, he ſays, all animals are produced; and all plants by the latter: that the ſeed of things was formed from the beginning, with all it's parts; and that when it happens to be depoſited in a womb ſuitable to it's nature, a ſoul aſſociates with it; and by aſſimulating more matter, it gradually becomes a creature, or plant; for that plants, as well as animals, are poſſeſſed of a portion of the vital ſoul of the world.

In one part of his work, he treats diffuſively of Providence and free-will; dividing the action of man into three heads; the will of God, the power of man, and caſual or accidental events. In explaining the firſt, he maintains a particular Providence; in the ſecond, the freedom of the will in man; and in the third, the common courſe of things, according to the general laws of nature. With reſpect to Providence, though he does not deny the poſſiblity of it's exiſtence, which would be to diveſt God of his omnipotence; he ſuppoſes that the Deity never exerts that power, but that he remains in eternal reſt, taking no concern either in human affairs, or in the courſe of the operations of nature.

The author of this Shaſter maintains, that the world is ſubject to ſucceſſive diſſolutions and renovations, at certain ſtated periods. He divides theſe diſſolutions into the leſſer and the greater. The leſſer diſſolution, he ſays, will happen at the end of a revolution of the Jugs: the world will be then conſumed by fire, and the elements will be jumbled together; but, after a certain ſpace of time, they will again reſume their former order. When a thouſand of thoſe ſmaller diſſolutions ſhall have happened, a great diſſolution will take place; and then all the elements will be reduced to their original quantities, or atoms; in which ſtate they will remain a long time, till God ſhall, from his mere goodneſs and pleaſure, reſtore plaſticity, when a new creation will ariſe; and thus things have revolved in ſucceſſion from the beginning, and will continue to do ſo to eternity.

From this doctrine of repeated diſſolutions and renovations, the inventions of the Brahmins have deduced many allegorical ſyſtems of creation, which are contained in the different Shaſters; and this accounts for the various codes of the Gentoo faith which have been promulgated in Europe, and which have been collected from Brahmins of different ſects.

In deſcribing ſome of the renovations of the world, Brimha (or the Wiſdom of God) is repreſented in the form of an infant with his toe in his mouth, floating on a comala or water-flower, or ſometimes upon a leaf of that plant, upon the watery abyſs; and by this allegory, the Brahmins mean to ſignify, that, at that time, the wiſdom and deſigns of God will appear as in their infant ſtate; Brimha floating upon a leaf, being deſigned to ſhew the inſtability of things at that period; the toe, which he ſucks in his mouth, to imply that infinite wiſdom ſubſiſts of itſelf; and the poſition of Brimha's body, to ſerve as an emblem of the endleſs circle of eternity.

We ſee Brimha is ſometimes repreſented creeping forth from a winding ſhell, which is emblematic of the untraceable way by which Divine Wiſdom iſſues from the infinite ocean of God. He appears, at other times, blowing up the world with a pipe; which implies, that the earth is but a bubble of vanity, which the breath of his mouth can deſtroy. And in one of the renovations Brimha is exhibited in the form of a ſnake, one end of which is upon a tortoiſe, floating upon the vaſt abyſs; and upon the other end he ſupports the world. The ſnake is here the emblem of wiſdom; the tortoiſe is a ſymbol of ſecurity, which, figuratively, ſignifies Providence; and the vaſt abyſs, is the eternity and infinitude of God.

From the foregoing tenets of the profeſſors of the Hindoo or Gentoo faith, it will appear, that the Brahmins invariably believe in the unity, eternity, omniſcience, and omnipotence of God; and that the charge of plurality of divinities is founded only in their ſymbolical adoration of the divine attributes under the denomination of names which ſignify the Wiſdom and Power of God, his providence in the preſervation of his creatures, and his capability of annihilation or deſtruction.

But prieſtcraft and ſuperſtition have introduced a ſyſtem of religion very different from the purity of that which we have juſt deſcribed; and in this, which prevails chiefly among the vulgar, a thouſand different divinities are worſhipped under the repreſentations of as many different idols: theſe receive, as articles of faith, every legend and allegory which has been tranſmitted to them from their anceſtors, whilſt the more learned and refined look up to the Divinity through the medium of reaſon and truth; and reject the errors which, from the cauſes juſt mentioned, have been obtruded into the ordinary forms of their religion.

Of the religious practice of theſe different ſects, the accounts we have received are very far from being certain or explicit: it is, however, generally agreed, that they pay an extraordinary degree of veneration to a cow, which they abſtain from killing, principally from a ſpirit of gratitude; a principle which, as we have obſerved, is highly inculcated in their ſacred writings; and the ſenſe of which will not permit them to deſtroy an animal to whom they are indebted for milk, and it's various preparations; the moſt innocent, and, in their opinion, the moſt delicious food in the world. Yet they ſeem to carry their reſpect for this favourite animal very far beyond a grateful remembrance of the benefits they receive from it; for they not only purify themſelves with the urine, but ſwallow it as a ſpecific againſt temporal evils, and a preſervative from temptation and vice: with the aſhes of the excrement they touch different parts of the body; and attribute to this operation the ſame virtues as to the uſe of the urine; and with the freſh-fallen dung they ſmear the doors and window-frames of their houſes, as a charm againſt the approach of misfortune.

Many other reaſons are aſſigned for this extraordinary affection to the cow; and, among the reſt, a belief that the body of this animal becomes the receptacle of thoſe ſouls who, though not ſo pure as to be abſorbed in God, have yet attained neareſt to that degree of perfection. The Hindoos alſo maintain, that this favoured beaſt is employed, after it's death, in tranſporting ſouls over a great river, which they would be unable to paſs without laying hold of it's tail; and that God, being offended at the tranſgreſſions of mankind, his wrath was appeaſed by the ſacrifice of a cow.

Yet the doctrine of the Metempſychoſis is moſt probably the chief reaſon of this tenderneſs to theſe animals; as it is extended, in a certain degree, to every creature which is inſpired by the breath of life: for, conceiving that no beaſt is too large, nor any inſect too ſmall, to be the receptacle of a ſoul which has formerly informed a human body, they avoid, with the utmoſt care, the death of any living being; from an apprehenſion, that however minute and inconſiderable, or however deformed and loathſome it may be, it may poſſibly contain the ſoul of ſome acquaintance, friend, or relation. Thus the inſect vermin which infeſts their bodies, and the elephant, whoſe ſtrength and uſefulneſs excite their admiration, are equally protected from violence, and equally the objects of a Gentoo's care and tenderneſs.

Nor is their care confined merely to the preſervation of their lives; they ſtrive alſo to contribute to the happineſs of the brute creation; they erect hoſpitals for deceaſed and maimed animals; and will purchaſe lame and injured cows, horſes, goats, or dogs, of Mahometans and Chriſtians, which they will feed and attend, to prevent their being deſtroyed by their owners as uſeleſs burdens. The very flies participate in their bounty, and are frequently fed by them with ſugar and milk; and they ſcatter rice about ant-hills, that theſe induſtrious inſects may not be at a loſs for a winter proviſion. And if any animal, or reptile, is found about their houſes, and particularly, if it happens to enter them, they conclude the viſitor is one of their departed friends or relations, and provide for it's entertainment that kind of food which they conceive is moſt likely to gratify it in it's preſent ſtate.

They have no certain and fixed times for the performance of divine worſhip in public aſſemblies; each individual enters the temple or pagoda, when his convenience or inclination directs, and offers his devotions before either of the idols he finds there, according to his own choice. Their worſhip conſiſts principally in ſinging, muſic, and offerings; though ſome of the more devout among them prefer their petitions to the Almighty, with a decency and fervour which would do honour to the moſt ſerious Chriſtian.

The Gioghies, or Senaſſeys, are a ſect of mendicant philoſophers, commonly known by the name of Fakiers, or Faquirs; which, literally, ſignifies Poor People. Theſe idle and pretended devotees aſſemble ſometimes in armies of ten or twelve thouſand; and, under a pretext of making pilgrimages to certain temples, lay whole countries under contribution. Theſe pretended ſaints wear no cloaths, are generally very robuſt, and convert the wives of the leſs holy part of mankind to their own uſe, upon their religious progreſſes. They admit any man of parts into their number; and take great care to inſtruct their diſciples in every branch of knowledge, to make the order the more revered among the vulgar.

When this naked army of vigorous ſaints direct their march to any temple, the men of the provinces through which their road lies very often fly before them, notwithſtanding their ſanctified character. But the women are, in general, more reſolute; and not only remain in their dwellings, but apply frequently for the prayers of thoſe holy perſons, which are found to be moſt effectual in caſes of ſterility. When a Fakier is at prayers with the lady of the houſe, he leaves either his ſlipper, or his ſtaff, at the door; which, if ſeen by the huſband, effectually prevents him from diſturbing their devotion. But ſhould he be ſo unfortunate as not to mind thoſe ſignals, a ſound drubbing is the inevitable conſequence of his intruſion.

Though the fakiers enforce with their arms that reverence which the people of Indoſtan have naturally for their order, they alſo inflict voluntary penances of very extraordinary natures upon themſelves to increaſe the reſpect of the vulgar. They ſometimes hold up one arm in a fixed poſition, till it becomes ſtiff and remains in that ſituation during the reſt of their lives. Some clench their fiſts very hard, and keep them ſo till their nails grow into their palms, and appear through the back of their hands. Others turn their faces over one ſhoulder, and keep them in that ſituation till they fix for ever; their heads looking backward. Many turn their eyes to the point of their noſe, till they have loſt the power of looking in any other direction: theſe laſt pretend ſometimes to ſee what they call the ſacred fire; which viſion, no doubt, proceeds from ſome diſorder ariſing from the diſtortion of the optic nerves.

It often appears to Europeans in India a matter of amuſement to converſe with thoſe diſtorted and naked philoſophers, though their knowledge and external appearance exhibit a very ſtriking contraſt. Some of them are really what they ſeem, enthuſiaſts; but the greater part aſſume the character of ſanctity, as a cloak for their pleaſures. But what actually makes them a public nuiſance, and the averſion of poor huſbands, is, that the women think they derive ſome holineſs to themſelves from an intimacy with a fakier.

Many other ſtrange and abſurd cuſtoms, beſides thoſe we have mentioned, are peculiar to thoſe religious mendicants. But enthuſiaſtic penances are not confined to them alone; ſome of the vulgar, on the faſt of Oppoſs, ſuſpend themſelves on iron hooks, by the fleſh of the ſhoulder-blade, to the end of a beam. This beam turns round with great velocity, and the enthuſiaſt not only ſeems inſenſible of pain, but very often blows a trumpet, as he is whirled about; and, at certain intervals, ſings a ſong to the gaping multitude below, who very highly admire his fortitude, and applaud his devotion. This ridiculous cuſtom is kept up to commemorate the ſufferings of a ſuppoſed martyr, who was in that manner tortured for his faith.

Various reaſons have been aſſigned by different writers for the prevalence of theſe ſelf-tormenting ceremonies; but the beſt which has been offered, ſeems to be the idea that the patient endurance of ſuch voluntary puniſhments may ſerve as an atonement for the crimes of the ſufferer; and the repetition of theſe tortures, by degrees, wean them from all worldly pleaſures, and enable them to fix their attentions on the Deity only, and to employ their whole faculties in the contemplation of that Being who is alone worthy to fill the mind of man with awe, veneration, reſpect, and love.

But fraud and vanity have, without doubt, conſiderable influence in the practice of theſe ſeverities, which obtain for the perpetrators of theſe ſelf-inflicted cruelties a full indulgence of their moſt ſenſual appetites, under the cloak of holineſs and religious ſanctity; and the moſt perfect gratification of that thirſt for fame, which, in ſuch a variety of ſhapes, exiſts in the human mind; ſince, in defiance of the repeated proofs of the groſſeſt impoſitions, numbers of theſe devotees have ſtill the reputation of being actuated by motives of pure and undiſſembled piety; and, in conſequence of this opinion, are not only held in the higheſt eſteem and veneration, but are actually ſuppoſed to be capable of performing miracles, great numbers of which are daily attributed to theſe mortified penance-enduring ſaints.

Nor muſt we omit to mention among their miracles the ordeal trials of melted lead, or boiling oil, which are continually practiſed in this country, and that too without the ſmalleſt appearance of fraud, prieſtcraft, or impoſture; for it is aſſerted, that ſeveral of the Engliſh chiefs of ſettlements in this empire have exerted their utmoſt endeavours to detect any concealed attempt to impoſe on the credulity of the bigotted Gentoos; to which end they have cauſed the party that was to undergo it not only to be locked up in their own guard-room or priſon, but have ſeen the hand which was to be plunged into the melted lead, or oil, bound up with a handkerchief cloſely tied round the wriſt, and ſealed with their own ſeals, which remained unbroken till the inſtant of the public ceremony: and notwithſtanding this, and every other precaution which the moſt determined incredulity and ſuſpicion of fraud could deviſe, they were unable to detect any trick or juggle, or make any diſcovery which could lead even to a confirmation of that ſuſpicion which muſt naturally ariſe in the minds of thoſe whoſe faith will not permit them to ſuppoſe that the Almighty will thus depart from his immutable laws, for the determination of queſtions which, in every other part of the globe, are only to be decided by the teſtimony of witneſſes to the crime ſuppoſed to be committed.

The ceremony is performed with great ſolemnity. The party who has appealed to this trial for his innocence, whether on ſuſpicion of murder, theft, conjugal infidelity in the women, or even of denying a debt, is publicly brought to the ſide of the fire, on which is a cauldron, or pot full of boiling water or oil, but moſt commonly melted lead: the prince or magiſtrate of the country being preſent, the hand of the ſuſpected party is previouſly clean waſhed, and a leaf of the brab-tree, with the accuſation written upon it, is girt round his waiſt; and then, on a ſolemn invocation of the Deity by a Brahmin, the perſon plunges in his hand, ſcooping up the boiling fluid; and if he draws it out unhurt, is abſolved, otherwiſe he receives the puniſhment preſcribed by the laws for the crime of which he has been accuſed. And ſo firmly believed is this method of purgation, that even ſome of the Indian Chriſtians and Moors have been reported to have voluntarily ſubmitted their cauſes to it's deciſion, on their own perſonal experiments.

Before the late changes and revolutions had perverted the form and order of government, the emperor of Indoſtan poſſeſſed abſolute and uncontroulable power; the lives and properties of the greateſt chiefs, and the meaneſt ſubjects, were held alike at his pleaſure: the power of the former, however, ſometimes enabled them to eſcape puniſhment; while the latter were not only ſlaves to the monarch, but ſubject to the double tyranny of the provincial governors; thoſe who were diſtinguiſhed by the name of nabobs, and of whom we ſhall ſpeak farther hereafter, having, in their reſpective juriſdictions, the powers of life and death, and being in all other particulars inveſted with regal authority, though they governed in the name of the emperor, and collected revenues for his uſe.

The lands throughout India are conſidered as the property of the crown, ſome hereditary diſtricts only excepted, which are poſſeſſed by Gentoo princes, for which they were tributary to the empire whilſt it retained it's vigour; but theſe princes maintained the abſolute juriſdiction, and the whole executive power. The monarch is alſo eſteemed the general heir of all his ſubjects; but when there were children to inherit, they were ſeldom deprived of their father's eſtate, which was divided among them in equal proportions, unleſs the fortune was large enough to be a temptation, or could be pretended to have been amaſſed in the oppreſſive government of a province; in which caſe it was uſually ſeized for the public coffers: but even then, the children or near relations, were allowed a certain proportion for their ſubſiſtence, at the diſcretion of the caſy, or judge, to whom the enquiry was referred. But this is only to be underſtood of grandees or chiefs; the effects of merchants, tradeſmen, and mechanics, were never confiſcated by the crown, if the deceaſed left children or relations.

When the manner in which the Moguls obtained the throne of Indoſtan, and the manner in which they have maintained their ſeat on it, are conſidered, it will not appear extraordinary, that the emperors ſhould aſſume a power of nominating their ſucceſſors by will. Nor is this claim of royal prerogative peculiar to the monarchs of Indoſtan; nations much more remarkable for political freedom, have been, within the laſt two centuries, transferred like private property; though it does not appear that theſe teſtamentary diſpoſitions have ever been conſidered as ſacred, either in Europe or Indoſtan: for in both parts of the world, right of ſucceſſion is ſuppoſed to be veſted in the male heir; though, in Aſia, the laſt will of the king ſometimes ſuperſedes the idea of juſtice. But whatever prejudice may prevail in favour of the firſt-born, there is no diſtinction made in the empire of Indoſtan between natural children and thoſe born in wedlock; every child brought forth in the haram, whether by wives or concubines, being equally legitimate, and equally entitled to reign under the will of the father, or the favour of the people, which often prefers the ſpurious to the legal iſſue.

The vizier was generally firſt miniſter of ſtate; all edicts and public deeds paſs under his ſeal, the royal ſignet being firſt affixed to them. The office of vizier extends to various departments, in each of which all commiſſions, patents for honorary titles, and grants for jaghires, or diſtricts of territory, are carefully regiſtered. The royal exchequer is committed to his care; and he keeps accounts with the dewans, or receivers of the royal revenues in ſeveral provinces, in all matters which concern the finances. But this officer, ſince the fall of the empire, has become independent of his maſter; and having ſeized on a portion of it, reigns there in a right of his own creation.

A Vakiel Matuluck was ſometimes appointed by the king. The power of this officer is ſuperior to that of the vizier; for he not only has the ſuperintendency of civil, but alſo of all military affairs; which laſt is never any part of the vizier's office; the Amir ul Omrah, or Bukſhi, being independent captain-general and paymaſter of the forces. The Vakiel Matuluck ſeems, in a great meaſure, to reſemble the Roman dictator, being an officer to whom the king for a time delegates his whole power, reſerving only to himſelf the imperial title, and the enſigns of royalty.

The emperor of Indoſtan gives (or rather did give, for in his preſent ſituation he is but the ſhadow of greatneſs) public audience twice a day from the throne; to which all petitioners, without diſtinction, are admitted, after paſſing through the uſual ceremonies. They are permitted to tranſmit their written complaints through the hands of the Ariz Beg, or lord of the requeſts, who attends in order to preſent them to the king, who reads them all himſelf, and ſignifies his pleaſure in a few words, written upon them with his own hand. If any thing in the petition appears doubtful, it is immediately referred to the Sidder ul Sudder, who ſeems to be a kind of a chief juſtice, to be examined, and diſpoſed of according to law.

The laws of the Mahometans of Indoſtan are not written, except ſuch as are contained in the Koran; yet there are certain preſcriptions, founded upon reaſon and immemorial cuſtom, which have been committed to writing; and by theſe ſome cauſes are determined, and officers are appointed by the crown, under the name of Canongoes, who, for certain fees, explain theſe written preſcriptions to the people, on occaſions of diſpute. In every diſtrict there is a crutchery, or court of juſtice, eſtabliſhed; but theſe courts are extremely venal, and even the legal fees for determining a cauſe concerning property amount to one fourth of the value of the matter in diſpute. Their deciſions, are, however, very expeditious; and, through fear of the diſpleaſure of the king, who invariably puniſhed, with the utmoſt ſeverity, corrupt judges, the caſys were obliged to colour their determinations with the appearance of equity. Of particular laws of the Gentoos we ſhall treat hereafter.

It was not until the empire was in a declining ſtate, that the management of the provinces was committed to nabobs, or military governors, who farmed the revenues at certain ſums, and reſerved the overplus for their own uſe. Originally, the nabobs were only commanders in the army; who, receiving their orders from court through the dewan, or civil officer appointed to collect the revenues for the emperor, paid the bare expences of the government of the province in which he commanded, and remitted the ſurplus to the imperial treaſury. But the nabobs poſſeſſing the military power, uſurped the authority of the civil officers; and purpoſely encouraged diviſions, factions, and inſurrections, that great ſtanding armies might be neceſſary; in the management of which they contrived to have large ſums paſs through their own hands, till their riches made them powerful enough to ſhake off their dependance on the crown. As the ſtrength of the empire declined by thoſe diviſions, and by the defection of many of the chiefs, the nominal authority veſted in the dewan proved unequal to contend with the real power in the hands of the nabob; hence continual altercations ſubſiſted between the civil and military officers in the provinces, and frequent complaints were tranſmitted to the court, where thoſe miniſters who preferred preſent eaſe to the future intereſt of the empire ſhortened the power of the dewan; and from being, in a manner, the governor-general of the province, he became a mere collector or receiver of ſuch ſums as were directed by the military commander to be paid, retaining no other power than to prevent new impoſts and innovations in that part of the law.

Theſe nabobs, or military governors, were, by their offices, obliged to repair to the imperial ſtandard, as often as the emperor took the field in perſon; but each nabob erected his own ſtandard, and formed a ſeparate camp, in which the troops were ſubject only to his own orders, though they were required to attend every morning at the royal pavilion, to take their orders from the Amir ul Omrah, who received his immediately from the emperor himſelf. The army of the Great Sultan Baber excepted, there are few traces of real diſcipline, to be met with among theſe immenſe multitudes, with which the emperors of Indoſtan frequently took the field. Baber had the reputation of forming his troops for ſervice on a regular and maſterly plan, and the diſpoſitions of his battles are ſaid to have been excellent; indeed, the aſtoniſhing victories which he obtained over vaſt armies, with very inferior forces, are ſufficient proofs that military diſcipline has not always been wanting in the armies of Aſia.

It is not eaſy for an European to conceive how eaſtern armies, which have frequently conſiſted of two or three hundred thouſand horſe, and thrice that number of ſoldiers and followers, could be ſupplied with proviſions and forage, either upon their march or in ſtanding camps. But every provincial nabob has an officer in his army, under the denomination of a cutwal, whoſe buſineſs is to ſuperintend generally the bazars, or markets, which are held in his particular camp; and the commander of each body of troops in that camp obtains permiſſion to hoiſt a flag for a market, and to appoint his cutwal, who is to act under the direction of the cutwal-general. Theſe cutwals grant licenſes to ſuttlers, corn-dealers, and other merchants; who, on the payment of a certain tax, have excluſive permiſſion to diſpoſe of their various commodities, under the protection of the flag which diſtinguiſhes the particular market they may chuſe to ſupply.

Theſe purveyors of corn, forage, and other neceſſaries, are provided with a ſufficient number of camels and oxen to collect proviſions from the countries in their rear, to ſupply fully the wants of the camp. And as the pay of ſoldiers of Indoſtan, and particularly the horſe, is very conſiderable, being from eight to twenty-five pounds a month, to every ſingle horſeman, they are enabled to give ſuch high prices for proviſions, that the countries round run all hazards for the proſpect of gain; and the fertility of the land itſelf, many parts of which produce two and even three crops of corn in one year, is another great ſource of this ready and plentiful ſupply to the armies; the magnitude of which would ſoon exhauſt the richeſt kingdoms in Europe. And to all theſe reſources may be added another, which ariſes in the frugality of the conſumers of horſe proviſions; for as all the horſe ſoldiers are not only obliged to provide their own horſes, but to maintain them alſo, they have been induced to make conſiderable ſavings, by ſubſtituting cheaper articles inſtead of hay and corn; and for this purpoſe they have diſcovered that the vetch, which is produced in amazing quantities in this eaſtern climate, where it is known by the name of gram, becomes excellent food for theſe beaſts, by being boiled to a certain degree of ſoftneſs; and that even the roots of graſs, when the verdure hath been exhauſted, contain a very conſiderable portion of nutriment; and theſe are commonly converted to food for their horſes, when that which is more natural is either ſcarce or dear. It is, no doubt, good policy to oblige theſe horſemen to feed their horſes at their own expence; but it is not clear that it is equally ſo to ſuffer them to be the proprietors of them, which may very probably have the effect of making them doubly careful how they incur thoſe dangers which will affect not only their perſons but their properties.

In the proſperous ſtate of this empire, cuſtom and neceſſity both conſpired to induce the emperors to ſpend a conſiderable part of their time in the field. The former had obtained from thoſe early ages when cities were leſs numerous, and when the undiſtinguiſhed property of the land, led the inhabitants of it to wander in ſearch of freſh paſtures for their herds and flocks, and unexhauſted ſoils for their cultivation; and the latter aroſe from the extent of territory, and the danger of permitting the governing nabobs of provinces to remain long enough unchecked by the preſence of the ſovereign, to forget the allegiance they owed to him, and eſtabliſh an authority which it would be extremely difficult to wreſt from them.

Hence the imperial camp, though it's movements were by no means rapid, frequently changed it's poſition: and though it ſeldom removed above eight or ten miles at a time, yet by degrees it paſſed through the whole empire; and not only awed the powerful governors and chiefs, but rendered them leſs conſequential in the eyes of thoſe ſubjects of the empire who were more immediately under their authority, and who, by being unaccuſtomed to the ſight of any ſuperior power, might be eaſily taught to believe that no ſuch exiſted.

And as theſe camps were not in general formed for the purpoſes of war, the diſcipline of them was by no means ſevere. The emperor, and the nabobs of the different provinces, carried with them alſo their amuſements; and not only the implements of thoſe of the field, ſuch as hawks, dogs, and leopards, trained to the chace, but thoſe which miniſter to the ſoft and luxurious pleaſures of a court. Nor was it uncommon to ſee waggons loaded with boats and barges; not merely for the purpoſe of tranſporting the prince and his nobles over ſuch rivers and lakes as might interrupt their courſe, but for their diverſion and amuſement on ſuch pieces of water as might thus fall in their way.

The women (for neither the ſovereign or his chiefs move without their harams) were ſometimes carried in palanquins; and ſometimes in thoſe little towers which are raiſed on the backs of elephants. Thoſe of the lower claſſes, and particularly female ſlaves and attendants, were uſually conveyed in thoſe baſkets or cradles which are ſlung acroſs the backs of camels, as common in other parts of Aſia; and, conformable to the general cuſtom in thoſe countries where the religion of Mahomet prevails, they were carefully guarded by eunuchs, and ſo concealed from view that it was impoſſible for the moſt curious eye to diſtinguiſh their features. Nor are they even ſubject to attempts of this ſort, as it would be deemed an unpardonable crime to look at the carriages in which the beauties who are devoted to the royal pleaſures are conveyed, and a groſs breach of decorum to caſt an eye on thoſe which contain the female treaſures of leſs diſtinguiſhed perſonages.

But the pomp and luxury of an Indian camp render it contemptible in the proſecution of actual war; the utmoſt ſkill of the moſt able leaders can hardly ſeparate ſuch of their followers as are fit for real ſervice, from the greater numbers who, dedicated to the unneceſſary purpoſes of ſhew and attendance, ſwell the liſts of the army, but make it unfit for action: thus, when ſuch an army is to receive the attack of diſciplined troops, it is found too unweildy to be managed, and too much clogged with the appendages of ſhew and idleneſs to be active; the inferiority of numbers is found to be an advantage; and when the ſmalleſt check occaſions the commencement of confuſion, the battle is irrecoverably loſt, the enormous and ungovernable multitude being cruſhed by their own weight.

Other reaſons concur to deprive ſuch vaſt armies of the power which is poſſeſſed by thoſe which are compoſed of fewer ſoldiers. The imperial camp, though ſupplied in the manner which we have already deſcribed, is by no means exempt from the dangers of famine; on the contrary, it is uſual, even in time of peace, to feel the calamities of ſcarcity, if the camp either continues too long in one ſituation, or changes it too ſuddenly: nor is it conſidered as any very extraordinary, or very deplorable event; the aſtoniſhment which it would excite in Europe, being removed by it's frequency in this country; and it's horrors loſt in the comparative ſmallneſs of the number of thoſe who ſuffer, among ſuch a multitude, and the indifference with which the Gentoos, of whom the greater part of theſe troops is compoſed, contemplate their own approaching diſſolutions, or behold thoſe of their moſt intimate friends and acquaintance.

The depth and difficulty of the roads, and the paſſage of frequent rivers, are circumſtances which contribute alſo to thin theſe enormous armies; enervated by their food and their cuſtoms, and relaxed by the warmth of the climate, they are unable to combat difficulties which would ſeem light to an European ſoldier, and inſtead of being able to carry their own baggage and ammunition, they frequently ſink under the weight of their arms; and the faſhion of their cloaths, as well as the materials of which they conſiſt, are calculated to contribute to their fatigue. In conveying their armies acroſs rivers, they uſe boats of wicker-work, covered with ſkins; which, though large and commodious enough for tranſporting them over calm and moderate ſtreams, become, from their lightneſs, extremely dangerous, when they are to navigate rivers which, after the rains, are grown impetuous by the acceſſion of additional waters; and are not only liable to be overſet, but to occaſion the ſeparation of the army, by being driven down the current with ſuch violence as their fabrick is little calculated to withſtand.

And however formidable ſome of their warlike princes appear in the page of hiſtory, it is certain the troops of Indoſtan make but a deſpicable figure, when they are oppoſed to thoſe of European powers: their ſoldiers, tired with the lighteſt duty of the day, retire to reſt at night, immediately after having fed to ſatiety on their common and almoſt only food; and too often add to the ſomnolency which a loaded ſtomach generally occaſions, by ſuch doſes of opium as would lull an European to eternal reſt: in this ſituation, they are frequently ſurprized by the vigilant warriors of more northern climes, and fall eaſy ſacrifices to a pertinacious adherence to the cuſtoms of their anceſtors, and a contempt or diſregard of that order and diſcipline which can alone procure their ſafety.

Nor is the uſe of opium confined to the purpoſe of procuring ſleep only; this drug is frequently taken in large quantities, to inſpire that vigour of reſolution with which nature has not furniſhed, in any conſiderable proportion, the inhabitants of theſe climates: but the ſpirit it produces is a ſpecies of temporary madneſs, like that produced by the intemperate uſe of wine, or ſtrong liquors; and though it may animate the mind with momentary ſenſations of courage, and induce them to ruſh deſperately into immediate danger, yet the effect of it's operation is of ſo ſhort a continuance, that unleſs it be ſpeedily and frequently repeated, the commotion it has raiſed in the animal ſpirits ſoon ſubſides, and the body, like that of a man juſt recovering from a fit of drunkenneſs, feels itſelf weak, diſordered, and exhauſted.

Another reaſon why the armies of theſe Aſiatics are in moſt caſes inferior to thoſe of the powers of Europe, is the expoſure of their commanders and chiefs, mounted on elephants; a ſituation in which they are ſo conſpicuous, that they are diſtinguiſhed marks for even the cannon of an enemy, which may be eaſily brought to bear on an object of ſuch magnitude: and if the chief falls, diſorder inſtantly prevails among his troops, nor can the utmoſt efforts of the ſurviving officers reduce them again to any order, or induce them to purſue a perhaps already half-won victory. And thus is the poſt of honour, in theſe armies, indeed the poſt of danger; which theſe leaders, however, frequently endeavour to obviate, by providing ſeveral perſons dreſſed and equipped in exactly the ſame way; many of whom may poſſibly meet death from thoſe circumſtances, whilſt the real commander eſcapes by this obvious and happy expedient.

Their artillery, too, are ill-calculated for field ſervice: ſome of them are of ſuch an immenſe ſize, that it is ſcarce poſſible to move them without vaſt teams of oxen; and if a ſhot from the lighter cannon of the Europeans happens to fall among theſe beaſts, they become immediately ungovernable; and, inſtead of advancing to the fight, fall back upon the troops to which they belong, and occaſion irretrievable confuſion; whilſt the ſmaller pieces of the northern powers are eaſily tranſported, from place to place, and capable of being applied to every emergency that may ariſe.

The revenues of the Emperor of Indoſtan, aroſe from the fruits of the ſoil, the impoſts or cuſtoms on merchandize, and various commodities exported and imported; the eſtates and effects of ſuch chiefs as either die without iſſue, or have been ſuppoſed guilty of peculation; the vaſt preſents which prepare the way for all favour at an eaſtern court; and the produce of the diamond mines, which are the ſole and excluſive property of the crown. And to theſe reſources might be added the confiſcation of the effects of rebellious ſubjects; which, in this country, amounted to no inconſiderable ſum. And theſe ſeveral channels poured their ſtreams at firſt into the treaſury of the nabob, or governor of the province, by whom they were tranſmitted to the royal coffers; and ſo immenſe was once the riches of this empire, that the annual revenue of the ſovereign was calculated at a ſum very little ſhort of fifty millions ſterling, being equal in amount to the income of any three of the richeſt crowned heads of Europe: nor were the people oppreſſed by theſe immenſe contributions till the invaſion of Nadir Shah drained the empire of ſuch enormous ſums, and interrupted the courſe of it's trade, commerce, and manufactures, ſo that they have continued to decline from that event to the preſent hour.

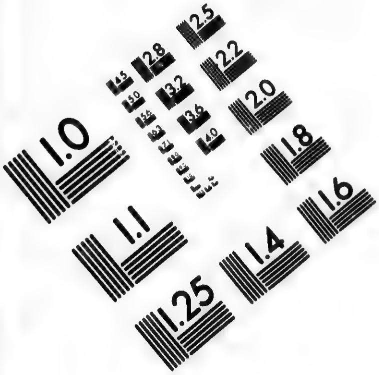
We have already obſerved, that the principal manufactures of Indoſtan are ſilks, muſlins, and calicoes, in an almoſt infinite variety of different fabrics. From hence are alſo exported diamonds, and ſeveral other kinds of precious ſtones; great variety of drugs, beſides cardamons, aſſafœtida, opium, and caſſia; an immenſe quantity of ſaltpetre, and many other articles of leſs conſequence. From Europe are imported broad cloth, lead, flints and cutlery wares, wrought plate, watches, and looking-glaſſes; with other goods of inferior value, for the uſe of the natives. The factories and ſettlements of the European powers are ſupplied by their reſpective nations with liquors, materials for cloathing, and other commodities calculated for the conſumption of the ſettlers from each particular country.

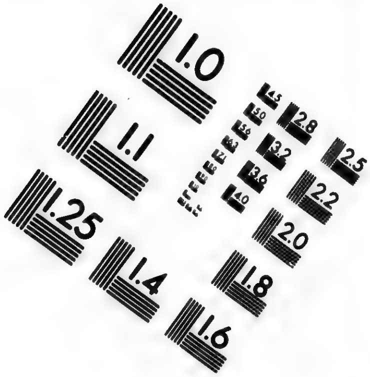
It had long been a ſubject of diſpute, whether the trade from Great Britain to this empire was or was not attended with real advantage to the former; and this doubt aroſe from the vaſt quantities of bullion which were annually exported to purchaſe the commodities of the eaſt, and the difficulty of aſcertaining the proportion of theſe commodities which found vent in the foreign markets of Europe, and returned caſh or merchandize equally valuable to Great Britain: but this queſtion ſeems to be in ſome meaſure determined by the territorial acquiſitions of the Eaſt India Company in the kingdom of Bengal, and the receipt of a very conſiderable revenue ariſing from theſe newly-gained poſſeſſions, which being inveſted in goods there for the Company's account, renders it leſs neceſſary to make a conſiderable exportation of gold and ſilver.

Nor is the trade of Indoſtan confined to that which is carried on with the European powers; it is equally conſiderable with Perſia and Turkey, both which countries take off large quantities of the manufactures and productions of this empire, giving in return ſome pearls and carpets, but chiefly the precious metals: and this is one ſource of that wealth which, from the conſtant drains of the laſt forty years, would almoſt appear to be inexhauſtible. But theſe branches of commerce are now chiefly got into European hands, who have uſurped powers, which appear in a great variety of inſtances to be wholly incompatible with juſtice or right; the bounds of both which, we fear, have been too much treſpaſſed by our conduct in this unhappy country, the particulars of which will appear more fully hereafter.

It may not be improper in this place to remark, that though in the conſtruction of their trading ſhips they endeavour to imitate thoſe of Europe, yet they are, in all reſpects, very inferior to them, and their ſeamen little to be depended on, either for ſkill or reſolution; ſo that ſuch natives as are ſtill permitted to carry on the traffic of merchandize, generally chuſe rather to entruſt their properties in European bottoms, than in thoſe of their own building and navigating: and this conſtitutes a very advantageous branch of trade in favour of thoſe European powers who have ſhips and veſſels to ſail from one port to another, throughout the very extenſive coaſts of this empire.

Here are, indeed, ſome boats of peculiar conſtruction, which are adapted to theſe ſhores, on which a very conſiderable ſurf generally falls, and endangers the overſetting boats of ordinary make; theſe are called muſſoulas, which are compoſed of very thin planks, ſewed together with ſmall cordage made from the huſk or exterior covering of the cocoanut; they are flat-bottomed, and their ſides riſe four or five feet out of the water; and as they are not ſubject to ſplit, their ſlight materials yielding to the blow if they happen to ſtrike, they are preferred to European boats, for the purpoſes of landing paſſengers, and ſuch goods as are liable to receive injury by being wetted; ſuch as incur no riſque of this kind, are frequently carried to and from ſhips on catamarans, which are only a few light logs of wood tied together; and on theſe temporary veſſels they embark heavy goods, and ſail along the coaſts from port to port, with leſs danger than





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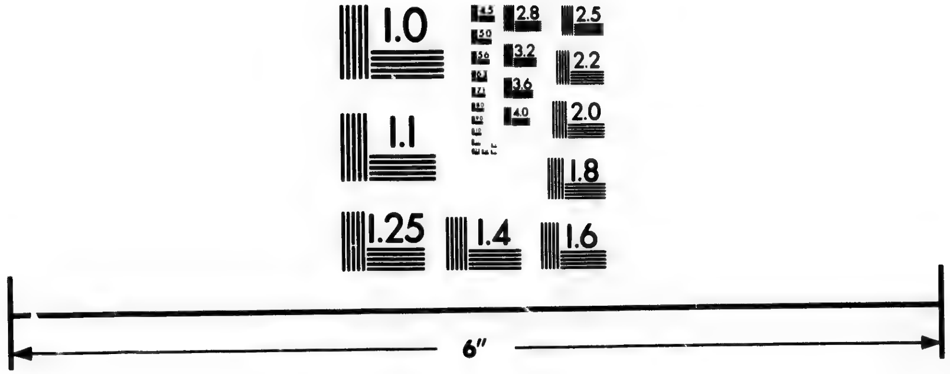

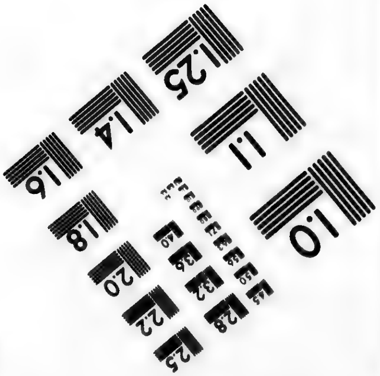

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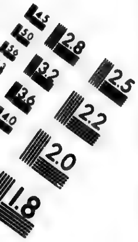
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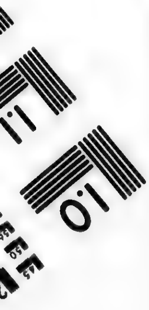
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in any other mode of navigation. Theſe log-boats are alſo univerſally uſed by the fiſhermen, who venture to ſea upon them without the ſmalleſt apprehenſions.

We ſhould now proceed to ſpeak of the European ſettlements, poſſeſſions, and factories in this empire, and of it's preſent ſtate in all reſpects; but we ſhall conclude our general account of this country and it's inhabitants, with a ſhort ſketch of thoſe particular laws of the Gentoos, to which they pay obedience by general conſent, though they are alſo reſponſible to thoſe univerſal laws of the empire which have been impoſed by their Mahometan conquerors.

Of theſe Gentoo laws, which are alſo called the ordinations of the Pundits, a tranſlation from the Perſian hath been lately publiſhed, inſcribed to Warren Haſtings, Eſq. governor-general at Bengal, by Nathaniel Braſſey Halhed; and by a preliminary diſcourſe prefixed to this code it appears, that Mr. Haſtings invited a number of Brahmins learned in the Shaſter, to aſſemble at Fort William in Calcutta, the capital of Bengal and Bahar, and to bring with them all ſuch authentic books, ancient and modern, as contained any part of the original text, from whence this code was formed and tranſlated from the Hindoo language, into the Perſian, by interpreters well acquainted with both; a work which commenced in May 1773, and was finiſhed in February 1775. The names of the Brahmins who compiled it are alſo prefixed, and a Gloſſary of ſuch Schanſcrit, Perſian, and Bengal words, as occur in the courſe of it; together with a liſt of the books from whence this code was compiled, ranked in order of dates.

This code of laws, or ordinances, is divided into twenty-one chapters, the titles and ſubdiviſions of which we ſhall offer to our readers, with ſome extracts from different parts of them, and ſome general obſervations upon the whole.

CHAP. 1. Of lending and borrowing—of intereſt—of pledges—of ſecurities—of diſcharging debts to whomſoever due—of the method of recovering debts.

CHAP. 2. Of the diviſion of inheritable property—of inheritance from a father, a grandfather, a great grandfather, and ſuch kind of relations—of dividing the property of a Berhemcharry, or one who has ſtudied divinity twelve years; a Sinaſſee, or Brahmin under vows of pilgrimage; and a Bamperuſt, or Hermit—of a woman's property—of the inheritance of a woman's property—of perſons incapable of inheritance—of property liable to diviſion—of dividing property earned by the profeſſion of any art or ſcience—of dividing property earned by a man's ſons—of poſſeſſions indiviſible—of a father's dividing among his ſons the property earned by himſelf—of a father's dividing among his ſons the property left by his father and grandfather—of ſons dividing the property left by their father—of dividing the joint ſtock of perſons who agree to live together after original diſperſion and ſeparation of the family—of a partner's receiving his ſhare of the joint-ſtock after a long ſpace of time hath elapſed—alſo, of the inheritance of the ſons of a woman of the Sudder, caſt by two different huſbands; and alſo of adopted ſons—of dividing concealed effects, and of rectifying unequal diviſions—and of the modes of ſettling the diſputed ſhares of partners—of acquiring right of poſſeſſion in the property of another by uſufruct.

CHAP. 3. Of the forms of adminiſtering juſtice—of appointing a vakeel or attorney

—of not apprehending an accuſed party—of giving an immediate anſwer to a complaint —of plea and anſwer—of two ſorts of anſwers, proper and improper—of evidence—of proper and improper evidence—of the modes of examining witneſſes—of appointing arbitrators more than once, and of the mode of drawing up the ſtatement of a cauſe —of giving preference to a claim.

Chap. 4. Of truſt or depoſit.

Chap. 5. Of ſelling a ſtranger's property.

Chap. 6. Of ſhares—of ſhares of trade in partnerſhip—of ſhares of artificers.

Chap. 7. Of gifts.

Chap. 8. Of ſervitude—of appellations of apprentices, ſervants, ſlayers, &c.—of the modes of enfranchiſing ſlaves—of ſuch as are ſlaves, and of ſuch as are not ſlaves.

Chap. 9. Of wages—of the wages of ſervants—of the wages of dancing women or proſtitutes.

Chap 10. Of rent and hire.

Chap. 11. Of purchaſe and ſale—of the vendors not delivering up to the purchaſer the commodity ſold, and of the magiſtrates cauſing him to deliver it—of returning or not returning articles purchaſed.

Chap. 12. Of boundaries and limits.

Chap. 13. Of ſhares in the cultivation of lands.

Chap. 14. Of cities and towns—and of the fines for damaging a crop.

Chap. 15. Of ſcandalous and bitter expreſſions—of the denomination of the crime —of the puniſhment.

Chap. 16. Of aſſault—of aſſault and of preparation to aſſault—of caſes where no fine is taken—of the fines for the death of animals.

Chap. 17. Of theft—of theft open and concealed—of the fines for open theft—of the fines for concealed theft—of apprehending thieves—of thoſe perſons who are to be conſidered as thieves—of the chokeydars (a watchman, guard, or toll-gatherer) being anſwerable for ſtolen goods.

Chap. 18. Of violence.

Chap. 19. Of adultery—of the ſeveral ſpecies of adultery—of the fines for the ſeveral ſpecies of adultery—of the fines for adultery—of adultery with an unmarried girl—of committing acts of indecency with an unmarried girl—of ſtealing away an unmarried girl—of adultery with a woman of bad character, or a common proſtitute—of beſtiality.

Chap. 20. Of what concerns women.

Chap. 21. Of ſundry articles—of gaming—of finding any thing that was loſt—of the fines for cutting trees—of the tax upon buying and ſelling goods—of the quarrels between a father and ſon—of ſerving unclean victuals—of the puniſhment to be inflicted on a Sudder (the fourth or loweſt original tribe of Gentoos) for reading the Bedas—of the properties of puniſhment—of adoption—of ſundries.

Chap. 1. 'Of lending and borrowing.' Men are permitted to lend money, but they ſhould not lend to women, children, or ſervants; and whenever they lend, it ſhall be upon the credit of a pledge, a ſecurity, a bond, or witneſſes; which ever of the four is moſt to their ſatisfaction, and not otherwiſe. The pledge and ſecurity are to anſwer the payment of the debt; the bond and witneſſes to prove it's validity.

'Of intereſt.' If a loan be granted upon a pledge to a man of the Brahmin caſt, the monthly intereſt ſhall be one part in eighty, upon the principal: at this rate, if the principal be eighty rupees, the intereſt ſhall be one rupee per month.

If a loan be granted upon ſecurity to a Brahmin, firſt one part in eighty upon the principal is allowed; that is to ſay, one rupee and alſo one eighth of one eightieth of the principal, which, upon eighty rupees, amounts to two annas; theſe two ſums are to be added together for the monthly intereſt: ſo that, upon a principal debt of eighty rupees, the whole intereſt, at this rate, is two rupees two annas per month.

If a loan be granted to a Brahmin without pledge or ſecurity, the monthly intereſt ſhall be two per cent.

If a loan be granted to a man of the Chehteree caſt, (the ſecond original Gentoo tribe) in that caſe, where a Brahmin pays intereſt one rupee, the Chehteree ſhall pay one rupee, eight annas; where the Brahmin is charged one rupee two annas, his intereſt ſhall be one rupee eleven annas; and in the place of two rupees, the Chehteree ſhall give three.

If a loan be granted to a man of the Bice caſt, (the third original Gentoo tribe) he ſhall be charged double the intereſt of a Brahmin.

If a loan be granted to a man of the Sudder caſt, (the fourth, or loweſt original tribe of Gentoos) in that caſe, where the Brahmin pays intereſt one rupee, the Sudder ſhall pay two rupees eight annas; in the place of one rupee two annas, he ſhall give two rupees thirteen annas; and inſtead of two rupees, he ſhall be charged five.

It is allowed the tribe of Bice to charge intereſt at the rates herein already ſpecified, in times either of public calamity, or of public proſperity.

Alſo it is allowed the Brahmin, the Chehteree, and the Sudder, in times of calamity, to demand the above intereſt; but in times of proſperity, it is criminal in the Brahmin, the Chehteree, and the Sudder, to charge intereſt at theſe rates.

'Of the methods of recovering debts.' If a creditor on the day appointed demands his money of the debtor, who refuſes to diſcharge the debt; firſt he ſhall ſpeak to the friends and relations of the debtor, and procure them to demand payment; next he ſhall go in perſon, and importune for his money, and ſtay ſome time at the debtor's houſe, but without eating or drinking; if theſe means fail, he ſhall carry the debtor home with him, and having ſeated him before men of character and reputation, ſhall there detain him. If even this method ſhould not ſucceed, he ſhall endeavour, by feigned pretences, to get hold of ſome of his goods, or if any pledge was depoſited with him on lending the money, he ſhall carry the goods ſo pledged to the magiſtrate, who ſhall cauſe the depoſit to be ſold, and pay the creditor his debt with intereſt, from the amount of the ſale; if he cannot by evaſive means deſtrain the debtor's goods, and alſo, if no pledge be in his poſſeſſion, he ſhall then ſeize and confine the debtor's wife, children, cattle, buffaloes, horſes, and ſuch kind of uſeful animals; alſo his pots, cloaths, mats, and furniture; and ſeating himſelf at the debtor's door, ſhall there receive his money: if even theſe methods prove unſucceſsful, he ſhall ſeize and bind the debtor's perſon, and procure, by forcible means, a diſcharge of the debt.

If men of very low caſts, Coolies, (who are common porters or carriers of burdens) or handicraft-men, owe money, they ſhall be ſeized, detained, and compelled to pay.

If a man lends money to a magiſtrate, to his own maſter, or to a Brahmin, he ſhall not be rude or uncivil in procuring payment.

If a man hath lent money to one of the ſame family, or to a man of bad principles, he ſhall by evaſive pretences get hold of ſome of the debtor's goods, and by that means procure payment.

If a man of the tribe of Arzal (an inferior tribe of the Hindoos) be unable to pay his debts, he ſhall be obliged to work out payment by daily labour.

If a Brahmin be unable to pay his debts, the magiſtrates ſhall appoint him to diſcharge them by little and little, according to his means.

If a debtor and creditor are both of the Brahmin caſt, the one ſhall not oblige the other to work out a debt by day-labour.

If a man of the Chehteree, Sudder, or Bice caſt, is too poor to pay his debts, the creditor may oblige him to work out the amount in any buſineſs of which the debtor is capable; that is to ſay, the higher caſt may exact this method of payment from one inferior to itſelf, and caſts of equal rank may thus mutually treat each other; but a low caſt cannot force the ſuperior to compound debts by labour, but ſhall be paid by inſtalments, on a debtor's inability to diſcharge the whole debt at once.

If a creditor, without previous demand, ſeizes his debtor by force, and obliges him to work at a buſineſs of which he is not capable, the magiſtrate ſhall fine the creditor, and diſmiſs the debtor with the debt unpaid.

If a man diſcharges not a debt in fifty months from the time of borrowing, ſo that the intereſt of Chickerberdehee (compound intereſt) takes place, he ſhall ſettle the mode to his own ſatisfaction, and pay the creditor his money.

If a man who hath long ſince depoſited a pledge in another's hands, ſhould abſcond or die, the creditor, in preſence of the debtor's friends, ſhall produce the pledge, and aſcertain it's value: after that he ſhall keep it by him ten days; and if within that ſpace the debtor's next heir does not come in and ſatisfy his claim, he ſhall ſell the article pledged, and take his own money, with intereſt, from the amount: if there be any remainder, the creditor is not to keep it.

If a man acknowledges himſelf indebted to another, and yet refuſes to pay, the creditor ſhall uſe the means above ſpecified to recover his money, without hindrance or moleſtation from the magiſtrate: if the debtor ſhould lodge a complaint, the judge ſhall fine him, and cauſe the creditor to be paid.

If a man owing another any money ſhould flatly deny the debt when payment is demanded, the creditor ſhall not have power to take him into his own cuſtody, but ſhall cauſe him to appear before a magiſtrate; and there, upon indiſputable proof of the debt, ſhall receive his claim. But if the creditor be deſirous to attach, and confine his debtor without knowledge of the judge, in this caſe he ſhall be fined.

If a man hath lent ſome Aſhrufies, (the moſt valuable gold coin) and the borrower acknowledges to have received ſome rupees, but a leſs ſum than the creditor pretends; alſo, if the lender demands intereſt upon his loan, and the borrower aſſerts to have diſcharged the intereſt already; or if the creditor affirms to have lent the money upon mere good faith, and the debtor ſays that he depoſited a pledge for the loan; upon a diſpute of this kind, the creditor ſhall by no means arreſt the debtor's body without knowledge of the magiſtrate. Should he offend this law, he ſhall be fined.

If a very rich man, of weak underſtanding, and of a very mean tribe, from a principle of fraud and obſtinacy refuſes to pay his debts, the magiſtrate ſhall oblige him to diſcharge the money claimed, and fine him double the ſum.

If a man owes money to ſeveral creditors, he ſhall firſt diſcharge that debt which was firſt contracted, and ſo in order.

If a very rich man, of an excellent education, and of a ſuperior caſt, from a principle of fraud and obſtinacy, refuſes to pay his debts, and the creditor commences a ſuit againſt him; the magiſtrate ſhall cauſe the money in diſpute to be paid, and ſhall fine the debtor one-twentieth of the ſum recovered.

If a debtor and creditor are of equal caſts, and on the debtor's refuſal to pay his debts the creditor ſhould commence a ſuit, the magiſtrate ſhall cauſe the money in diſpute to be paid, and ſhall alſo fine the debtor one-tenth of the ſum recovered.

If a man hath borrowed money of ſeveral people in one day, and the regular order of borrowing cannot be aſcertained, the creditors ſhall all be paid in equal ſhares.

When a creditor procures payment of his money by application to a magiſtrate, he ſhall give him one-twentieth of the ſum recovered for his interpoſition.

When a debtor diſcharges his debts by inſtalments, he ſhall duly note upon the back of the bond the reſpective ſums ſo paid off: the creditor alſo ſhall give a ſeparate receipt for each payment. If the debtor omits this precaution, and the creditor alſo has not given a receipt for any particular payment, the ſum ſo omitted ſhall not enter into the account.

'Of evidence.' Whoever has ſeen a tranſaction with his own eyes, or has heard it with his own ears, ſuch a perſon is a witneſs.

When a plaintiff or defendant has not applied to a witneſs who is conſcious of any tranſaction, deſiring him to appear as a witneſs in their cauſe; if the magiſtrate or arbitrator ſummon ſuch witneſs, and queſtion him as to the circumſtances of the tranſaction, ſuch part of his evidence as relates to what he has ſeen with his own eyes, and heard with his own ears, is approved.

When a perſon, being witneſs of any tranſaction, hath explained the circumſtances of that tranſaction to another perſon, the plaintiff or defendant may conſtitute ſuch perſon as a witneſs, to teſtify whatever was explained to him by the other. Such perſon is called a ſecondary witneſs, and the evidence delivered by ſuch ſecondary witneſs is approved.

In a ſuit concerning limits and boundaries, whoever is acquainted with the true ſtate of thoſe limits and boundaries, without being appointed witneſs in the cauſe, may deliver in his evidence.

If a plaintiff or defendant ſecretly hides a perſon where he may overhear the diſcourſe, and then aſks a witneſs the true circumſtances of the caſe; and that perſon, with his own ears, hears the relation of the witneſs, ſuch perſon is called a hidden witneſs, and the evidence of a hidden witneſs is true.

He who is a witneſs ſhall keep by him a written ſtatement of every tranſaction in which he is a witneſs, that even after a conſiderable ſpace of time he may be enabled to recollect it.

A witneſs, a borrower, or a principal in any other affair, ſhall write with his own hand an account of every affair ſo concerning him: if he does not know how to write himſelf, he ſhall cauſe it to be written by another.

'Of the fines for the death of animals.' If a man deprives of life a goat, or a horſe, or a camel, the magiſtrate ſhall cut off one hand and one foot from him. If a man cauſes the teſticles to be cut from any animal, as a bull, or a horſe, or a goat, or any ſuch kind of animal, the magiſtrate ſhall fine him fifty puns of cowries. If a man kills a bird of ſmall value, the magiſtrate ſhall fine him three puns of cowries; if it be ſomewhat more valuable, he ſhall fine him twelve puns of cowries; and if it be an exceeding fine bird, the magiſtrate ſhall fine him fifty puns of cowries. A pun of cowries is twenty gundaes; each gundae is four cowries.

If a man kills a fiſh, the magiſtrate ſhall fine him ten puns of cowries.

If a man kills an inſect, the magiſtrate ſhall fine him one pun of cowries.

Of wild and ſylvan animals, ſuch as ſtags, ſheep, tygers, bears, and ſuch kind of animals, if a man kills one of the leaſt valuable, the magiſtrate ſhall fine him three puns of cowries; if it be ſomething better, he ſhall take twelve puns of cowries; if it be one of the moſt valuable of theſe animals, in that caſe the magiſtrate ſhall fine him fifty puns of cowries.

If a man kills a ſerpent, or a cat, or a weaſel, or a dog, or a boar, if it be not one of the moſt valuable, the magiſtrate ſhall fine him three puns of cowries; if it be of the beſt ſpecies, he ſhall fine him twelve puns of cowries.

If a man employs in ploughing, or any other work, a cow big with calf, or the bull called Ocherg, or the bull called Beejeſhukta, (a public or common bull) or a very aged and infirm cow, (of which ſeveral cattle an account is written in the chapter of cities and towns) the magiſtrate ſhall fine him fifty puns of cowries; and if he deprives any ſuch of life, he ſhall fine him one thouſand puns of cowries.

Whoever gains his ſubſiſtence by killing animals, and ſelling their fleſh, ſkins, and bones; if ſuch perſon kills theſe animals, the magiſtrate ſhall not fine him; and, excluſive of ſuch perſon, if any other man kills any animals, the magiſtrate ſhall take from him a fine after the rate above mentioned.

If a man kills a he-goat, or a ſheep, or a buffalo, or any other animal of this kind, for a ſacrifice to Dewtah, (the Deity) he ſhall not be amenable.

If a man ſells the fleſh of dogs or jackalls, calling it the fleſh of goats or ſtags, the magiſtrate ſhall fine him one hundred puns of cowries: if he is conſtantly guilty of this practice, the magiſtrate ſhall cut off his hand and his noſe, and break his teeth, and fine him one thouſand puns of cowries.

If the driver, at the time of driving the hackeries, (Indian carriages) ſhould ſay, ‘ Let ‘ all the people keep on one ſide, this is the road for the hackeries;’ upon this warning given by the driver, if any perſon ſhould fail to go on that ſide, and by falling under the hackery, ſhould loſe his life, in that caſe it is no fault of the driver: but if the hackery-driver neglects to give warning, and any perſon ſhould be killed by falling under the hackery, in that caſe, upon the man's death, the driver ſhall ſuffer the ſame puniſhment as a thief. If a cow, or an aſs, or a camel, or a horſe, or a buffalo, or any ſuch kind of animal, ſhould be killed by falling under a hackery, the magiſtrate ſhall take half the fine, according to the rates of fines for killing ſuch animals herein above ſpecified. If the foal of an elephant, or of a horſe, or of a camel, or of any ſuch kind of animal, be killed, the magiſtrate ſhall take a fine of two hundred puns of cowries. If a fine fawn, or a bird, ſhould be killed, he ſhall take a fine of fifty puns of cowries; and if an aſs, or a goat, or a ſheep, ſhould be killed, he ſhall fine him five maſhehs of ſilver (one-tenth of a ſilver rupee;) and if a dog, or a weaſel, be killed, he ſhall fine him one maſheh of ſilver.

If the owner of a hackery hires an incapable driver, who is not well experienced in his buſineſs, by whoſe want of ſkill any animal, either man, or beaſt, or bird, ſhould loſe it's life, the magiſtrate ſhall fine the owner of the hackery two hundred puns of cowries.

If any of theſe kinds of animals above mentioned ſhould be killed, the magiſtrate ſhall cauſe the perſon who killed them to give an animal of the ſame kind to the owner of the animal deſtroyed, and ſhall take a fine according to the rate already above ſpecified.

‘ Of the puniſhment to be inflicted on a Sudder for reading the Bedas.’ If a man of the Sudder reads the Bedas of the Shaſter, or the Pooran, (one of the Gentoo ſcriptures upon hiſtory) to a Brahmin, a Chehteree, or a Bice, then the magiſtrate ſhall heat ſome bitter oil, and pour it into the aforeſaid Sudder's mouth; and if a Sudder liſtens to the Bedas of the Shaſter, then the oil, heated as before, ſhall be poured into his ears, and Arzeez (tin) and wax ſhall be melted together, and the orifice of his ears ſhall be ſtopped up therewith. This ordination ſerves alſo for the Argal tribe (an inferior tribe of the Gentoos.)

If a Sudder gets by heart the Bedas of the Shaſter, the magiſtrate ſhall put him to death.

If a Sudder aſſumes the Brahminical thread, the magiſtrate ſhall fine him eight hundred puns of cowries.

If a Sudder always performs worſhip, and the Jugg, (a religious ceremony) the magiſtrate ſhall put him to death, or fine him two hundred aſhrufies.

If a Sudder gives much and frequent moleſtation to a Brahmin, the magiſtrate ſhall put him to death.

If a Sudder aſſumes the cuſtoms and appearances of a Chehteree, and paſſes his time as ſuch, the magiſtrate ſhall confiſcate all his effects, and baniſh him the kingdom; and if, aſſuming the conſecrated thread of a Brahmin, he paſſes his time as ſuch, he ſhall fine him eight hundred puns of cowries.

‘ Of the properties of puniſhment and of puniſhing.’ Puniſhment is the magiſtrate; puniſhment is the inſpirer of terror; puniſhment is the nouriſher of the ſubjects; puniſhment is the defender from calamity; puniſhment is the guardian of thoſe that ſleep; puniſhment, with a black aſpect, and a red eye, terrifies the guilty. If the magiſtrate inflicts puniſhment according to the Shaſter, then puniſhment produces ſuch conſequences as have been already ſpecified in the kingdom of that magiſtrate.

He who is of a good character, and a man of veracity, and who forms his actions according to the ordinations of the Shaſter, and who retains learned Pundits about him, and he himſelf alſo is a man of ſcience, and not avaricious, ſuch perſon is worthy to be a magiſtrate, and to have the power of inflicting puniſhment.

He who is not aſſiſted by learned Pundits, and who is avaricious, and who is not a man of ſcience, and who pays no regard to the Shaſter, and who doth not practiſe what he hath read, and who doth not ſpeak the truth, and is not of a good character, ſuch perſon is not worthy to be a magiſtrate, and to have the power of inflicting puniſhment.

If a magiſtrate doth not inflict puniſhment according to the Shaſter, his ſubjects, his kingdom, his poſſeſſions, and the children of his relations, become miſerable and contemptible.

If a magiſtrate inflicts puniſhment upon the guilty, and honourably treats the innocent, ſuch a man has all the requiſites for magiſtracy, is always ſucceſsful, enjoys a good character, and in the next world goes to Paradiſe.

'Of ſundries.' If a man keeping any ſuch ſpecies of animals as have teeth and horns, and being able to reſtrain and confine the ſtrength of any ſuch animal, neglects to ſecure him in that ſituation; if the aforeſaid animal, with his horns, ſhould hurt any perſon, or bite him with his teeth, then the magiſtrate ſhall fine the owner thereof two hundred and fifty puns of cowries: but if that perſon has not ſtrength or ability to reſtrain the aforeſaid animal, and any perſon ſhould be hurt thereby, the owner of the animal ſhall not be blamed.

If a man keeps a cow, or a buffalo, or a horſe, or an elephant, or a camel, or a wolf, or a dog, and the animal of any of theſe kinds ſhould ſtand in the way, and a perſon paſſing by upon the road, ſhould deſire the owner of the animal to keep it on one ſide, then ſuppoſing the owner to have ability to keep the animal on one ſide, upon his neglecting ſo to do, if the animal ſhould by any means hurt the paſſenger, the magiſtrate ſhall fine the owner thereof five hundred puns of cowries.

If a man exacts labour from a bullock that is hungry, or thirſty, or fatigued, or obliges him to labour out of ſeaſon, the magiſtrate ſhall fine him two hundred and fifty puns of cowries.

If any man, by giving greater wages than the cuſtom of the country requires, entertains a ſervant, ſo that all other perſons, by giving ſuch great wages are put to great inconvenience; or if, when the magiſtrate hath fixed the price of any article, he buys or ſells ſuch article at a higher or lower rate; or if, by any cozenage and deceit, he ſells an article of low value for too great a price; or by cozenage and deceit purchaſes a valuable commodity at too low a rate; the magiſtrate ſhall fine him one thouſand puns of cowries.

If a man, without an order of the magiſtrate, ſells an elephant that is fit for buſineſs, or a horſe that is fit for buſineſs, or a camel that is fit for buſineſs, or any valuable jewels; or if a man ſells any article which the magiſtrate hath forbidden to be ſold, the magiſtrate ſhall fine him the price of the article ſold.

If a man uſes any ſevere expreſſion againſt the perſon who hath taught him the Goiteree, (a Gentoo incantation;) or if a pupil does not obſerve the commands of his ſpiritual guide, or is prepared to aſſault the wife of his elder brother; or if a man having been intruſted to carry any article from one perſon to another, doth not deliver it accordingly; or if a man hath opened the lock of any perſon's houſe, or if a man hath a malevolent diſpoſition towards a ſtranger, the magiſtrate ſhall fine the offender, in any of theſe caſes, fifty puns of cowries.

If a man who hath received any moleſtation from a thief, or any other ill-diſpoſed perſon, ſhould ſay to another, 'I receive ſuch moleſtation from a thief, or from ſuch other 'ill-diſpoſed perſon, come you and free me from him;' then, if that perſon, having ſufficient ability for the purpoſe, doth not aſſiſt, or ſpeak for the other, the magiſtrate ſhall fine him one hundred puns of cowries.

If a man who hath not been moleſted by a thief, or any other perſon, ſhould ſay, 'I 'am moleſted by a thief, or by ſuch other ill-diſpoſed perſon, I entreat the people to come 'to my aſſiſtance;' in that caſe, the magiſtrate ſhall fine him one hundred puns of cowries.

When a Sudder, or Sinaſſee, (a Brahmin under vows of pilgrimage) is performing a Seràdeh, (a feaſt in honour of the dead) or a worſhip to Dewtah, (that Deity to whom prayers are to be offered;) if, upon an invitation from ſuch men, a Brahmin ſhould eat or drink there; or if a man takes an oath which does not belong to him to take; or if a man ſhould perform any act which he is not permitted by the Shaſter to perform; or if a man hath adminiſtered any ſuch kind of philter, ſo that there is no fruit produced by the trees, or cauſes a cow to take ſuch a medicine as that ſhe brings forth no calf; or if a man, having concealed any partnerſhip property, converts it to his own uſe; or if a man of the Arza[illegible] w caſt, intentionally ſtrikes with his hand a Brahmin, a Chehteree, or any othe[illegible] ſuperior caſt, the magiſtrate ſhall fine the offender, in any of theſe caſes, one hundred puns of cowries.

If a father forſakes a ſon who has no ſtain upon his character, ſuch as the loſs of caſt, and ſuch other diſgraceful circumſtances; or if a ſon of his own accord forſakes his father, who has no ſtain upon his character; or if a friend forſakes his friend, who is without blemiſh; or if a brother forſakes a brother, without diſcovery of any fault in him; or if a huſband forſakes his wife, without fault in her; then, in any of theſe caſes, if both the parties are unfit for buſineſs, and have no remedy but that of ſeparation, the magiſtrate ſhall fine the forſaking party one hundred puns of cowries. If, without any reaſon but merely their own choice, the one forſakes the other, the magiſtrate ſhall fine him two hundred puns of cowries. If of the two parties one is fit for buſineſs and the other unfit; then if the unfit perſon of his own choice quits the other, the magiſtrate ſhall fine him ſix hundred puns of cowries.

If one perſon be going on a road, and another be coming on it, then whomſoever the ordinations of the Shaſter require to give up the way to the other, that perſon ſhall give way accordingly. The diſtinctions of giving way are as follow: If one man is blind, and the other hath his ſight, the latter ſhall give way to the blind. If one perſon be deaf, and the other hath his perfect hearing, the latter ſhall give way to the deaf. A man ſhall give way to a woman; and a man empty-handed ſhall give way to a man with a burden. The ſubject ſhall give way to the magiſtrate, the pupil to the ſpiritual guide; and ſo always an inferior perſon ſhall give way to a ſuperior, an inferior caſt to a ſuperior, and an inferior degree of knowledge to a ſuperior degree. A man in health ſhall give way to a ſick perſon, and all perſons ſhall give way to a Brahmin. If any perſon doth not give way according to this rule, the magiſtrate ſhall fine him twenty puns of cowries.

If a man doth not give a carpet to ſit on to ſuch perſon as he ought to preſent with ſuch a ſeat, or doth not treat with proper veneration a perſon to whom veneration is due; or, who neglecting a faultleſs Brahmin in his neighbourhood, invites a Brahmin from a conſiderable diſtance; or, who having invited any perſon, doth not offer him any thing to eat; or, who having accepted an invitation, doth not go to the houſe whither he was invited accordingly; the magiſtrate ſhall fine the offender, in ſuch caſes, one maſheh (a ſmall piece of gold.)

If a man, having accepted another's invitation, doth not eat at his houſe, then he ſhall be obliged to make good all the expence that was incurred in conſequence of the invitation.

If the compaſs of our work permitted us to give more copious extracts from theſe laws, it would appear, that though the whole code is comprized in one very ſmall volume, it contains ordinances adapted not only to almoſt every crime and exigency for which legal remedies are provided in the more enlightened countries of Europe, but rules of juriſprudence calculated for an infinite number of caſes which in thoſe countries are neither conſidered as injurious to individuals or offenſive to the ſtate. Nor are the Gentoo laws perplexed with various readings and counter-determinations: here no caſes need be cited to aſcertain the meaning of written laws; nor are the Statutes of the Pundit enriched by the explanations of ten thouſand lawyers, all differing in opinion: they are conciſe, and therefore intelligible; they are poſitive, and conſequently impartial; and being limited in all caſes, they are unoppreſſive.

Yet, as we ſhall have occaſion to ſhew hereafter, the wretched inhabitants of Indoſtan, to enhance the cruelty of unprovoked invaſions on their territories and their properties, are at length loaded with the chains of European law, the ſevereſt of all bondage, and fettered with the intolerable ſhackles of quirks, quibbles, and chicanery.

It now remains for us to ſpeak of the European ſettlements in this empire: in doing which, we ſhall proceed in order with the ſeveral powers of Europe; who having been diſcoverers, or having availed themſelves of the diſcoveries of others, have fixed themſelves in different parts of it.

And this will lead us to treat ſhortly of the various changes in the territorial property of the European nations, which have been occaſioned either by wars with each other, or with the natives; and of the immenſe acquiſitions of the Engliſh Eaſt-India Company, in conſequence of their interference in the inteſtine diſputes of the empire.

During the reigns of the firſt and ſecond Johns, Kings of Portugal, the ſpirit of enterprize, and the art of navigation, received ſuch encouragement at the court of

Liſbon, as produced the diſcovery of the Madeira Iſlands, the Canaries, and a conſiderable part of Africa; and in the latter of theſe reigns ſome daring navigators reached that *Cape* which is now known by the name of *Good Hope*; though, from the tempeſtuous weather which theſe adventurers met with in latitudes to which they had penetrated at an unfavourable ſeaſon, it was denominated *the Cape of Storms.*

Emanuel, who ſucceeded the ſecond John on the throne of Portugal, purſuing the line which had opened to his predeceſſors proſpects of encreaſed wealth and enlarged territory, in the year 1497, equipped a ſquadron of four ſhips, under the command of *Vaſco de Gama*; who paſſing the Cape of Good Hope on the 20th of November in the ſame year, reached Calicut, on the Malabar coaſt of Indoſtan, on the 19th day of March 1498, after a voyage of thirteen months, through ſeas hitherto unknown; and having failed in an attempt to ſettle a trade and enter into a treaty with the ſovereign, he engaged in diſputes which ended in his leaving Indoſtan (from whence, however, he carrried off ſome of the inhabitants) and returning to report the diſcovery he had made.

Thirteen ſhips were now ſoon fitted out under the command of Alvares Cabral; who taking back to Calcutta ſome of thoſe natives of that country who had been carried off by Gama, entertained hopes of a favourable reception; but he was attacked ſoon after his arrival, and fifty of his men killed: in revenge for which, he burnt all the veſſels in the harbour; and ſailing along the coaſt, found the tributary princes of the empire ready to enter into alliance with him, even contrary to the allegiance which they owed to the emperor; ſo that, partly by intrigue, and partly by force, the Portugueſe poſſeſſed themſelves of all the trade of the Malabar coaſt, and made ſeveral ſettlements, from whence they from time to time returned many ſhips to Europe loaded with the riches of the Eaſt.

Theſe advantages being now great national objects, it became neceſſary to fix on a proper perſon to be intruſted with the care and management of the Portugueſe intereſts in this quarter of the world; and as one of thoſe who had been on ſome of thoſe voyages appeared the fitteſt for ſuch an employment, the confidence of the court of Liſbon was placed in Alphonſo Albuquerque, an able navigator, and a diſcreet and prudent commander; who, on his arrival in the Eaſt-Indies, found the trade in ſo flouriſhing a ſtate, and the advantages which might be derived from it ſo obvious, that he thought it adviſeable to turn his firſt attention to the ſecuring ſome proper place for an eſtabliſhment, which might be eaſily fortified where the harbour was ſafe and capacious, and the air more wholeſome than at the places which had been hitherto viſited.

Goa, a city ſituate near the middle of the coaſt of Malabar, ſeemed to poſſeſs all theſe advantages, lying upon an iſland ſeparated from the continent by a river which, dividing into two branches, ſurrounds it, and forms one of the fineſt harbours in the world; and the city itſelf being built upon the ſide of a hill, which riſes from the edge of the water in the form of an amphitheatre.

This iſland and city, which belonged to the kingdom of Decan, was then in the poſſeſſion of Idalcan, an uſurper, who had endeavoured to render himſelf independent of his maſter, and was at this time attempting to extend his power in Malabar: and of this abſence Albuquerque took advantage; and making a ſudden attack upon it, reduced it with very little loſs or difficulty.

But Idalcan ſoon flew to his capital; and the Portugueſe being unſupplied with proviſions and other neceſſaries to ſtand a ſiege, Goa ſoon fell again into the hands of it's former maſter; from whom, however, it was almoſt as ſpeedily recaptured by Albuquerque, who had procured reinforcements from Cochin.

The Portugueſe now conquered Malacca, ſettled factories at the Maluccas and Banda Iſles, and extended their ſettlements to the Red Sea and the Perſian Gulph; and beſides their ſettlements in the iſlands, they were compleat maſters of the coaſts of the two peninſulas of India.

Through this vaſt tract their authority was unqueſtioned, and their power unlimited; their trade was neither interrupted by individuals, nor the rights they had aſſumed invaded by nations: to the former, indeed, they affected to grant licences, but they were reſtricted to particular articles, both of import and export; and the Portugueſe retained to themſelves the privilege of ſupplying all the markets of Europe with all ſuch commodities of the Eaſt as were moſt eaſily conveyed, and produced the moſt conſiderable profit.

But, in the acquiſition of riches and power, they forgot that the means by which they are obtained, muſt alſo be exerted in their preſervation: they grew wanton with ſucceſs, and debauched with affluence; they ruled over the wretched natives with a ſeverity which too often degenerated into actual cruelty; they proſtituted the ſacred name of Religion to the baſeſt purpoſes; eſtabliſhed inquiſitions, to puniſh thoſe who could not have committed offence; and plundered the unhappy victims of their avarice, under pretence of rendering honour to that God whoſe laws they ſacrilegiouſly violated.

As they grew more compleatly vicious, they alſo became intolerably effeminate; they kept ſeraglios of women; and when they had enjoyed them to ſatiety, they forced them to betake themſelves to the moſt laborious employments, and compelled them to yield up to theſe cruel maſters the produce of their labours. They indulged themſelves in the Aſiatic pleaſures of ſinging and dancing girls, who were the only natives that were not involved in the general ill-treatment; they learned to recline on ſofas; they adopted all the cuſtoms of the Aſiatics; and they even carried on war in that luxurious and diſſipated manner which had afforded them opportunities of extending their conqueſts.

The natural conſequence of ſuch a falling off, was the contempt of the nations among whom they had eſtabliſhed themſelves: no longer the terror of the Indians, they prepared to expel them from their coaſts. They took arms againſt theſe invaders, and actually attacked one of their principal ſettlements; but, by the vigorous exertions of Don Juan de Caſtro, who had now ſucceeded to the chief command of the Portugueſe forces in India, they were repulſed, and the dying embers of European ſpirit ſeemed for a time to revive, and diſpel the enervating vapours of Aſian luxury. But this gleam was of ſhort duration; when the ſtorm was blown over, they relapſed into the ſame inglorious and inactive ſtate, from which they were only rouzed by an inſatiable avarice, which tempted them to the commiſſion of every crime and enormity that could diſhonour and diſgrace human nature.

Nor were theſe exceſſes confined wholly to the natives, though they were undoubtedly the greateſt ſufferers, becauſe they were leaſt capable of defending themſelves; the intoxicated Portugueſe preyed on each other; and the ſame brutal luſt of wealth which induced them to torment and murder the unoffending Indians, tempted them to lay violent hands on each other: the iniquities of individuals corrupted the ſtate; vices of the blackeſt dye pervaded even the cabinets of the governors and commanders; and thoſe who ſucceeded to power practiſed the moſt horrid cruelties on their immediate predeceſſors, in order to extort from them the riches they had amaſſed by means which intitled them to the puniſhments they received from thoſe who, notwithſtanding, meant to tread exactly in their footſteps.

The ſeveral Indian nations now united a ſecond time to extirpate theſe deteſted tyrants. The court of Portugal diſpatched Ataida from Europe, with ſuccours and unlimited power, who for a while repelled the attacks of the exaſperated natives: but though they failed in an attempt upon Goa, they ſucceeded in depriving the Portugueſe of many of their leſs important ſettlements; and other nations of Europe, not yet ſo obnoxious to the inhabitants of Indoſtan, appearing on it's coaſts, the Portugueſe ſoon loſt their conſequence, and many of their remaining poſſeſſions were wreſted from them by thoſe Chriſtian powers.

The only remains of the mighty conqueſts of Portugal, in this eaſtern quarter of the world, are Macao, in an iſland of the ſame name; the city of Diu, in the province of Cambaya, Goa, Daman, and Baſſaim: and theſe are at preſent very unimportant places, and the advantages ariſing from them very inconſiderable, in the great ſcale of trade now carried on between the different parts of Europe and the empire of Indoſtan.

In the year 1521, Magellan, then in the ſervice of the king of Spain, paſſed the Straits which have ſince taken his name; and having reached thoſe iſlands, which were by him denominated the Philippines, he was killed in a ſkirmiſh with the natives, and his ſhip returned by the Cape of Good Hope, being the firſt which had circumnavigated the globe. He eſtabliſhed a factory in theſe iſlands; which was, however, very ſoon abandoned.

The voyages of Drake, and the other early circumnavigators, having opened the paſſage to the Eaſt Indies, and the ſucceſſes and advantageous trade of the Portugueſe having inſpired the Engliſh with a deſire to participate in the wealth of this new-found world; ſeveral voyages were made by individuals between the years 1580 and 1600, which terminated differently; ſome to the benefit of thoſe concerned, and others to their diſadvantage: but as it ſoon became evident that a larger capital was requiſite for ſuch a perſeverance in the ſcheme as might produce probable hopes of it's becoming lucrative, a body of merchants determined to join their properties, or ſuch parts of them as ſhould be agreed on; and they accordingly applied to the Queen and Parliament in the year 1600, and were incorporated by an act of the legiſlature, which granted to this Company the excluſive privilege of trading to the Eaſt Indies for fifteen years; but this act contained a proviſo, that if it ſhould be found to prove injurious to the ſtate, it might be ſuppreſſed, and the grant of incorporation annulled, on giving two years previous notice to the governor and members for the time being.

Under this incorporated company, of which Alderman Smith was the firſt governor, four ſhips, each of which was provided with a royal commiſſion, and the whole commanded by Captain Lancaſter, who had been one of the former voyagers, failed out of the Thames in February 1600; and having viſited the iſlands of Sumatra and Java, and eſtabliſhed a factory at Bantam in the latter; returned to England in September 1603, with a cargo of pepper, cloves, and ſome other commodities of theſe countries; but it does not appear that Lancaſter touched at all on the continent of India, or acquired any material information of the advantages which might be derived from purſuing the line of trade which had been adopted by the Portugueſe.

For, in the following year, Sir Henry Middleton, with a like number of ſhips, ſailed from the port of London; and purſuing nearly the ſame courſe, excepting only that he extended his voyage to the Molucca iſlands, returned with a ſimilar, but more valuable cargo; bringing letters and preſents from the kings of ſome of the iſlands to James the Firſt, who then ſat on the throne of England.

At length, after ſeveral voyages of Davis, Michelbourne, and others, to the inſular parts of India, Captain Keeling was diſpatched, not only on a trading concern to the iſlands, but to carry out Captain William Hawkins, as an ambaſſador, to conclude a treaty of alliance and commerce with the Great Mogul, or Emperor of Indoſtan; which he accompliſhed with great honour and advantage to the monarch he repreſented.

In the year 1610, Sir Henry Middleton ſailed again from the Thames; and having narrowly eſcaped being deſtroyed by the Turks at Mocha, he proceeded to Surat, then an inconſiderable ſettlement of the Portugueſe; who, attempting to oppoſe him, were totally defeated by the Engliſh: notwithſtanding which, they had art enough to irritate the natives againſt Middleton; ſo that he was not only obliged to leave the place without effecting any of the purpoſes of his voyage, but to withdraw the factory which had been ſettled here, under the protection of the Mogul, by Captain Hawkins, in a former voyage.

In the year 1612, Captain Beſt, with four ſhips, arriving at Surat, applied himſelf to the re-eſtabliſhment of the factory; in which he was aſſiſted by the officers of the Mogul, under the immediate influence of their maſter, who had alſo indulged the Engliſh with his permiſſion to ſettle themſelves, for the purpoſes of trade, at Cambaya, Amadavar, or any other port on the coaſts of his dominions which they might think moſt commodious: but the Portugueſe having equipped a ſquadron of much larger force than that which was commanded by Beſt, determined to prevent the purpoſe of his voyage; and ſailing from Goa, found Beſt at the mouth of the harbour of Surat; who weighing anchor, proceeded to meet them; and having himſelf commenced the attack, totally defeated theſe formidable enemies; who, notwithſtanding, procured ſuccours from their ſeveral ſettlements on the coaſts, and ventured a ſecond fight with the gallant Engliſhman, which terminated as the former, and left him at full liberty to compleat his purpoſe at Surat.

On the return of Beſt, who reported the favourable diſpoſition of the Great Mogul, Jehan Shek, to the Engliſh nation, which had not been a little augmented by the ſucceſſes of their arms on his coaſts, it was thought adviſeable to ſend ſome perſon of conſequence and abilities, as an ambaſſador to the court of the emperor of Indoſtan; and Sir Thomas Roe being inveſted with that character, four ſhips were appointed to convey him to India, and return the ſeveral articles of commerce which were the produce of that country, and which he might, by this means, be able to procure: and this embaſſy was productive of all the advantages expected by it; for Sir Thomas was well received by this powerful monarch; and having, by great propriety of conduct, ingratiated himſelf into his favour, he ſucceeded in obtaining very conſiderable privileges and immunities for the Engliſh Company, and in procuring ſuch information reſpecting the moſt advantageous manner of conducting the trade with this country, as proved highly beneficial to it's commercial intereſts.

After this embaſſy, the power of the Eaſt-India Company was conſiderably extended; and, within two years, we find they had ſettlements or factories at a vaſt number of places on both the coaſts of the peninſula of Indoſtan; and from this time diſputes aroſe and hoſtilities commenced between the Dutch and Engliſh Companies, in which the latter was ſo often worſted, and the cruelties practiſed by the Hollanders at Amboyna and elſewhere had ſo intimidated them, that the trade began to decline; nor did it revive till after the Reſtoration, though Cromwell compelled the Dutch to acknowledge and make ſome ſort of ſatisfaction for the depredations they had committed on the property of the Company, and the cruelties they had exerciſed towards their ſervants; and to ſign a treaty, by which they engaged to permit the Engliſh Company to purſue their commerce in future without moleſtation.

But immediately after the Reſtoration, the revival of this lucrative trade was conſidered as an object of great importance: a new charter was granted, with much more extenſive powers; and, in particular, authorities civil and military; powers of making war or peace with the natives; liberty to export bullion to a certain amount, on condition of returning it's value by the exportation of goods for foreign markets; and permiſſion to licenſe private merchants to trade from port to port in India, under the denomination of private traders. But this charter alſo contained a proviſo for making it void, after three years notice, if it ſhould be found injurious to the ſtate.

An opportunity ſoon offered of making a permanent ſettlement for the Company in the Eaſt-Indies. But the recital of this event will be reſerved for it's proper place, as we mean, after thus giving an account of the riſe and eſtabliſhment of the trade to this quarter of the world, to proceed with an hiſtorical deſcription of the ſeveral factories and ſettlements of the Engliſh Eaſt-India Company in the empire of Indoſtan, and a progreſſive ſtate of their territorial acquiſitions, which have at laſt increaſed to a magnitude ſo aſtoniſhing, as to make them maſters of a country little inferior in ſize to ſome of the moſt extenſive monarchies of Europe.

And in order to preſerve, as nearly as poſſible, a regular ſyſtem in traverſing theſe immenſe coaſts, we ſhall begin with the moſt northern, and (as far as can be gathered from the various accounts which have been publiſhed) the moſt ancient Engliſh factory in the empire.

Surat is ſituated in the province of Guzurat, a few leagues to the northward of Bombay, in twenty-one degrees and a half north latitude, on the banks of the river Japee, and before the year 1660, was an inſignificant place, conſiſting of a few houſes defended by an old caſtle almoſt in ruins. About this time a town was built, which in a few years became the principal trading place in the Mogul dominions, and one of the moſt conſiderable in the world, both for it's commerce and extent, it having been thought to be at leaſt as large and as populous as London, within the walls; but this town is not built exactly on the ſcite of the former, having, for greater convenience, when the Engliſh ſettled here, been removed about two miles lower down the river. It contains many good houſes, according to the Indian mode of building; and ſoon after it's having changed it's ſituation, was ſurrounded by a wall to defend it from the inſults of the Maharattas, by whom it had been twice pillaged; but this wall, though four miles in circumference, proved too narrow to contain the increaſing inhabitants; an inconvenience which was remedied by extenſive ſuburbs. The wall, though calculated to prevent ſudden inroads, is far from being capable of ſtanding a regular ſiege, though it has baſtions mounted with cannon at regular diſtances; and the caſtle, which is by the river-ſide, and which muſt be paſſed in approaching the city, is a very irregular building, ſupplied in different parts with cannon: but the whole ſeems to be without order, and to be deſtitute of all the requiſites to conſtitute a fortification; though a ſecond wall, incloſing the ſuburbs, has been ſince erected.

Long before the Engliſh Eaſt India Company obtained poſſeſſion of the iſland of Bombay, the preſidency of their affairs on the coaſt of Malabar was held at Surat, where their factory received from the Mogul government many important privileges and immunities: and even ſince the preſidency has been transferred to Bombay, the factory has continued, and was at firſt eſtabliſhed in one of the beſt houſes in the city; but this becoming too little to contain their effects, another was procured nearer the water-ſide, which obtained the name of the New Factory.

For a long time this city, flouriſhing extremely, became the centre, and indeed almoſt the only emporium of India; the great variety of marketable goods of all ſorts, which were to be found here, drawing together all the merchants and traders of the eaſtern world, and from hence they were diſtributed to the inland provinces, the manufactures of the country itſelf forming a conſiderable part of it's commerce; ſo that almoſt every article of merchandize that can be vended in this country may be found here at all ſeaſons. The Company carries on a conſiderable annual trade in piece-goods, eſpecially of the coarſe ſorts, for the ſlave-trade on the African coaſts. Of the factory at Surat the governor of Bombay is uſually preſident.

Another circumſtance which contributed to the proſperity of Surat, was the ſtrict and impartial adminiſtration of juſtice; which, during the vigour of the Mogul government, induced the merchants of all religions and denominations, and particularly the Gentoos, to ſhelter themſelves from oppreſſion; for, at that time, no flagrant acts of injuſtice were committed, though the merchants would ſometimes find means to engage the government to interfere in quarrels ariſing from private pique, or jealouſy at ſuperior ſucceſs; and in thoſe caſes it was not uncommon to find the adminiſtrators of the laws conniving at wrongs by which they were to be gainers; but this generally happened in diſputes between Europeans.

The governor of Surat adminiſtered juſtice at the Durbar, or Hall of Audience, where he uſually preſided in perſon; all proſecutions and actions, both of a criminal and civil nature, were brought before him, and ſummarily diſpatched in the eaſtern manner. And it was cuſtomary for him, when he was diſcuſſing any material affair, to refrain from ſpeaking to thoſe about him, and to write his orders in the Perſian language, upon ſmall ſlips of paper which lay before him ready for that purpoſe; and the orders ſo written were peremptory, and muſt be obeyed without reply. A return of theſe being afterwards made, they were filed or ſtrung, and ſerved as records of the ſuits determined by him.

The emperor had alſo an officer here who was ſtiled his admiral, and received the revenue called the Tanka, which amounted to about three lacks of rupees yearly, and aroſe from the rents of adjacent lands, and the taxes levied on the town. In the year 1748, the officer who enjoyed this poſt, being diſguſted at ſome failure in the accuſtomed payments, ſeized upon the caſtle of Surat; and committing great outrages on the merchants, exerciſed an arbitrary authority over the lives and properties of all the inhabitants; and on his death, in 1756, his ſon aſſumed the ſame juriſdiction.

But this tyranny growing inſufferable, and the diſtracted ſtate of the empire of Indoſtan affording no hope of redreſs from that quarter, remonſtrances were made by the merchants and inhabitants of Surat to the preſidency of Bombay; and in 1759, Admiral Pocock, who then commanded the naval force of Great Britain in this quarter of the globe, diſpatched two ſhips of the line, with eight hundred and fifty European ſoldiers, a train of artillery, and one thouſand five hundred ſeapoys, under the command of Captain Maitland, to diſpoſſeſs this officer of the Mogul of the power he had uſurped; and, after an obſtinate defence, the Engliſh became maſters of the place, and the emperor not being at that time in a ſituation to refuſe any requiſitions of the Engliſh Eaſt India Company, they obtained the appointment to the poſt of admiral, and were conſtituted receivers of the Tanka, and by theſe means became poſſeſſed of ſupreme authority at Surat.

Though the ſtreets of Surat are irregular, and the houſes ſtrangely built, yet even theſe circumſtances are productive of convenience to thoſe who are obliged to walk through them during the heat of the day; for though they are of a reaſonable width at the ground floors, yet, as the houſes riſe, the ſeveral ſtories project ſo far over each other, that the uppermoſt apartments on each ſide of the ſtreet are cloſe enough to admit of converſation between the occupiers of houſes on different ſides of the ſtreets; and theſe projections exclude the ſun, while, by the width below, the free ventilation of air is not obſtructed. But the ſhops in this great mercantile city have but a mean appearance, the principal traders keeping their goods chiefly in warehouſes, and ſeldom expoſing any more than the ſamples by which they ſell.

In the ſeaſon when the heats are moſt intenſe, though they are ſeldom ſo extreme at Surat as in other parts of the empire, the merchants, and other opulent inhabitants, have country-houſes at a ſmall diſtance from the city, and principally on the banks of the river, to which they retire to enjoy the freſh air, and regale themſelves on the productions of their gardens; national factories, and that of the Engliſh Company in particular, have elegant gardens for the uſe and amuſement of the perſons who compoſe them: though theſe receſſes were formerly rendered unſafe by the frequent incurſions of the Maharattas; a danger which has however vaniſhed ſince the territories of the Engliſh Company became ſo very extenſive.

The grounds round Surat are level, and extremely fertile on the land ſide, though ſandy and barren on the ſea-coaſt. No place in the world is better ſupplied with proviſions; for beſides various articles which an unreſtrained importation brings into the markets in great abundance, the natural productions of the ſoil are equally plentiful and excellent in their kinds: the wheat of Surat is remarkable for it's whiteneſs, ſubſtance, and peculiar delicacy of taſte; their vegetables of all kinds are exquiſite; beef, mutton, and domeſtic fowls, cheap, and admirably good; fiſh, wild-fowl, and game, in amazing variety, at a moſt reaſonable rate. Europeans depend chiefly on importation for their wines and ſpirituous liquors; thoſe ſpirits which are diſtilled in the country being generally hot, fiery, and ill-taſted: though it is ſaid the natives endeavour to correct theſe qualities by diſtilling, with the other materials, pieces of animal fleſh, ſuch as veniſon, beef, or mutton, and denominating the ſpirit produced after the name of the fleſh uſed in diſtilling it. How far this may be true, is matter of ſome doubt, as it is alſo whether the experiment would anſwer the intended purpoſe; though the immerſion of raw fleſh hath, even in this country, been recommended to reſtore wine which has become ſour or ſharp.

The almoſt univerſal cuſtom of the Eaſt prevails, in a great degree, among the lower claſſes of the people of Surat; and eſpecially the hamals, or porters, who get their living by conveying goods to and from the warehouſes, and carry burdens of great weight: theſe take opium in ſuch quantities, that the effect of a large doſe is ſcarce perceivable; and it hath been aſſerted by credible travellers, and writers, that ſome individuals among them will take at one doſe more than an ounce of this drug, without it's being attended with any fatal or dangerous conſequences; on the contrary, they pretend that it enables them to go through their laborious employment with more eaſe.

Nor is this habit confined to the lower or labouring claſſes; the great and affluent alſo indulge in it, and conſider it not only as highly luxurious, on account of the pleaſing deliriums which they affirm it produces, but as an extraordinary aſſiſtant to the pleaſures of the haram. They uſually take it in milk, boiled down from a large to a very ſmall quantity; and when they chuſe that it's operation ſhould ceaſe, they ſwallow a ſpoonful or two of lime juice, or any other vegetable acid: but thoſe who uſe it, as we have already obſerved in another part of this work, ſeldom reach old age, nature being exhauſted at an early period, by perpetually ſtimulating it's powers to unnatural exertions; but this is an argument which would be little attended to by theſe Oriental ſenſualiſts, who, ſetting but little value on the duration of life, loſe no opportunity of rendering it pleaſurable while it laſts.

And as voluptuaries of all kinds are never at a loſs to aſcribe eſtimable qualities to their favourite gratification, ſo thoſe in this country who are addicted to the uſe of opium, contend, that though it occaſions a ſeeming heavineſs of the head, and an apparent ſleepineſs of the eye, yet that the ſenſes are not lulled by it, but remain in a ſtate of perfect vigilance; and, in confirmation of this doctrine, the inhabitants of Surat relate the following ſtory.

One of the governors of the town receiving a viſit from a Gentoo chief, his friend, at a garden without the city walls, they met, with each his guards and attendants. As they were walking, the governor took notice of the Rajah's guards, who were ſquatted down, after [illegible] manner, in an open guard-room, with their heads reclining on their naked ſwords, and in appearance either ſtupified or faſt aſleep. The governor obſerved, with a ſmile, to the Gentoo, that he had a very proper opinion of his friendſhip, ſince he would venture to this interview attended by guards who had reduced themſelves to ſuch a condition by opium.

'If, from this appearance,' replied the chief, 'you conceive that my guards are incapable of 'attending to their duty, I will convince you of your miſtake; and if there be any perſon 'preſent for whom you have no regard, bid him pluck a flower, as ſoftly as he pleaſes, out 'of any of their turbans.' The governor inſtantly ordered one of his attendants to do as the Gentoo had directed: the man obeyed, and proceeded with the utmoſt circumſpection. He approached him who ſeemed the moſt overcome with ſleep, and ſnatched off the flower: the ſoldier felt what was done, and in the inſtant lifted his ſcymitar, and at one ſtroke cut off the wretch's arm, and the reſt were inſtantly on their feet.

The inhabitants alſo, in common with other people of the Eaſt, uſe an intoxicating herb which they call Bang; and it is difficult to conceive how they can be brought to habituate themſelves to it; for it is very diſagreeable to the palate, and ſo violent in it's operation, as to produce a temporary madneſs; ſome being ſo affected as to run furiouſly about, attacking all they meet without diſtinction, till their career is ſtopped by a reſiſtance which proves fatal to them.

Contrary to the cuſtoms of moſt other parts of Indoſtan, the Gentoo women at Surat, and even thoſe of condition, make no ſcruple of going to the river, and bathing publicly in the ſight of paſſengers. They indeed wear their cloaths in the water; but when theſe are wet, they ſit cloſe enough to their bodies to expreſs perfectly the turn of their limbs. When they have bathed, they contrive to ſhift their wet cloaths for dry, with ſuch dexterity, that though it be done openly, the buſineſs is conducted without the ſmalleſt offence to modeſty.

Though the principal native inhabitants of Surat are Mahometans, yet all religions are tolerated, and the Gentoo is moſt prevalent; and ſo great is the influence of policy in this commercial city, that even the rigid muſſulman ſeems to relax, and lay aſide that fondneſs for making of proſelytes which is ſhewn in moſt other countries where that religion is exerciſed: nor do they here ſcruple to take Europeans into their ſervice without giving themſelves the leaſt concern about their religion. The inhabitants of Surat, and the neighbouring country, are extremely induſtrious, not only in the cultivation of their land, but in various manufactures; the moſt conſiderable of which are of ſattins flowered with gold or ſilver, or plain; and of ivory, which they turn and work in the moſt elegant manner into a thouſand toys and little utenſils, poliſhing and piercing it with inconceivable beauty and ſkill. In Surat alſo are congregated all the jewels, precious ſtones, valuables, and rarities, of the coaſts of Africa, Malabar, Arabia, and Perſia, beſides ſuch as are the produce of Indoſtan; and the markets are conſtantly ſupplied with agates, cornelians, and other ſtones of inferior value, from Cambaya.

Proceeding towards the ſouth, on the Malabar coaſts, and within the kingdom of Viſiapour, is Gheriah, once the capital of a piratical ſtate governed by the family of Angria; the founder of which, from being a private Maharatta ſoldier, raiſed himſelf to the government of a little independent ſtate, and formed a fleet not only capable of giving annoyance to the trade of the country, but even of interrupting that of the European powers; till at length the extirpation of this neſt of plunderers, and the total demolition of their power, were effected by the united forces of the Britiſh navy, and thoſe of the Engliſh Eaſt India Company.

About the year 1680, Conajee Angria, a private Maharatta in the fleet with which the Saha Rajah contended againſt the Mogul emperor, was raiſed to the rank of a general, and appointed governor of the ſmall, rocky, well-fortified iſland of Severndroog, ſituated about a muſquet-ſhot from the main land; but finding this employment ill-ſuited to his ambitious and enterprizing ſpirit, he ſeized many of the veſſels he had formerly commanded, and with theſe made ſhort cruizes in perſon, and committed acts of piracy againſt the unarmed veſſels which traded along the coaſts; but he did not attempt to extend his territory, till by repeated ſucceſſes he became more formidable. The Maharattas were now alarmed; but as he had by ſeizure and capture poſſeſſed himſelf of the greater part of their fleet, they were unable to attack him in his iſland; they therefore erected three ſtrong forts upon the continent, within point-blank ſhot of his little inſular territory, which was not much above a mile in circumference, and flattered themſelves that theſe fortreſſes would prove effectual to reduce him again to obedience; but the ſkill and bravery of Conajee Angria ſoon rendered abortive their attempts to ſubdue him, and enabled him, in his turn, to attack and reduce ſeveral of their ſea-ports, and at length to extend his conqueſts near ſixty leagues along the ſea-coaſts, including in them ſeveral commodious harbours; but as he foreſaw it would be impoſſible to ſecure the poſſeſſion of theſe acquiſitions without penetrating into the country, and maintaining an army to ſupport his maritime dominions, he added the large tract of land to them which reached to the mountains, and ſecured his whole poſſeſſions by building ſmall forts to command the narrow paſſes which led to the plain.

Nor were his ſucceſſors deficient in attention or abilities; they increaſed their ſtrength by entertaining every deſerter from the European ſettlements, who were encouraged by promotion and pecuniary advantages; and they at length became ſo formidable, that the Maharattas actually agreed to conclude a peace with theſe pirates, on condition of their acknowledging the ſovereignty of the Rajah, and yielding him an annual tribute.

Being thus freed from internal attacks, the reigning ſovereign of this new-formed ſtate turned his whole attention to the augmentation of his naval power, making very conſiderable captures; and not only made prizes of ſeveral India ſhips, richly laden, from the Engliſh, French, and Dutch Eaſt India Companies, but had the preſumption to attack, though unſucceſsfully, a ſquadron of Britiſh men of war, conſiſting of the Vigilant of ſixty-four guns, the Ruby of fifty guns, and ſeveral other ſhips in company. And the Dutch ſuffered ſo much, that they found it neceſſary to attempt a reduction of his force: for which purpoſe they diſpatched ſeven armed ſhips, two bomb-veſſels, with a number of land forces, from Batavia, and attacked Gheriah, but failed in reducing the place, and were repulſed with conſiderable loſs.

The reigning Angria now renounced his allegiance to the Maharattas. Upon the chief of thoſe people having ſent ambaſſadors to remonſtrate with him on his conduct, he was ſo far from receiving them with reſpect, that he ordered their ears and noſes to be cut off, and returned them in that mutilated condition, without condeſcending to give any anſwer to the complaints they had been commiſſioned to make. The Maharattas, exaſperated at this inſult, meditated his ruin, and made repeated applications to the governor and council at Bombay to aſſiſt them with their ſhips; and as the repeated acts of piracy which the fleets of this petty prince from time to time committed, had compelled the Engliſh Eaſt India Company to be at the conſtant expence of a marine force to protect their trade, they at length determined to attempt the deſtruction of this troubleſome neighbour; and in the year 1755, Commodore James, who was commander in chief of the Company's marine force in India, ſailed from Bombay in the Protector of forty-four guns, with the Swallow of ſixteen guns, and the Viper and Triumphant bomb-veſſels, and attacked the iſland of Severndroog.

The fortreſs on it is ſtrongly but not regularly conſtructed; the greateſt part of the works being cut out of the ſolid rock, the remainder built with ſtones of ten or twelve feet ſquare, and the baſtions mounted with fifty-four cannon. The largeſt of the forts on the main, which was called Fort Goa, was built in the ſame manner, with ſquare ſtones of the like enormous ſize, and ſupplied with forty guns; and two other forts, which were furniſhed with upwards of twenty guns each, were formed with leſs art, with ſtones of irregular ſhape and different ſizes.

On the ſecond of April 1755, the commodore began to cannonade and bombard the iſland fort; but the walls on the ſide where he commenced his attack being fifty feet high, and eighteen thick, this extraordinary ſtrength compelled him to change his ſituation, ſo as to reach Fort Goa with his lower-deck guns, while he plied Severndroog with his upper tier. About noon of the ſame day, the north-eaſt baſtion of the latter, and part of the parapet, were laid in ruins, when a ſhell ſet fire to the houſes, which the garriſon were prevented from extinguiſhing by an inceſſant fire of ſwivels and ſmall arms from the round-tops; and the wind blowing from the northward, the flame ſpread almoſt throughout the fort; one of the magazines in it blew up, and a general conflagration enſued. A multitude of men, women, and children, running out on the farther ſide of the iſland, embarked in boats; but moſt of them were taken by the Swallow, which was ſtationed to the ſouthward, to prevent any ſuccours being thrown into the iſland from that ſide.

The commodore then directed all his fire againſt Fort Goa, and after a ſevere cannonade, the enemy hung out a flag of truce; but the governor of that fort, with ſome choſen ſeapoys, croſſed over to Severndroog, which was ſtill tenable; but upon the blowing up of their ſecond and grand magazine, the houſes there were entirely evacuated.

The piratical governor was now in poſſeſſion of the iſland fort, and the commodore of the other three, from whence the latter kept up a ſmart fire on Severndroog; but the governor of that iſland, truſting to the natural ſtrength of the place, reſolved to maintain it till he could receive ſuccours from another port on the main land belonging to the ſame ſtate; and as the cannonading made no impreſſion on the walls, and the arrival of ſuccours might have rendered the taſk more difficult, a number of ſeamen were landed under cover of the fire from the ſhips and the ſhore, who bravely ran up, and with their axes cut open the gates of the ſally-port, and with little loſs obtained an entrance into the fort, which was now abandoned by the garriſon; and the iſland, together with the forts on the continent, were immediately put into the poſſeſſion of the Maharattas, who had marched an army and inveſted theſe fortreſſes on the land ſide.

On the 8th of April, Commodore James anchored off Pancote, ſince named Fort Victoria, the moſt northern port of any conſequence in all the dominions of the pirate, which ſurrendered the next day. But this place was, with the conſent of the Maharattas, reſerved by the Eaſt India Company, as it had a good harbour, and a conſiderable trade for ſalt and other commodities; and the adjacent country abounded with cattle, which were of great uſe in victualling the garriſon and ſhips at Bombay.

In the month of November following, a ſquadron of Britiſh men of war, under the command of Rear Admiral Watſon, arrived at Bombay; and on the eleventh of February in the ſucceeding year, the admiral, with his whole force, together with a conſiderable number of land forces, the ſhips under the command of Commodore James, and ſome other armed veſſels belonging to the Company, appeared before Gheriah, the capital of Angria's dominions, a body of the Maharattas inveſting it at the ſame time by land. The reigning deſcendant of Angria, terrified at the approach of ſo large a force, left his fortreſs in diſguiſe, and reached the camp of the Maharattas, with whom he endeavoured to treat for peace, and actually prevailed ſo far as to induce them to propoſe to him, that he ſhould ſend orders to his brother, whom he had left to command the fort, to put them in poſſeſſion of it; but whether this was made with a view only to obtain the plunder of the place, or with a deſign to keep the poſſeſſion of it, it was equally injurious to their Britiſh allies, who they unqueſtionably meant to deceive.

But the admiral having received intelligence of theſe clandeſtine proceedings, ſummoned the fort to ſurrender the next morning; and receiving no anſwer, ſtood into the harbour in two diviſions; the Bridgewater, which led his Majeſty's ſhips, being followed by the Tyger, Kent, Cumberland, and Saliſbury, together with the Protector of forty guns, belonging to the Eaſt India Company. The King Fiſher led a ſquadron of the Company's ſhips, conſiſting of the Revenge, Bombay, Grab and Guardian frigates; with the Drake, Warren, Triumphant, and Viper bomb-ketches. From theſe ſhips ſuch a cannonade ſoon commenced as ſilenced both the batteries, and the Grabs, or piratical veſſels, of Angria; and about four o'clock a ſhell was thrown into the Reſtoration, an armed ſhip, formerly taken from the Engliſh Eaſt India Company, which ſet her on fire; and communicating to others, the whole fleet of the enemy was ſoon after in flames.

After it was dark, the admiral landed the troops under the command of Colonel Clive; and the next morning the commandant of the fort was acquainted, that if he did not deliver up the place to the Engliſh in one hour, the attack would be renewed, and he muſt expect no quarter: whereupon he deſired a ceſſation of hoſtilities till the next morning, pretending he could not ſurrender without the permiſſion of the chief, who was then with the Maharattas; but this being conſidered as trifling, to gain time for taking meaſures to yield the poſſeſſion of the place to the Maharattas, the admiral renewed the attack about four in the afternoon, and in leſs than half an hour a flag of truce was hung out by the garriſon, when it was expected they would haul down their colours, and admit the Britiſh troops; but this being again demanded, and not complied with, the attack was repeated with ſo terrible a fire, that the aſſailants could diſtinctly hear the beſieged cry out for mercy; and ſoon after the poſſeſſion of the fort was given up.

Colonel Clive had taken the precaution to blockade the fort on ſhore, and prevent the Maharattas from getting poſſeſſion of the place; which was evidently their deſign, as they offered two officers of Colonel Clive's army, who commanded at a poſt of great importance, fifty thouſand rupees, to ſuffer them to paſs this guard; an offer which they not only rejected with indignation, but immediately acquainted Colonel Clive with the circumſtances; ſo that the Maharattas found it equally impoſſible to elude the vigilance of the commander, and to corrupt the integrity of his officers.

The loſs on either ſide was very inconſiderable. The Britiſh found their ſafety in their own bravery and ſpirit, driving the enemy from their works with the briſkneſs of their fire, and preventing the poſſibility of their returning it; and the garriſon being ſecured by the thickneſs of the walls, over which they did not even venture to ſhew their heads. As we have already obſerved, all their ramparts, which were not hewn out of the ſolid rock, were built of maſſy ſtones, ſo that the greateſt weight of metal could never have made a breach: nor could any thing but the terror of a fire unuſually fierce have ſubdued a place of ſuch conſtruction, and in which the conquerors found above two hundred cannons, ſix braſs mortars, and a quantity of ammunition ſufficient to have ſupplied a long and vigorous defence.

By this management of the admiral and Colonel Clive, the money and effects in the place, which amounted to an hundred and twenty thouſand pounds in value, were prevented from falling into the hands of the Maharattas, and ſecured to the real captors.

As we proceed through the kingdom of Viſiapour, it may not be improper to mention it's ancient capital of the ſame name, which is ſituate in ſeventeen degrees forty minutes north latitude, at ſome diſtance from the ſea-coaſts, on the banks of the River Mendeva. The city has been deſcribed, as having been formerly very large, ſurrounded with high walls, and defended by many pieces of cannon. Without the walls, which were two leagues in circumference, were five ſpacious ſuburbs, rendering the whole circuit five leagues. The palace of the king, or chief, was in the middle of the town, from which it was ſeparated by a double ditch incloſing a circumference of three miles. The houſes are ſaid to have been built of ſtraw and reeds, and the doors ſo ſmall, that they could not be entered without ſtooping. This kingdom was tributary to the Great Mogul during the ſplendor of the empire; and the people were obliged to ſubmit to various oppreſſions, from which their own king or chief was unable to protect them.

The preſent inhabitants work in gold and other metals, and are manufacturers of cotton and ſilk, having alſo a conſiderable trade in diamonds, and other precious ſtones; and the adjacent country produces a conſiderable quantity of pepper, which is almoſt wholly engroſſed by the Dutch, who have the moſt capital European factory at this place.

Returning to the coaſt, the firſt place of conſequence is Goa, belonging to the Portugueſe, which we have already mentioned, and of which we ſhall ſpeak more fully hereafter. About twelve leagues to the ſouth of Goa, and ſeven leagues from Cape Ramus, is Carwar, or Corwar, where the Engliſh have a factory, and a ſmall fort with two baſtions and ſome cannon. The factory is ſituated in the latitude of fifteen degrees ſouth, on the ſouth ſide of a bay, into which empties itſelf and forms an harbour, a river capable of receiving ſhips of three hundred tons burden. Oppoſite to it is a pleaſant iſland; which, as well as the country round it, is fertile, beautiful, and well ſtocked with game. It is indeed a hilly, or rather mountainous country; but it is one of the moſt healthy ſettlements on the Malabar coaſt, and the vallies between the hills abound with corn and pepper, which are eſteemed the beſt produced on the continent of India. The woods and mountains are infeſted with tigers, wolves, and monkies; and afford plenty of wild hogs, deer, elks, and a ſpecies of wild cattle of moſt aſtoniſhing ſize. A traveller of ſome reſpect aſſerts, that he ſaw one of thoſe beaſts killed, the four quarters of which weighed above a ton, beſides the head, hide, and entrails. The horns were twenty-three inches in circumference at the largeſt parts, and the marrow-bones of ſuch magnitude as to admit a table-ſpoon into them to ſcoop out the marrow; but he obſerves, that the fleſh was leſs delicate in taſte than beef of an inferior ſize. In the woods are three diſtinct kinds of tigers: the ſmalleſt, which is the moſt fierce, ſeldom exceeds the height of two feet—the ſecond riſes to three feet, and ſubſiſts on wild hogs, deer, and a ſmall animal called a piſſay, which is ſhaped like a deer, but has a head reſembling that of a hog, with two long tuſks, which grow upward like thoſe of a wild boar, and two others which turn downwards from the upper jaw, and reach to the under part of the lower jaw; yet, notwithſtanding theſe weapons with which nature has provided this creature, it is inoffenſive and timorous; it is about the ſize of a large cat, and feeds on graſs and roots—the third ſpecies of tigers is ſometimes three feet and a half high; but theſe ſeldom attack mankind, any more than the kind laſt mentioned, unleſs they are provoked, or particularly ſtimulated by hunger.

In the woods are found many curious birds, and among others, wild peacocks of peculiar beauty; and another fowl about the bigneſs of a pigeon, which is called the bill-bird, on account of the largeneſs of it's beak: theſe beaks vary in form and colour, and are of ſuch a ſize as to make powder-flaſks.

The above traveller relates, that he was once in theſe woods with his fowling-piece, when, by the falling of a ſudden rain, his powder, which was only wrapped in paper, was wetted: his gun being thus rendered uſeleſs, he ſtruck into a path which led from the mountain to the factory; but had not proceeded far, before he obſerved a very large tiger in the ſame path, with his face towards him; and the beaſt, on diſcovering him, ſquatted with his belly to the ground, and laſhing his tail, crawled ſlowly in that poſition to meet him. Well aware that he ſhould be overtaken in flight, the traveller advanced leiſurely till he got within ten yards of his enemy, when he clubbed his piece, and made all the noiſe he could to alarm him; on which the beaſt puſhed into a thicket, and gave the gentleman an opportunity of purſuing his courſe without any other injury than that of being ſeverely frighted.

The Engliſh Company have a chief and council here, to ſuperintend and conduct the trade, which, on account of the goodneſs of the pepper, is extremely valuable: nor is this ſtation an unprofitable or unpleaſant one; the chief of the Engliſh factory is held in high reſpect, and ſeldom hunts without being accompanied by moſt of the natives of conſequence in the neighbourhood of the factory, attended by their ſervants well armed, and a band of muſic; and theſe hunts are performed in the uſual manner of the Eaſt; the men with fire-arms, placing themſelves at convenient diſtances along the ſkirts of a hill, or at the extremities of a wood; while others, with drums and other noiſy inſtruments, enter the covert to rouze the game; and ſpreading themſelves ſo as to encompaſs it on all ſides, except that where the armed men have taken their ſtand, on a ſignal given, ſtrike up at once, and march towards that part; and the devoted denizens of the woods and mountains, terrified at the unuſual diſturbance, fly before the invaders of their peace, and fall into the ambuſcade prepared for their deſtruction.

Still farther to the ſouthward, is Batacala, near which are the remains of a large city, which is ſituated on a ſmall river about four miles from the ſea. This country produces alſo a conſiderable quantity of pepper; and the Engliſh Company had formerly a factory here, which was deſtroyed by the following extraordinary accident. About the year 1670, an Engliſh ſhip came to trade there, the captain of which had a fine Engliſh bull-dog; and the chief of the factory growing fond of the dog, begged him of the captain. Soon after, the factory, conſiſting of eighteen perſons, making a hunting party, unfortunately took the bull-dog with them; and paſſing through this town, the beaſt ſeized another dog, and killed it. The prieſts, greatly enraged at an act ſo contrary to the principles of their religion, incited the people to revenge the death of the animal, by murdering the whole factory. This was immediately performed; but ſome of the natives, who were not concerned in this act of cruelty, dug a large grave, and buried them in it all together: and ſome time after the Engliſh Company ſent a ſtone to be placed over the grave, with this inſcription, 'This is the burial 'place of John Beſt, and ſeventeen other Engliſhmen, who were ſacrificed to the fury 'of a mad prieſthood, and an enraged mob.' But from this time the Engliſh had never any ſettlement there, though they ſtill continue to trade thither for pepper.

Proceeding to the ſouthward, the next Engliſh factory is at Barcelor, which is ſituated on the banks of a river about a league from the ſea. The Engliſh, Dutch, and Danes, have alſo factories at this place: the Portugueſe reſort here for ſupplies of rice; in return for which, they give horſes, dates, pearls, and other productions of Arabia.

Farther to the ſouth, on the Malabar coaſt, is Tellicherry, where the Engliſh Eaſt India Company have a factory, pretty well defended with ſtone walls and cannon. Immediately at the back of the fort is the town, which is alſo encompaſſed with a ſtone wall; which, as well as the fort, was erected at a time when diſputes ran high between the factory and the chief of the country, who demanded a duty on European goods, which the Company's ſervants thought fit to diſpute. The eſtabliſhed religion is the Gentoo; but there are a few black Chriſtians, who live under the protection of the factory; and ſome of theſe form the garriſon, which does not conſiſt of above forty or fifty ſoldiers.

At Anjengo, which is ſituate in eight degrees thirty minutes north latitude, the Engliſh Company have a ſmall fort and ſettlement. The former is a regular fortification, conſiſting of two baſtions and a curtain; which, as well as a platform towards the ſea, are all mounted with cannon: a deep and wide river ſecures it on the land-ſide; which, after winding round the greater part of the fort, empties itſelf into the ſea, ſomewhat to the ſouthward; but a bar at the mouth of this river prevents the admiſſion of any ſhips of conſiderable burden. The Company's ſervants who reſide here, are only a chief and a council of three, with a ſurgeon and neceſſary attendants; and the whole are lodged within the fort, in neat and elegant little houſes thatched with palmeto leaves; but this ſettlement is ſubject to the great inconvenience of not having a drop of good water nearer than three miles from the fort; ſo that this neceſſary article is obliged to be conveyed from that diſtance.

The principal produce of this part of the country is pepper; but it is ſaid to be by no means equal in goodneſs to that of more northern growth: an inferiority which is by ſome attributed to the ſoil and climate; and by others, probably with more reaſon, to the want of ſkill in gathering and drying it.

It is maintained by ſome writers, that this ſettlement is in the territories of a princeſs or female chief, who is dignified with the title of Queen of Attinga; and that her crown deſcends to the female line, the males being precluded from the throne. And as this lady is not at liberty to marry, and is under no reſtrictions, either with reſpect to the numbers or quality of her gallants, ſhe ſelects ſome of the handſomeſt young men in her dominions to compoſe her haram, who are alſo preferred to the moſt conſiderable offices at her court; and the male fruits of her amours are entitled to the rank of nobility, whilſt the females claim the crown in order of birth.

The women of moſt of the countries on the Malabar coaſt expoſe their breaſts without any covering; and, in the territories of this princeſs, this cuſtom has paſſed into a law, which is enforced with ſo much ſeverity, that, according to the account of a modern traveller, a woman who had reſided ſome time in one of the European ſettlements, and learnt the decent faſhion of concealing her breaſts, on her return to her own country, neglected to conform to the eſtabliſhment, and appeared before the queen with a covering on this part of her body; an offence of ſo heinous a nature, that the ſovereign ordered them to be immediately cut off; a ſentence which was executed with the utmoſt rigour.

Turning Cape Comorin, on the coaſt of Coromandel, is Negapatan, a town lately belonging to the Dutch, and ſituate in eleven degrees latitude: it was originally built by the Portugueſe, who erected ſeveral churches, and founded a monaſtery, a college of Jeſuits, and other public edifices. The Dutch took it in 1658, and poſſeſſed it till the year 1781, when it was captured by the Britiſh land and ſea forces under the command of Sir Edward Hughes and Sir Hector Monro, after a long blockade by ſea, and a ſiege of three weeks. It appears to have been conſidered as a place of great importance by the Dutch, as it was ſtrongly fortified, and garriſoned with near eight thouſand men, five hundred of whom were Europeans. A vaſt quantity of warlike ſtores and ammunition fell into the hands of the captors; and as the adjacent country is fertile, and produces great quantities of rice, this conqueſt promiſes many advantages to the Engliſh Eaſt India Company.

The next Engliſh ſettlement on the coaſt of Coromandel is Pondicherry, till lately the capital of the French poſſeſſions in the empire of Indoſtan. It is a large, well-built, and populous town, ſtrongly fortified, and capable of making a vigorous defence; ſituate in twelve degrees twenty-one minutes north latitude, and in eighty degrees twenty-nine minutes eaſt longitude, from London.

Pondicherry was originally ſettled by the French, but was taken from them by the Dutch in 1693, and reſtored at the peace of Ryſwick. In 1748, it was beſieged by Admiral Boſcawen; but the periodical rains coming on before he could make any impreſſion, he was obliged to abandon the enterprize, after having ſuſtained heavy loſſes by ſickneſs and ſtorms.

In 1760, the Britiſh forces, commanded by Colonel (now Sir Eyre) Coote, and the naval force under Admiral Stevens, inveſted Pondicherry, a blockade having already been formed to prevent the garriſon and inhabitants from receiving any ſupplies of ſtores or proviſions; and, on the 15th of January, in the ſucceeding year, the town ſurrendered without any capitulation, and was conſequently given up to plunder and deſtruction. Monſieur Lally, the governor, (who afterwards ſuffered death in France through the intrigues of the then miniſtry) appears, by intercepted letters, to have been driven to diſtraction by the want of proviſions, which were ſo ſcarce, that after having devoured their camels and elephants, the beſieged were reduced to the neceſſity of converting their domeſtic animals to food; and theſe bore ſo high a price, that ſixteen rupees, a ſum equal to forty ſhillings ſterling, was paid for the carcaſe of a dog.

Pondicherry, before this ſiege, was near a league in circumference, and contained ſeventy thouſand inhabitants; but, in conſequence of it's being given up without terms, it was reduced to a heap of ruins: however, being reſtored to France by the treaty of 1763, it was ſpeedily rebuilt, fortified, and new-peopled; near thirty thouſand of the former Indian inhabitants returning and re-edifying their former habitations.

Since this reſtoration, the buildings are extremely regular, the ſtreets perfectly ſtraight; and the principal one, running from north to ſouth, near half a league in length, being croſſed by another extending near twelve hundred yards in contrary directions. The fort, which is ſituate about two hundred yards from the ſea, is built of brick, plaiſtered with a white cement, ſo well hardened as to give it the appearance of marble. This fortification is ſtrong, though irregular. The city is alſo encompaſſed with a wall fortified with eleven forts, or baſtions, and mounted with upwards of four hundred cannon; and it is furniſhed with capacious magazines, and an arſenal filled with mortars, bombs, ammunition, and warlike ſtores.

In the conſtruction of this new city, the French provided an elegant houſe in the eaſtern part of it for the reſidence of their governor, oppoſite to which were ſpacious gardens beautifully laid out in walks for the Company and higher claſſes of inhabitants; and in theſe gardens was a building richly furniſhed, appropriated to the reception of ſtrangers of diſtinction, who might viſit Pondicherry, either on account of public affairs, or matters of commerce. They had alſo ſome religious houſes; and among them a college of Jeſuits, conſiſting of fifteen or ſixteen, who were employed in the education of youth, and inſtructing them in the common branches of literature; a houſe for the prieſts of the miſſions, in which two or three only commonly reſided, others being employed abroad in attempting the converſion of the Indians; and a ſmall convent of Capuchin Friars, the numbers of whom ſeldom exceeded ten or a dozen. The houſes of private individuals, though conſiſting of one ſtory only, were commodious, and ſuited to the ranks and occupations of the inhabitants.

Pondicherry being the reſidence of the French governor-general, his dignity was ſupported with great ſplendor. He was attended when he went abroad by a party of horſe-guards, in a uniform of ſcarlet faced with black, and laced with gold; and theſe were commanded by an officer whoſe dreſs was ſtill more ſuperb: he had alſo three hundred foot-ſoldiers, who were employed in mounting a regular guard round the governor's habitation; and, on extraordinary occaſions, ſuch as the reception of any of the chiefs of the country, or their ambaſſadors, this whole military force was drawn out in order, and the governor himſelf advanced to meet his gueſts in a palanquin ornamented with embroidery and fringe of gold.

The French garriſon, in time of peace, conſiſted of three or four companies of Europeans, commanded by a field officer of conſiderable rank, and a larger number of natives of the country; who, being converted to the Chriſtian religion, were cloathed and diſciplined in the ſame manner as the white ſoldiers.

On the 17th of October 1778, Pondicherry ſubmitted to the Britiſh ſea and land-forces, the former commanded by Sir Edward Hughes, the latter by Sir Hector Monro, after a ſiege of two months and ten days: this important place is now annexed to the Engliſh poſſeſſions in Indoſtan; and Chandernagore having alſo ſurrendered, the French are entirely expelled from all their ſettlements in this extenſive empire.

The city of Pondicherry is ſituated on ſo low a ſpot, and the coaſt is ſo extremely flat, that no veſſels of conſiderable burden can come to anchor within a mile and an half of the ſhore; and even the ſhips boats cannot reach the land without danger of being overſet by the ſurf, which continually breaks upon the ſands; ſo that both the paſſengers and merchandize are conveyed to and from the veſſels in flat-bottomed boats, navigated by the natives, who are extremely expert in the management of theſe neceſſary but ſomewhat dangerous craft.

The Gentoos, whoſe indefatigable induſtry and extreme temperance conſtitute the riches of this country, live ſeveral families together in long and narrow houſes divided into different apartments; but they are all ſo ill ſupplied with light, that it is aſtoniſhing how they finiſh thoſe exquiſitely fine and delicate works in which they are employed. Theſe are chiefly manufactures of ſilk painted and plain, and gauze; though there are ſome artificers in gold, who perform fillagree work to the greateſt perfection. Of the general manner of living of theſe people, the following account was given in a public aſſembly by that officer who added ſo greatly to the territorial poſſeſſions of the Company, and contributed ſo much to raiſe the Engliſh Company to power and conſequence. 'The loweſt 'wages,' ſays Lord Clive, 'in Bengal, are two rupees a month, which amounts to 'about two-pence a day. The poor can ſcarcely be ſaid to be at any other expence than 'for eating. They drink nothing but water; they wear no cloaths; and the houſes are 'built with mud or clay, and thatched with ſtraw.'

Their food is chiefly, indeed it may be ſaid wholly, rice boiled in water: as an extraordinary indulgence, they ſometimes have an unleavened cake; but they never eat bread, though it is plentiful, cheap, and excellent. The rice is cultivated in vaſt quantities in the neighbourhood of the city, notwithſtanding the ſcarcity of water, which is ſo abſolutely neceſſary to the growth of this grain. To ſupply this deficiency, every method is employed which induſtry can ſuggeſt: wells are dug at every ſpot where there is the leaſt probability of finding water, which is raiſed with a bucket and lever, as in the gardeners grounds in the neighbourhood of London; one of the Gentoo labourers ſtands upon the lever, and works it with his feet, encouraging himſelf by a ſong denoting the number of buckets he has drawn. As ſoon as the full bucket reaches the ſurface, it is emptied by others who ſtand ready to convey it to the roots of the rice; and when one well is exhauſted, they have recourſe to another, till they have procured a ſufficient quantity. Beſides the water obtained in this way, they have tanks and canals, in which they preſerve it after the overflowings of the rivers and the rainy ſeaſons.

Fort St. David, which was formerly called Cadelore and Tegapatan, is ſituated in eleven degrees forty minutes of northern latitude, and is about twenty miles to the ſouthward of Pondicherry. It was purchaſed from a Maharatta chief, together with a territory ſtretching about eight miles along the coaſt, and extending to the country about half that diſtance, by an agent of the Engliſh Eaſt India Company, for ninety thouſand pagodas. The ſituation is pleaſant and healthy, and the neighbouring lands are refreſhed with ſeveral ſtreams of delicious water, which add to the fertility of the ſoil, and contribute to the ſecurity of the fort, which is of regular conſtruction, and well ſupplied with cannon; and the garriſon was, before the reduction of Pondicherry, generally pretty numerous. As the town is ſo well watered, moſt of the houſes have good gardens. Thoſe belonging to the Company are large and elegant; and the uſual reſidence of the governor is in a houſe built in theſe gardens, though there are alſo apartments for him in the fort. Here is a conſiderable manufacture of cottons, both white and coloured, under a variety of denominations, ſuch as ginghams, dimities, and ſuccatoons; and great part of the trade carried on at Madras is ſupplied from this place, which is of much importance to the laſt mentioned ſettlement, and, indeed, to the general intereſts of the Company on this coaſt.

In the year 1758, the French army, conſiſting of three thouſand five hundred Europeans, commanded by Monſieur Lally, laid ſiege to Fort St. David; which having held out a fortnight againſt a very ſevere cannonade, was, on the 30th of April, ſurrendered, and ſhortly after reduced to ruins, and the fort diſmantled and deſtroyed: nor were the enemy content with the demolition of the fortifications, a ſtep which was unqueſtionably juſtifiable; but they extended their vengeance to the neighbouring country, and involved in the general deſtruction the property of innocent and unoffending individuals. The fort has never yet been rebuilt, yet the trade flouriſhes, and ſeems to be rather increaſed than diminiſhed ſince it has been leſs ſtrong; it is, however, at preſent in a tolerable poſture of defence.

Trinchinopoly is ſituated on the banks of the River Caveri, in a plain once remarkable for populouſneſs and fertility; but which, by having been the ſcene of action during great part of the laſt war, is now waſted and depopulated. It is of ſome importance to the Engliſh Company, as it is a kind of key to the ſtates of Tanjour, Myſore, and Madura, in which it gives them conſiderable influence, and it is therefore ſtrongly fortified.

The town is ſurrounded by a wall, which appears to have been encreaſed at two different times ſince it's firſt erection, as the inhabitants became more numerous; it is now near four miles in circumference, and has been doubled, and fortified with towers or baſtions, ſo that it is a place of conſiderable ſtrength. The ditch, which is near ten yards wide, and almoſt half that depth, is not always ſupplied with water, though the town itſelf never wants that eſſential article, with which it is furniſhed by aqueducts or canals, which convey it into reſervoirs in different parts of the place.

In the center of this town, or rather of the original town, is a rock which riſes to the height of one hundred yards; the ſummit is crowned with a pagoda, and many apartments are cut in it's ſides, ſo that it furniſhes habitations for a conſiderable number of the inhabitants.

Trinchinopoly has been rendered remarkable by an attempt of the French to ſurpriſe it in the year 1753. About five hundred European ſoldiers, and a conſiderable number of the troops of the country, ſcaled the outer-wall about three in the morning; and having ſecured a battery, turned the guns of it againſt the place, whilſt they proceeded with petards to force a gate of no great ſtrength in the ſecond wall, which would have led them into the town: but the garriſon being alarmed by the firing, effectual care was taken of this weak part, where ſo conſtant a fire of ſmall-arms was kept up during the night, that it was impoſſible for the enemy to approach it. Mean time a party who attempted to enter by eſcalade, were diſcovered, and an officer and drummer, the two firſt who mounted, were cut off; and the cannonade of the attacked growing furious, the aſſailants were under the neceſſity of laying cloſe under the wall for ſhelter till day-light, when all the ſurvivors, to the number of three hundred and ſixty-four Europeans, ſurrendered, and begged for quarter.

Madras, or (as it is more commonly called) Fort St. George, is ſituated in thirteen degrees forty minutes north latitude, and in eighty degrees of eaſt longitude: ſo that it's diſtance from London is near one thouſand ſix hundred leagues; and the ſun conſequently appears to the inhabitants of this place ſix hours earlier than in the metropolis of England, and ſets about noon; and the length of the days varies ſo little here throughout the year, that it is always ſaid to be ſix o' clock at the riſing and ſetting of the ſun.

It is hardly poſſible to conceive why ſo incommodious a ſpot ſhould have been choſen for the ſituation of a ſettlement of ſo much importance; and though various reaſons have been aſſigned for this choice, none of them ſeem ſatisfactory. It ſtands in the country of Arcot, in a ſandy, barren plain, which neither affords verdure, or a drop of good water, which muſt be procured from the diſtance of a full mile. Immediately at the back of the town is a ſalt-water river, which, though it adds to the ſtrength of the place, is alſo productive of much inconvenience, ſubjecting the town to be overflowed by it in the rainy ſeaſons: the ſea falls with continual violence on the ſhore; and, in the tempeſtuous time of the year, ſeems to threaten deſtruction to the whole ſettlement.

Fort St. George is a place of no very conſiderable ſtrength; which, towards the ſea, is the leſs eſſential, as the coaſt is ſo ſhallow, that ſhips of ſufficient force to cannonade or bombard it could not come within two miles of the ſhore, the very merchandize and paſſengers being obliged to be landed in flat-bottomed boats, as at Fort St. David's. The fort itſelf, which is ſituated north north-eaſt, and ſouth ſouth-weſt, nearly in the center of the White Town, is a regular ſquare of about three hundred feet on each of it's ſides, and has four baſtions: it is conſtructed of a ſtone which, though honey-combed without, is of ſo hard a ſubſtance, that it is known here by the name of iron-ſtone, and reſembles that metal in colour. The walls of the fort are not defended by any ditch; and being arched and hollow, are of no great ſtrength. It has two gates, one on the weſt, or land-ſide, at which a ſtrong guard is always mounted; and the other on the eaſtern, or ſea-ſide, which being leſs liable to ſurprize, is not ſo much attended to; but theſe gates are both locked at a certain hour of the night, and the keys brought to the governor, or, in his abſence, to the next in authority.

Within the fort is a handſome ſtone building, containing proper apartments for the governor and other officers of the Company. Two flights of ſteps lead to the two different ſtories of this houſe; the lower of which is appropriated to the general uſe of the Company's ſervants; and the higher, in which is the Council Chamber, is occupied by the governor.

The White Town, or that inhabited by the Europeans, contains about five or ſix hundred people, excluſive of the military. It is but indifferently defended by a ſlight wall, and ſome ill-conſtructed baſtions, on the eaſt, ſouth, and north ſides; on the weſt it is waſhed by the river, and conſiſts of three tolerable ſtreets to the northward of the fort, and the like number to the ſouthward; barracks for the ſoldiers, and a well-ordered military hoſpital. Here was alſo the mint, but the buſineſs of coining rupees of ſilver, and pagodas of gold hath for many years been removed to Calcutta; and within this quarter are the Town Houſe and courts of juſtice, as well as a Portugueſe and an Engliſh church; the latter of which is elegant, and furniſhed with an organ.

The houſes, which are only of one ſtory above the ground-floor, are built of brick, and have terraces according to the manner of the Eaſt; which are laid with a mortar compoſed from the lime of marine ſhells, and which, being laid in the dry ſeaſons, acquires a hardneſs which no continuance of rain can penetrate. On theſe terraces the inhabitants, and particularly the Europeans, ſpend their evenings, to enjoy thoſe refreſhing ſea-breezes, which can alone render this climate endurable from the month of April to the middle of September.

To the north lies the Black Town, which is much larger than the diſtrict occupied by the Europeans, but not ſo well fortified, though it's ſtrength has been encreaſed by ſome modern improvements; and this, as well as the White Town, is provided with a numerous garriſon, and well-furniſhed ſtores and magazines. As this quarter is poſſeſſed by Aſiatic merchants of all the eaſtern countries, and ſome Jews, the buildings are of different kinds, ſome built with brick, and others of clay covered with leaves or thatch. The ſtreets are, however, tolerably wide, and ſome of them planted with trees, which contribute to the beauty of the place, and ſerve as a ſhelter from the penetrating beams of the ſun.

Beyond this, and more to the ſouthward, lies the ſuburb, or third quarter, which, though full of inhabitants, is without defence, though an advanced party of troops are generally poſted here to prevent the poſſibility of ſurprize. As this ſuburb is only occupied by the loweſt of the natives, it is wretchedly built, and conſiſts entirely of low, clay-walled, thatched huts.

Beſides theſe diviſions of Madras, the territory which was purchaſed of the ſovereign of Golconda, before the conqueſt of that country by the Emperor of Indoſtan, and which is about fifteen miles in circumference, comprizes two hamlets and ſeveral villages, which, together with the ſeveral towns and ſuburb of Madras, are ſuppoſed to contain one hundred thouſand inhabitants.

The governor of Fort St. George has alſo the command of all the Company's ſettlements on the coaſt of Coromandel, and on the weſt ſide of the iſland of Sumatra; he is alſo, for the time being, captain of the firſt company of native ſoldiers, and lives here in great pomp, exerciſing a very extenſive authority. When he goes out of his houſe, the guards are turned out, and the drums beat, as for a prince of the blood, or a general commanding an army in Europe; and his palanquin is preceded by fifty or ſixty black ſoldiers, and attended by an equal number of Europeans; and he is accompanied by a train of domeſtics, and a band of muſic.

The council is compoſed of ſix perſons, the firſt of whom is captain of the ſecond company of the native troops of the garriſon; and theſe have each ſalaries, which are, however, ſo trifling, as to bear a very ſmall part in the fortunes which are uſually acquired by thoſe who can attain this ſituation, the governor's not exceeding three hundred pounds a year, and thoſe of the other members of the council ſo low as from forty pounds a year the leaſt, to one hundred pounds the greateſt. But the governor and council are alſo conſiderable traders on their own accounts in certain articles, by permiſſion of the Company; and have, beſides, other means of accumulating wealth not eaſily comprehended by thoſe who have had no experience of theſe eaſtern advantages, and who cannot eaſily conceive how fortunes of two or three hundred thouſand pounds can be eaſily gathered together in a very few years by men who have been known to quit their native country with very little more property than they carried on their backs.

Nor are theſe emoluments confined to the governor and council; the inferior officers, ſuch as the chaplain, ſurgeon, judge-advocate, and attorney-general, are rewarded for their ſervices by the Company with very moderate ſalaries, none of them exceeding one hundred pounds a year; yet theſe gentlemen too contrive to accumulate riches, and return to Europe, after a very ſhort reſidence here, with ſuch wealth as a whole life ſpent in Europe in the extremeſt induſtry and frugality would fall very ſhort of obtaining.

Such of the military officers and ſoldiers as are Europeans, fare alſo extremely well: the pay, though not above one-third more than in England, enables them to live here in a very different manner, every petty officer, and even common ſoldier, being attended by one or more of the natives; whoſe maintenance, as we have already obſerved, is ſo little expenſive, that it may be afforded out of the ſmalleſt pay of an European; beſides that a conſiderable part of the proviſions, both of the officers and ſoldiers, is provided by the Company, who alſo furniſh their civil ſervants with board and lodging.

The ſurrounding territory produces but little rice, and few other neceſſaries of life beſides fruits and vegetables, the growth of ſome gardens extending beyond the Black Town, and which are ſold at reaſonable rates. The Company have a kind of ſummer-houſe and gardens at St. Thomas's Mount, a ſmall diſtance from Madras, where the governor frequently reſides during the hot ſeaſons.

With proviſions to ſupply a very plentiful and moderate market Madras is ſupplied from the interior parts of the country; with rice from the ſouthern, and with bread-corn from the northern ſettlements; and even the fuel which is conſumed here is brought from the iſlands near Maſulipatan.

The courts of juſtice held at Madras are, the Mayor's Court, held twice a week in the Black Town, for the determination of matters of diſpute, and the recovery of debts between the natives. The litigations of Europeans are generally carried on in the court of the Judge Advocate, where the deciſion is left to a jury, and the ſuits are conducted by attornies, and other officers, as in the courts of England. Here are juſtices of the peace, who hold ſeſſions for the trial of criminals; and courts-martial are held, as elſewhere, upon military delinquents. Of the introduction of the Engliſh laws, and the erection of ſupreme courts of judicature in the empire of Indoſtan, we ſhall have occaſion to ſpeak fully in our accounts of the Company's ſettlements and poſſeſſions in Bengal.

The manufactures of Madras, and the territory about it, are not proportioned in extent to the number of inhabitants. It is computed that about twelve or fifteen thouſand are employed in printing and painting calicoes for the wear of Europe, and coarſer cottons for the trade of different parts of Aſia, and in particular the Spice Iſlands; another, and more conſiderable part of the inhabitants, are engaged in the management of the glaſs, coral, and toy-trade, articles much demanded in the interior parts of the country for female ornaments. The diamond-mines, which are not above a week's journey from this ſettlement, turn another conſiderable branch of traffic to it; and many of the native inhabitants are employed by the Company in collecting and purchaſing the produce of Arcot, and other provinces, for their exportation to Europe, and other parts of Aſia; and thoſe who by any of theſe means acquire money, lend it to Engliſh merchants, who, though not of the Company, are licenſed to trade, engage with them in partnerſhips on account of the protection of the Company, or embark in bottoms belonging to Europeans their own property, paying for this privilege very conſiderable ſums.

Over and above the profits which accrue to the Engliſh Company from the trade in cottons and other articles above mentioned, they derive a conſiderable revenue from the lands and territorial poſſeſſions here; and this is augmented by the cuſtoms and duties on betel and tobacco, and ſome other articles, which amount annually to little leſs than fifty thouſand pounds ſterling; ſo that, all advantages taken together, Madras may be conſidered as one of the moſt important and opulent of the Company's ſettlements in India.

Madras was captured by the French in 1746, but reſtored to the Engliſh Company at the peace. In 1758, General Lally laid ſiege to it with a very conſiderable army, and actually got poſſeſſion of the Black Town; but the garriſon of the fort, commanded by Colonel Lawrence, and Colonel (now Sir William) Draper, made ſo vigorous a defence, that the enemy, after various fruitleſs attempts to reduce it by ſurprize and ſtorm, were obliged to give up the ſiege, and retire with conſiderable loſs.

Though the compaſs of our work will not admit of our giving a regular detail of the political conduct and proceedings of the Eaſt India Company and their ſervants in the different provinces; yet, in order to trace their progreſſively increaſing power and extended territories, it will be neceſſary to take ſome notice of the manner in which the Company have interfered with the governing powers of the ſeveral diſtricts, and the ſteps they have taken to reduce the native princes to a ſtate of dependence on them, and compel them to relinquiſh their rights to large tracts of territory, which they held either by deſcent or conqueſt.

In the year 1751, it was determined to effect a revolution in the province of Arcot, in which Madras is ſituate, and to make Mohammed Ali Khan, whoſe pretenſions were very doubtful, nabob, or governing ſovereign of this extenſive country; and this project was at length carried into execution, after a conteſt of ſeveral years, in which many difficulties occurred; and a war was carried on with different ſucceſs, which, however, at laſt terminated in the ſubjugation of the whole territory contended for to the authority of Mohammed, or rather of the Engliſh Eaſt India Company, in whoſe hands the Aſiatic prince ſeemed to be a mere inſtrument; for as ſoon as the conqueſt was compleated, he confided both the care of his perſon, and his revenues, to thoſe who had procured for him the diſtinctions he enjoyed, making Madras the place of his reſidence; and as his protectors undertook the defence of his newly-acquired poſſeſſions, the nabob yielded to them the revenues of his whole dominions, reſerving only to himſelf an annual income of about one hundred and twenty-five thouſand pounds ſterling for his maintenance, the groſs receipts being from four to five hundred thouſand pounds a year: and thus the Carnatic, a country of great commercial importance, from the number and induſtry of it's inhabitants, together with it's ſovereign, were reduced to a ſtate of abſolute dependence on the Engliſh Company.

But this acquiſition ſerved only to point out to the Company the influence which might be derived from the addition of a tract of territory in the vicinity of Maſulipatan; and, in 1767, they found means to procure from the Subah of the Decan grants of the provinces of Candavir, Elur, Rajamandri, and Chicacol; an acceſſion of territory not only conſequential in it's extent, but in it's revenues, and in the vaſt ſtrength which it added to the power of the Company on the coaſt of Coromandel.

Yet, in this moment of apparent proſperity, a ſtorm was gathering; which, though it's effects were at that time ſuſpended, has ſince fallen heavily on the poſſeſſions of the Company, and at the preſent hour involves them in difficulty and danger.

Hyder Ali Khan, or, as he is more commonly called, Hyder Ally, an adventurer who, from being a private ſoldier in the forces of the Maharattas, had made himſelf maſter of Myſore, and extended his conqueſts on all ſides, concerted the means of expelling the Engliſh, the only rivals who were by him eſteemed formidable, from the coaſt of Coromandel;

mandel; and well knowing that the neighbouring chiefs dreaded the power of his arms, which had been often exerted in ravaging their borders and ſtripping them of territory, he applied to the Subah of the Decan, and the Nabob of Arcot, and required them to join in a meaſure which, if ſucceſsful, would emancipate them from the ſhackles in which they were at preſent bound, and reſtore to them that power, authority, and extent of dominion, of which they had been diveſted by the Engliſh; and leſt theſe arguments ſhould fail to rouze them to ſuch a degree of ſpirit as would be neceſſary to anſwer his purpoſe, they were enforced by denunciations of vengeance in caſe of a refuſal, and threats of depriving them of the poor remains of territory, revenue, and dignity, which had been left them by the Engliſh Company.

It now became abſolutely neceſſary for the Company to aſſert the rights of thoſe from whom they had borrowed all their conſequence. Neither the Subah or the Nabob were in a condition to oppoſe Hyder Ally; deprived of the ſinews of war, and even the appearance of authority, they were equally unable to levy numerous armies, and to furniſh them with the means of ſubſiſtence: a body of forces were therefore appointed by the precedency of Madras to oppoſe the hoſtile attempts of Hyder; and, reinforced by ſuch troops as the Subah and Nabob could collect, Colonel Wood, in March 1767, began his march to meet the invader, who had now advanced towards the Carnatic; but was aſtoniſhed to find the army, with which he was to contend, well diſciplined, well paid, and conſiſting of thirty thouſand foot and twenty thouſand horſe; a force with which he was wholly unable to cope, with a ſmall body of Europeans, and an undiſciplined and diſſatisfied rabble of Indian confederates.

Under theſe circumſtances, the Britiſh commander was under the neceſſity of acting cautiouſly; and, inſtead of riſking a battle, he was compelled to try the effect of harraſſing his enemy, and attempting to diſconcert his plans.

But here too he was diſappointed by the genius and addreſs of Hyder Ally; who, in his turn, invented a number of ſucceſsful ſtratagems to diſtreſs and circumvent his opponents. Perfectly acquainted with the country, he contrived to intercept their convoys, and cut off their foraging parties: he attacked them ſuddenly in their camps; and having excited panic and confuſion, he retreated before they could form themſelves into a poſture for oppoſing him in force; and if they moved, he was ſure to be in their rear, to pick up their baggage, and carry off any lingering parties.

Worn out with eternal diſappointments, and weakened by continual loſſes, the Aſiatic allies of the Engliſh betrayed a ſtrong inclination to turn their backs on this unprofitable war, and even the Engliſh themſelves began to deſpond, when ſuccours critically arrived, of which the Engliſh commander determined to take immediate advantage; and having by ſome means contrived to bring Hyder to a general action, notwithſtanding his having hitherto ſhewn a determined diſpoſition to avoid it, an obſtinate and hard-fought battle enſued, in which the confederates remained maſters of the field, though the loſs on both ſides had been extremely heavy.

But this victory was attended with no real advantage; the ſpirit of Hyder Ally remained unſubdued, and he was at no loſs for reſources: though once defeated, he was ſoon as formidable as before, and recourſe was now had to negociation; terms of accommodation were offered to him; and he was at length brought to accept them, and a treaty was concluded; in which it was ſtipulated, *that if either party ſhould be attacked, they ſhould mutually aſſiſt each other to drive out the enemy.*

But though a peace was thus patched up, it did not appear likely that it would be laſting; the motives which firſt induced Hyder to propoſe the expulſion of the Engliſh ſtill ſubſiſted, and his ambitious views were yet unſatisfied; ſo that many judicious perſons were then of opinion, that he meant only to wait a more favourable moment to recommence hoſtilities, and the event hath juſtified this ſupicion.

Within two months after the concluſion of this treaty, Hyder Ally ſignified to the preſidency of Madras his intentions of reclaiming ſome places, which had for about two years been in the hands of a neighbouring Maharatta chief, and deſired a battalion of the Company's ſeapoys, with an officer, might be ſent to aſſiſt him in this enterprize; but this being declined, as it would amount to a declaration of war againſt the Maharattas, the requeſt was repeated, and a war between Hyder and the Maharattas breaking out ſoon after, he made frequent applications for aſſiſtance, which, under various pretences, was as often renewed, and Hyder, after continuing an unſucceſsful war till the ſummer of 1772, made a peace with the Maharattas, which he was under the neceſſity of purchaſing with the ceſſion of a very conſiderable part of his territories.

It may eaſily be conceived, that a peace thus obtained could not ſit eaſy on the enterprizing ſpirit of Hyder Ally; nor can it be ſuppoſed he would reſt ſatisfied with the conduct of thoſe who, by refuſing to lend him aſſiſtance, had contributed to his diſtreſs and diſgrace. Within two years after this event he took advantage of ſome inteſtine commotions among the Maharattas, and repoſſeſſed himſelf of the territory which he had been compelled to give up; and now it appeared, that deſpairing of deriving any advantages from his alliance with the Engliſh, he had privately ſolicited ſuccours from the French, who had furniſhed him with ſupplies, and permitted ſuch adventurers as thought fit to engage in his ſervice; and at the ſame time it was diſcovered, that the nabob who had ſome time before propoſed a confederacy with the Maharattas againſt Hyder, a meaſure which had not met the approbation of the preſidency, had now entered into a private correſpondence with him, though no great fears were entertained of ill conſequences, from a connection which the different intereſts of the parties rendered unnatural.

From this time till the year 1777, Hyder Ally contented himſelf with paying the ſtricteſt attention to the augmentation and diſcipline of his troops, and incorporating with them great numbers of French, who from time to time preſented themſelves, and offered to engage in his ſervice. But in the beginning of this year he recommenced the war with the Maharattas, and continuing to preſerve the appearance of amity with the Engliſh, he in the beginning of the following year tranſmitted to the preſidency at Madras an account of a ſignal victory which he had obtained over the Maharatta army.

The war between England and France having now broke out, and Pondicherry being reduced by the arms of the former power, Hyder, ſtill affecting terms of friendſhip, ſent his congratulations to the governor of Madras on this occaſion; though his ſincerity was at that time much doubted, both from his military preparations, and his continuing to cultivate a good underſtanding with the French, as well as from his having from time to time thrown out hints of diſſatisfaction at the repeated neglects of his applications for aſſiſtance.

Nor were theſe doubts ill founded; for the Company having determined on an expedition againſt Mahé, where a ſmall body of French troops, who had been landed from Mauritius, were in garriſon with ſome of Hyder Ally's forces; and intimation being given to Hyder of the intention of the Company to attack the French at Mahé, he very unequivocally informed the preſidency, that he had factors of many nations reſident in his country; and that if any one ſhould entertain deſigns againſt them, he ſhould take the beſt methods to give them aſſiſtance; and he accordingly entered into a treaty of peace with the Maharattas, and collected large bodies of horſe on the borders of the Carnatic, and tranſmitted a declaration to the preſidency, that if they perſiſted in their attempt upon Mahé, he ſhould certainly attack the Carnatic. This meaſure was, however, purſued, and Hyder immediately inveſted the Engliſh garriſon which poſſeſſed that place after it's reduction, and thus commenced the war with Hyder Ally: for though a negociation continued ſome time after this event; yet as the parties had no confidence in the ſincerity of each other, it produced no good effect, hoſtilities commenced on all quarters. Hyder ſoon after invaded the Carnatic; the army of the Company was compleatly defeated; and a war with Hyder ſtill rages, in which the Company's forces have been in a great meaſure compelled to act on the defenſive to protect their own poſſeſſions, and thoſe of their allies; and, notwithſtanding their utmoſt efforts, Arcot, the capital of the Carnatic, with an immenſe quantity of ſtores, hath been captured by Hyder, and great part of that country hath been laid waſte by him; whilſt, at the ſame time, the Company are engaged in a war of doubtful ſucceſs with the Maharattas, who poſſeſſing the interior parts of the empire, and holding the emperor, now emancipated from the Engliſh, in their power, find full employment for all the force of the government of Bengal.

But before we proceed to ſpeak of this extenſive kingdom, great part of which is now in the hands of the Engliſh, it will be neceſſary to notice the ſeveral ſettlements and factories of the Company between Madras and Calcutta.

Maſulipatan firſt preſents itſelf; it was taken from the French in 1759, and is of no great conſequence, though it has a conſiderable trade in ſalt, with which commodity the inland parts of the Decan are furniſhed from this place, which has alſo a manufactory in cottons of no very conſiderable extent.

Vizagapatan, ſtill nearer to the Gulph of Bengal, is of rather more importance. It is ſituate in about eighteen degrees north latitude, and is protected by a fort with regular baſtions, and about twenty pieces of cannon. The neighbouring villages are full of manufacturers in cotton, and the beſt figured or ſtriped muſlins of India are ſaid to be procured at this place.

Both theſe ſettlements are in the kingdom of Golconda, which extends along the coaſt about eighty leagues, and is about ſeventy in breadth from eaſt to weſt. It has a capital of the ſame name, which is ſaid to be incloſed with a wall of ſtone ſix miles in circumference,

ference, and to contain the ancient palace of it's kings, and, in ſeveral magnificent moſques, ſome of their tombs.

This little kingdom, which has no other port than that of Maſulipatan, was once part of the extenſive empire of Biſnagar, which was firſt diſmembered by the Patan Tartars, and afterwards ſtill more reduced by the Mogul emperors of Indoſtan, who added great part of it to that empire; the remainder was ſeized by the chiefs of the country, and is at preſent divided into the kingdoms or provinces of Decan, Viſiapour, Arcot or the Carnatic, and this kingdom of Golconda, which is now governed partly by a nabob of the Mahometan faith, and is partly in the hands of the Maharattas.

Golconda has various mines of iron and rock-ſalt; but it is much more remarkable for it's diamond mines, which have been long worked, and ſtill continue to ſupply a conſiderable quantity of theſe precious ſtones.

Theſe mines are principally ſeated among the mountains, a chain of which paſſes through this kingdom, and all of them are ſuppoſed to be rich in this valuable commodity: like mines of metal, they are ſometimes found to produce theſe ſtones near the ſurface, and at others they muſt be ſought in the very bowels of the mountains; in the former caſe the ſearch is attended with no very conſiderable labour; but, in the latter, they are obliged to ſeek the vein by ſoftening the rock with fire; and having found it, they are frequently compelled to purſue it with extreme difficulty and aſtoniſhing expence, ſometimes loſing it, and again recovering it, through a courſe of even ſeveral furlongs.

The vein, in which the ſtones are found, is generally compoſed of an earthy matter, ſometimes of a yellow, and ſometimes of a reddiſh colour; which being carefully ſeparated from the rock, is brought out of the mine, and undergoes a ſtrict and ſcrutinizing examination to diſcover the precious parts of it's contents, the rewards of the miners toils, which are very frequently ſo covered and incruſted by the earth, that they might eſcape a leſs minute and attentive ſearch.

To this end a ciſtern of earthen-ware, or hardened clay, is prepared, which is filled about half full of the earth ſuppoſed to be charged with diamonds, and water being poured on it, is ſuffered to remain till the earth is thoroughly ſoftened, when an addition of water being made, the whole is well ſtirred; and as ſoon as it has reſted long enough for the weightier parts to fall to the bottom, the earthy water is drawn off by a vent in the ſide of the ciſtern; and more water being then thrown on the remaining contents, the ſame proceſs is repeated, and continued till a very ſmall quantity of matter is left in the ciſtern; and this is taken out and ſpread abroad in the ſun, where thoſe who are accuſtomed to the buſineſs ſelect the diamonds with ſuch dexterity, that the ſmalleſt ſpark ſeldom eſcapes them.

The mining buſineſs is generally carried on by a ſet of adventurers, who agree with the chief or governor of the diſtrict to yield, for the uſe of him or the ſovereign, all ſtones which may be found above a certain ſize; in conſideration of which, and of the riſk and expence which attends the diſcovery and working of the mines, all diamonds of an inferior ſize are to be the property of the adventurers. This agreement produces a conſtant exertion of attempts to commit frauds, and endeavours to detect them; the adventurer has to guard againſt concealments to his injury by the labourers he employs, and againſt the expoſure of any large ſtones which may come to their hands, as he is perpetually engaged in endeavours to elude the vigilance of the agents of the chief; who are, on their part, equally attentive to deprive their principal of as large a ſhare as poſſible of the produce. Some writers have fixed the ſize of thoſe ſtones, which are to become the property of the ſovereign, at fifty grains; but we apprehend it to be much more likely, that he claims all ſuch as exceed half that weight; diamonds of fifty grains being of a value much too conſiderable to be permitted to remain in private hands by any ſtipulated agreement.

Yet, notwithſtanding all the precautions of the ſeveral parties, various deceits are daily practiſed: in ſpite of abſolute nakedneſs, except a turban on the head, and a mere covering of decency about the waiſt, the labourers contrive to conceal a very conſiderable ſhare of the property of their employers; and when a ſtone of large value comes to their hands, they very frequently deceive both the chief and the adventurer, and march off with the prize to ſome other territory, where they are ſure to find a market and protection.

There are ſome few other Engliſh factories on different parts of this coaſt, and particularly at Pettipoly and Coletore; but theſe are ſo inconſiderable as not to require any particular deſcription.

The kingdom of Bengal is ſituated at the north-weſt extremity of the gulph of the ſame name, and comprehends an extent of near two hundred leagues from eaſt to weſt, and one hundred from north to ſouth. It is bounded by the kingdom of Aſham and Arracan on the eaſt, by ſeveral provinces of the empire of Indoſtan on the weſt, by an immenſe chain of mountains on the north, and by the ſea on the ſouth; and occupies both ſides of the river Ganges, being the moſt level and fruitful country in the whole empire, and producing in ſome places two, and in others three, crops of corn in a year. It's principal commodities are ſilk and cotton; but ſeveral ſorts of ſpices and drugs, opium, ſaltpetre, gum-lack, and perfumes, are among the number of it's productions; as well as thoſe canes which afford ſugar, and others which are uſed as walking-ſticks and admired for their beauty and elegance of growth. An herb is alſo found in this kingdom of peculiar appearance and quality, which throws out leaves from a ſtraight ſtem about the ſize of a man's finger; and, riſing to a conſiderable height, is crowned with a large bud or tuft: the fibres of this plant are firſt twiſted and then wove into a kind of cloth, which being painted with flowers and figures, makes a beautiful and durable kind of tapeſtry.

The Ganges, and other navigable rivers, contribute as well to the proſperity of the inhabitants, as to the fertility of the ſoil: the numerous canals which interſect this vaſt level, ſerve as eaſy and convenient roads for internal communication; and the overflowing of the Ganges, and of courſe of all the ſtreams and canals which either empty themſelves into it or are derived from it, is an annual ſource of manure, without the trouble of bringing, or the labour of ſpreading.

In our hiſtory of the emperors of Indoſtan, we have noticed the conqueſt of the kingdom of Bengal, and it's being annexed to that empire; we have alſo, in tracing the declenſion of the imperial power, ſhewn the progreſſive ſteps by which the governors and viceroys of this and other provinces, under the various denominations of Subahs, Nabobs, and

Nezims, had aſſumed to themſelves the ſovereignties of the ſeveral diſtricts they were appointed to govern; and though they ſtill affected to owe ſome obedience to the imperial crown, and contributed in a certain degree to it's ſupport, had yet appropriated to themſelves the whole revenues, and ruled with the authority of abſolute and independent monarchs.

From one of theſe nabobs, even before they had aſſumed the powers they have ſince poſſeſſed, the Engliſh, at the cloſe of the laſt century, found means to purchaſe the zemindary rights; that is to ſay, the property to the diſtricts which ſurrounded the ſettlement they had, by permiſſion of the then emperor, made at Hugley, upon a branch of the Ganges; and as theſe lands contained the villages of Calcutta and Govenpore, theſe places came into the hands of the Company, and were their firſt territorial poſſeſſions in that country, where they now enjoy the extent of empires without even the affectation of yielding to the ſovereigns their rights of royalties, which were excepted out of their early acquiſitions.

From this time the Company have been continually extending their territories, by purchaſe, conqueſt, and thoſe kind of gifts which the donors are unable to refuſe; and as they ſoon became engaged in alliances and wars, both with the emperor and the petty princes of Indoſtan, it will be neceſſary, for the better explaining the actual ſtate of the Britiſh intereſts in the Eaſt Indies, to give ſome little account of the tranſactions in this part of the empire, from the time the influence of the Company became conſiderable.

In the year 1707, Calcutta was erected into a preſidency, independent of that at Madras; and, in 1717, they obtained from the then emperor, or his viceroy, a ſmall extenſion of territory, and certain privileges of exemption from duties throughout the empire, on the annual payment of a certain ſtipulated ſum, amounting to about one thouſand two hundred pounds.

At this time Jaffier Khan, who was nabob of Bengal, had prevailed on the emperor to annex to that government thoſe of Oriſſa and Bahar, which had hitherto conſtituted ſeparate governments; and he removed his reſidence from Dacca, in the neighbourhood of Calcutta, to Morſhed-abad, at a greater diſtance, which ſtill remains the principal ſeat of ſo much of this government as remains unpoſſeſſed by the Engliſh Company.

On the death of this prince in 1725, he was ſucceeded by his ſon-in-law Sujah Dowlah; and this nabob dying in 1739, Seffrah, or Seffrez Khan, his ſon, aſſumed the powers of government, which now began to be conſidered as hereditary; but Anaverdi Khan, an inferior chief, and governor of one of the provinces under the nabob, having aſpired to that office, excited a rebellion; and having vanquiſhed the troops of Seffrah in a battle in which that nabob loſt his life, Anaverdi ſeized his authority in 1742, and maintained it againſt all attempts to diſpoſſeſs him till April 1756, when it ended with his life; but he was ſucceeded by his next heir, Surajah al Dowlah, the grandſon of his brother.

Hitherto the interference of the Engliſh had rather been private than open; the ſervants of the Company had, from time to time, furniſhed the contending princes with ſtores and ammunition; and had, at critical conjunctures, made advantageous agreements for increaſe of territory, and remiſſion of cuſtomary payments; individuals alſo had been permitted to enter into the ſervice of the nabobs, and had enriched themſelves by gratifications and the chances of war.

But the time now approached when they were to act more deciſively, and engage in an open rupture with one of thoſe princes; the conſequence of which has been repeated wars with various princes on different ſides of the empire, a vaſt acquiſition of dominion, and a total change of the circumſtances, condition, and ſituation, of the Engliſh Eaſt India Company.

Surajah al Dowlah had no ſooner aſſumed the reins of government, than he determined to cruſh the growing power of the Engliſh; and pretending to have received various inſults from the governor and council of Calcutta, and in particular by the impriſonment of Omichund, a Gentoo merchant of great eminence, and one of his ſubjects, he levied an army, and in the latter end of May 1756, inveſted the Engliſh ſettlement of Caſſimbuzar, which is ſituate ſomewhat higher up the river; and finding a greater probability of oppoſition than he expected, he got the chief of that factory into his hands by ſtratagem, and then compelled him to ſign an order for the immediate ſurrender of the place, as a ranſom for his life; and, on the 4th of June, after ſome deliberation, the ſervants of the Company who remained in the factory conſented to reſcue their chief from the impending danger, by giving up to the inſidious invader the goods, ſtores, ammunition, and effects of the Company, to a very conſiderable amount.

Having effected his purpoſe here, the nabob proceeded to Calcutta, or Fort William, with an army of ſeventy thouſand horſe and foot, declaring his intention to expel the Engliſh from the province. On the 15th he inveſted the place, and attacked one of the redoubts at the approach to the town, but he was repulſed with conſiderable loſs; nor was his ſecond attempt, on the following day, attended with better ſucceſs: notwithſtanding which, the attack was renewed the 18th, and the forces of the Company were then compelled to abandon the out-works, and retire into the fort, which being wholly unprovided with ammunition for a long reſiſtance, the governor, and ſome others, eſcaped to the ſhips in the river, leaving thoſe in the fort to ſhift for themſelves; who having held out till the 20th, under Mr. Holwell, the ſecond in command, were then obliged, by the treachery of the Dutch guard at a back gate, to ſurrender at diſcretion, whilſt they were endeavouring, by a parley from the walls, to obtain terms of capitulation.

The ſcene which followed this ſurrender is ſo emphatically and minutely deſcribed by the pen of Mr. Holwell, one of the few unfortunate ſufferers who ſurvived, in a letter to a friend, that it would be injuſtice to our readers to offer an account of it in any other words than thoſe of that gentleman.

‘ The Subah, or viceroy, of Bengal, and his troops,’ ſays Mr. Holwell, ‘ were in poſſeſſion of the fort before ſix in the evening. At a third interview with him before ſeven, he repeated his aſſurances to me, on the word of a ſoldier, that no harm ſhould come to us; and, indeed, I believe his orders were only general, that we ſhould for that night be ſecured, and that what followed was the reſult of revenge and reſentment in the breaſts of the lower jemmautdaars, or ſerjeants, (to whoſe cuſtody we were delivered) for the number of their order killed during the ſiege. Be this as it may, as ſoon as it was dark, we were all, without diſtinction, directed, by the guard ſet over us, to collect ourſelves into one body, and ſit down quietly under the arched veranda, or piazza, to the weſt of the Black Hole Priſon, and the barracks to the left of the Court of Guard. Juſt as it was dark, about four or five hundred men, who were drawn up upon the parade, advanced, and ordered us all to riſe, and go into the barracks. We were no ſooner all within them, than the guard advanced to the inner-arches and parapet-wall; and, with their muſquets preſented, ordered us to go into the room at the ſouthernmoſt end of the barrack, commonly called the Black Hole Priſon. Few amongſt us, the ſoldiers excepted, had the leaſt idea of the dimenſions or nature of a place we had never ſeen; for if we had, we ſhould at all events have ruſhed upon the guard, and been, as the leſſer evil, by our own choice, cut to pieces.

‘ Amongſt the firſt that entered, were myſelf, Meſſrs. Baillie, Jenks, Cooke, J. Coles, Enſigns Scott, Revely, Law, Buchanan, &c. I got poſſeſſion of the window neareſt the door, and Meſſrs. Coles and Scott into the window with me, they being both wounded, the firſt I believe mortally: the reſt of the above mentioned gentlemen were cloſe round about me. It was now about eight o'clock. Figure to yourſelf, my friend, if poſſible, the ſituation of a hundred and forty-ſix wretches, exhauſted by continual fatigue and action, crammed together in a cube of eighteen feet, in a cloſe ſultry night, in Bengal, ſhut up to the eaſtward and ſouthward (the only quarters from whence air could reach us) by dead-walls, and by a wall and door to the north, open only to the weſtward by two windows ſtrongly barred with iron, from which we could receive ſcarce any the leaſt circulation of freſh air.

‘ What muſt enſue appeared to me in lively and dreadful colours; the inſtant I caſt my eyes around, I ſaw the ſize and ſituation of the room. Many unſucceſsful attempts were made to force the door; for having nothing but our hands to work with, and the door opening inward, all endeavours were vain and fruitleſs.

‘ Amongſt the guards poſted at the windows, I obſerved an old jemmautdaar near me, who ſeemed to carry ſome compaſſion for us in his countenance: I called him to me, and preſſed him to endeavour to get us ſeparated, half in one place, and half in another, and that he ſhould in the morning receive a thouſand rupees for this act of tenderneſs. He withdrew; but in a few minutes returned, and told me, it was impoſſible. I then thought I had been deficient in my offer, and promiſed him two thouſand; he withdrew a ſecond time, but returned ſoon, and (with, I believe, much real pity and concern) told me, that it could not be done but by the Subah's order, and that no one dare awake him.

‘ We had been but few minutes confined, before every one fell into a perſpiration, ſo profuſe, you can form no idea of it. This brought on a raging thirſt, which increaſed in proportion as the body was drained of it's moiſture.

‘ Various expedients were thought of to give more room and air. To obtain the former, it was moved to put off their cloaths: this was approved as a happy motion, and, in a few minutes, I believe every man was ſtripped; myſelf, Mr. Court, and the two young gentlemen by me, excepted. For a little time they flattered themſelves with having gained a

‘ mighty advantage; every hat was put in motion to produce a circulation of air, and Mr. Baillie propoſed that every man ſhould ſit down on his hams. This expedient was ſeveral times put in practice, and, at each time, many of the poor creatures, whoſe natural ſtrength was leſs than that of others, or who had been more exhauſted, and could not immediately recover their legs as others did, when the word was given to riſe, fell to riſe no more; for they were inſtantly trod to death, or ſuffocated. When the whole body ſat down, they were ſo cloſely wedged together, that they were obliged to uſe many efforts before they could put themſelves in motion to get up again.

‘ Before nine o'clock every man's thirſt grew intolerable, and reſpiration difficult. Efforts were made again to force the door, but in vain. Many inſults were uſed to the guard, to provoke them to fire in upon us. For my own part, I hitherto felt little pain or uneaſineſs, but what reſulted from my anxiety for the ſufferings of thoſe within. By keeping my face between two of the bars, I obtained air enough to give my lungs eaſy play, though my perſpiration was exceſſive, and thirſt commencing. At this period, ſo ſtrong a urinous volatile effluvia came from the priſon, that I was not able to turn my head that way for more than a few ſeconds at a time.

‘ Now every body, excepting thoſe ſituated in and near the windows, began to grow outrageous, and many delirious. “*Water! water!*” became the general cry: and the old jemmautdaar, before mentioned, taking pity on us, ordered the people to bring ſome ſkins of water. This was what I dreaded; I foreſaw it would prove the ruin of the ſmall chance left us, and eſſayed many times to ſpeak to him privately to forbid it's being brought; but the clamour was ſo loud, it became impoſſible. The water appeared. Words cannot paint to you the univerſal agitation and raving the ſight of it threw us into. I flattered myſelf, that ſome, by preſerving an equal temper of mind, might outlive the night; but now the reflection which gave me the greateſt pain, was, that I ſaw no poſſibility of one eſcaping to tell the diſmal tale.

‘ Until the water came, I had myſelf not ſuffered much from thirſt, which inſtantly grew exceſſive. We had no means of conveying it into the priſon, but by hats forced through the bars; and thus myſelf, and Meſſrs. Coles and Scott, (notwithſtanding the pains they ſuffered from their wounds) ſupplied them as faſt as poſſible: but thoſe who have experienced intenſe thirſt, or are acquainted with the cauſe and nature of this appetite, will be ſufficiently ſenſible it could receive no more than a momentary alleviation; the cauſe ſtill ſubſiſted. Though we brought full hats within the bars, there enſued ſuch violent ſtruggles, and frequent conteſts to get at it, that before it reached the lips of any one, there would be ſcarcely a ſmall tea-cup full left in it. Theſe ſupplies, like ſprinkling water on fire, only ſerved to feed and raiſe the flame.

‘ Oh! my dear Sir, how ſhall I give you a conception of what I felt at the cries and ravings of thoſe in the remoter parts of the priſon, who could not entertain a probable hope of obtaining a drop, yet could not diveſt themſelves of expectation, however unavailing! and calling on me by the tender conſiderations of friendſhip and affection, and who knew they were really dear to me! Think, if poſſible, what my heart muſt have ſuffered at ſeeing and hearing their diſtreſs, without having it in my power to relieve them; for the confuſion now became general and horrid. Several quitted the other window (the only chance they had for life) to force their way to the water, and the throng and preſs upon the window was beyond bearing; many forcing their paſſage from the farther part of the room, preſſed down thoſe in their way who had leſs ſtrength, and trampled them to death.

‘From about nine to near eleven, I ſuſtained this cruel ſcene and painful ſituation, ſtill ſupplying them with water, though my legs were almoſt broke with the weight againſt them. By this time, I myſelf was near preſſed to death; and my two companions, with Mr. William Parker, (who had forced himſelf into the window) were really ſo.

‘For a great while they preſerved a reſpect and regard to me, more than indeed I could well expect, our circumſtances conſidered; but now all diſtinction was loſt. My friend Baillie, Meſſrs. Jenks, Revely, Law, Buchanan, Simpſon, and ſeveral others, for whom I had a real eſteem and affection, had for ſome time been dead at my feet; and were now trampled upon by every corporal or common ſoldier, who, by the help of more robuſt conſtitutions, had forced their way to the window, and held faſt by the bars over me, till at laſt I became ſo preſſed and wedged up, I was deprived of all motion.

‘Determined now to give every thing up, I called to them, and begged, as the laſt inſtance of their regard, they would remove the preſſure upon me, and permit me to retire out of the window to die in quiet. They gave way, and with much difficulty I forced a paſſage into the centre of the priſon, where the throng was leſs by the many dead, (then I believe amounting to one third) and the numbers who flocked to the windows; for by this time they had water alſo at the other window.

‘In the Black Hole there is a platform raiſed between three and four feet from the floor, open underneath, and extending the whole length of the eaſt-ſide of the priſon; it was above ſix feet wide, and correſponding with that in the barrack: I travelled over the dead, and repaired to the farther end of it, juſt oppoſite to the other window. Here, my poor friend, Mr. Edward Eyre, came ſtaggering over the dead to me, and, with his uſual coolneſs and good-nature, aſked me how I did; but fell and expired before I had time to make him a reply. I laid myſelf down on ſome of the dead behind me on the platform; and, recommending myſelf to Heaven, had the comfort of thinking my ſufferings could have no long duration.

‘My thirſt grew now inſupportable, and the difficulty of breathing much increaſed; and I had not remained in this ſituation, I believe, ten minutes, when I was ſeized with a pain in my breaſt and palpitation of heart, both to the moſt exquiſite degree. Theſe rouſed, and obliged me to get up again; but ſtill the pain, palpitation, thirſt, and difficulty of breathing, increaſed. I retained my ſenſes notwithſtanding, and had the grief to ſee death not ſo near me as I hoped; but could no longer bear the pain I ſuffered, without attempting a relief, which I knew freſh air would, and could only give me. I inſtantly determined to puſh for the window oppoſite to me; and, by an effort of double the ſtrength I had ever before poſſeſſed, gained the third rank at it; with one hand ſeized a 'bar, and by that means gained the ſecond, though I think there were at leaſt ſix or 'ſeven ranks between me and the window.

'In a few moments the pain, palpitation, and difficulty of breathing, ceaſed; but my 'thirſt continued intolerable. I called aloud for water, "*for God's ſake.*" I had been 'concluded dead; but as ſoon as they found me amongſt them, they ſtill had the reſpect 'and tenderneſs for me, to cry out, "*Give him water! give him water!*" nor would one 'of them at the window attempt to touch it till I had drank: but from the water I had no 'relief; my thirſt was rather increaſed by it; ſo I determined to drink no more, but patiently 'wait the event, and kept my mouth moiſt, from time to time, by ſucking the 'perſpiration out of my ſhirt-ſleeves, and catching the drops as they fell, like heavy rain, 'from my head and face: you can hardly imagine how unhappy I was if any of them 'eſcaped my mouth.

'I came into the priſon without coat or waiſtcoat; the ſeaſon was too hot to bear the former; 'and the latter tempted the avarice of one of the guards, who robbed me of it when we 'were under the veranda. Whilſt I was at this ſecond window, I was obſerved by one of my 'miſerable companions on the right of me, in the expedient of allaying my thirſt by ſucking 'my ſhirt-ſleeve. He took the hint, and robbed me, from time to time, of a conſiderable 'part of my ſtore; though after I detected him, I had even the addreſs to begin on that 'ſleeve firſt, when I thought my reſervoirs were ſufficiently repleniſhed; and our mouths and 'noſes often met in the conteſt. This plunderer, I found afterwards, was a worthy young 'gentleman in the ſervice, Mr. Luſhington, one of the few who eſcaped from death; and 'ſince paid me the compliment of aſſuring me, he believed he owed his life to the many 'comfortable draughts he had had from my ſleeves. Before I hit upon this happy expedient, 'I had, in an ungovernable fit of thirſt, attempted drinking my urine; but it was 'ſo intenſely bitter, there was no enduring a ſecond taſte; whereas no Briſtol water could 'be more ſoft or pleaſant than what aroſe from perſpiration.

'By half an hour paſt eleven, the much greater number of thoſe living were in an outrageous 'delirium, and the others quite ungovernable; few retaining any calmneſs but 'the ranks next the windows. They all now found that water, inſtead of relieving, rather 'heightened their uneaſineſſes, and "*Air! air!*" was the general cry. Every inſult 'that could be deviſed againſt the guard, all the opprobrious names and abuſe that the Subah, 'Monickchund, &c. could be loaded with, were repeated, to provoke the guard to 'fire upon us; every man that could, ruſhing tumultuouſly towards the windows, with 'eager hopes of meeting the firſt ſhot; then a general prayer to Heaven, to haſten the approach 'of the flames to the right and left of us, and put a period to our miſery: but 'theſe failing, they whoſe ſtrength and ſpirits were quite exhauſted, laid themſelves down 'and expired quietly upon their fellows; others, who had yet ſome ſtrength and vigour 'left, made a laſt effort for the windows; and ſeveral ſucceeded by leaping and ſcrambling 'over the backs and heads of thoſe in the firſt ranks, and got hold of the bars, from 'which there was no removing them. Many to the right and left ſunk with the violent 'preſſure, and were ſoon ſuffocated; for now a ſteam aroſe from the living and the dead, which affected us, in all it's circumſtances, as if we were forcibly held by our heads over a bowl of ſtrong volatile ſpirit of hartſhorn, until ſuffocated; nor could the effluvia of the one be diſtinguiſhed from the other; and frequently, when I was forced, by the load upon my head and ſhoulders, to hold my head down, I was obliged, near as I was to the window, inſtantly to raiſe it again, to eſcape ſuffocation.

‘I need not, my dear friend, aſk your commiſeration, when I tell you, that in this plight, from half an hour after eleven till near two in the morning, I ſuſtained the weight of a heavy man, with his knees on my back, and the preſſure of his whole body on my head; a Dutch ſerjeant, who had taken his ſeat upon my left-ſhoulder; and a Topaz, or black Chriſtian ſoldier, bearing on my right; all which nothing could have enabled me long to ſupport, but the props and preſſure equally ſuſtaining me all around. The two latter I frequently diſlodged, by ſhifting my hold on the bars, and driving my knuckles into their ribs; but my friend above ſtuck faſt, and, as he held by two bars, was immoveable. The repeated trials and efforts I made to diſlodge this inſufferable incumbrance upon me, at laſt quite exhauſted me; and towards two o'clock, finding I muſt quit the window, or ſink where I was, I reſolved on the former, having borne, truly for the ſake of others, infinitely more for life than the beſt of it is worth.

‘In the rank cloſe behind me was an officer of one of the ſhips, whoſe name was Carey, and who behaved with much bravery during the ſiege: (his wife, a fine woman, though country-born, would not quit him, but accompanied him into the priſon, and was one who ſurvived.) This poor wretch had been long raving for water and air: I told him I was determined to give up life, and recommended his gaining my ſtation. On my quitting, he made an attempt to get my place, but was ſupplanted.

‘Poor Carey expreſſed his thankfulneſs, and ſaid he would give up life too; but it was with the utmoſt labour we forced our way from the window (ſeveral in the inner ranks appearing to me to be dead ſtanding.) He laid himſelf down to die; and his death, I believe, was very ſudden; for he was a ſhort, full, ſanguine man; his ſtrength was great; and, I imagine, had he not retired with me, I ſhould never have been able to have forced my way.

‘I was at this time ſenſible of no pain, and little uneaſineſs. I found a ſtupor coming on apace, and laid myſelf down by that gallant old man, the Rev. Mr. Jervas Bellamy, who lay dead, with his ſon the lieutenant, hand in hand, near the ſouthernmoſt wall of the priſon.

‘When I had lain there ſome little time, I ſtill had reflection enough to ſuffer ſome uneaſineſs in the thought, that I ſhould be trampled upon when dead, as I myſelf had done to others. With ſome difficulty I raiſed myſelf, and gained the platform a ſecond time, where I preſently loſt all ſenſation. The laſt trace of ſenſibility that I have been able to recollect after my lying down, was my ſaſh being uneaſy about my waiſt, which I untied and threw from me. Of what paſſed in this interval, to the time of my reſurrection from this hole of horrors, I can give you no account.’

‘When the day broke, and the gentlemen found that no entreaties could prevail to get the door opened, it occurred to one of them (I think, to Mr. Secretary Cooke) to 'make a ſearch for me, in hopes I might have influence enough to gain a releaſe from 'this ſcene of miſery. Accordingly Meſſrs. Luſhington and Walcot undertook the ſearch, 'and by my ſhirt diſcovered me under the dead upon the platform. They took me from 'thence; and imagining I had ſome ſigns of life, brought me towards the window I had 'firſt poſſeſſion of.

'But as life was equally dear to every man, (and the ſtench ariſing from the dead bo-'dies was grown ſo intolerable) no one would give up his ſtation in or near the window; 'ſo they were obliged to carry me back again. But ſoon after Captain Mills, (now cap-'tain of the Company's yacht) who was in poſſeſſion of a ſeat in the window, had the 'humanity to offer to reſign it. I was again brought by the ſame gentlemen, and placed 'in the window.

'At this juncture the Subah, who had received an account of the havock death had 'made amongſt us, ſent one of his jemmautdaars to enquire if the chief ſurvived. They 'ſhewed me to him, told him I had appearance of life remaining, and believed I might re-'cover if the door was opened very ſoon. This anſwer being returned to the Subah, an 'order came immediately for our releaſe, it being then near ſix in the morning.

'As the door opened inwards, and as the dead were piled up againſt it, and covered all 'the reſt of the floor, it was impoſſible to open it by any efforts from without; it was 'therefore neceſſary that the dead ſhould be removed by the few that were within, who 'were become ſo feeble, that the taſk, though it was the condition of life, was not per-'formed without the utmoſt difficulty; and it was twenty minutes after the order came 'before the door could be opened.

'About a quarter after ſix in the morning, the poor remains of one hundred and forty-'ſix ſouls, being no more than three and twenty, came out of the Black Hole alive, but 'in a condition which made it very doubtful whether they would ſee the morning of the 'next day: among the living was Mrs. Carey, but poor Leech was among the dead. 'The bodies were dragged out of the hole by the ſoldiers, and thrown promiſcuouſly into 'the ditch of an unfiniſhed ravelin, which was afterwards filled with earth.'

Mr. Holwell, the principal perſon among the ſurvivors, together with three others, were ordered into the cuſtody of an officer; and the reſt were immediately ſet at liberty, except poor Mrs. Carey, whoſe youth and beauty occaſioned her to be detained for the conqueror, or ſome officer of ſtate.

Mr. Holwell, when he came out of the priſon, was in a high fever, and not able to ſtand; he was, however, ſent for to be examined by the viceroy, and was in this condition carried to his preſence. It was ſome time before he could ſpeak; but as ſoon as he was able, he began to relate the ſufferings and death of his unhappy companions. The viceroy, without taking any notice of this tale of diſtreſs, ſtopped him ſhort, by telling him, he had been informed there was treaſure to a very conſiderable value ſecreted in the fort, and that, if he did not diſcover it, he muſt expect no mercy. Mr. Holwell replied, that he knew of no ſuch treaſure; and then began to remind him of his aſſurance the day before, that no hurt ſhould come either to himſelf or his friends. To this remonſtrance he paid no more regard than he had done to the complaint; but proceeded in his enquiry concerning the treaſure, and when he found no intelligence could be got, he ordered the general of his houſhold troops, whoſe name was Mhir Muddon, to take charge of Mr. Holwell as his priſoner.

Among the guard that marched before Mr. Holwell, when he went out from the preſence of the viceroy, there was a man who carried a large Moratta battle-axe on his ſhoulder, which occaſioned a report, firſt that his head was to be ſtruck off, and afterwards that the ſentence was executed.

It happened unfortunately that Mr. Holwell, in the hurry and confuſion of the ſiege, after the fort had been deſerted by Drake, forgot to ſet Omychund, the black merchant whom Drake had injuriouſly impriſoned, at liberty. This neglect Omychund reſented as an act of wilful injuſtice; and Mr. Holwell ſuppoſed, that if it had not been for Omychund's inſinuations, he ſhould have been diſcharged with the reſt, notwithſtanding the offence he had given to the viceroy by defending the fort, and the notion that prevailed of his being privy to the concealment of money; and in this opinion he was confirmed by the confinement of the three gentlemen who were detained with him, who were all of them perſons againſt whom Omychund was known to have conceived a particular reſentment.

Mr. Holwell, and his aſſociates in captivity, were conveyed in a hackery to the camp, where they were loaded with fetters, and lodged in the tent of a Mooriſh ſoldier, which being no more than four feet by three feet, they were obliged to lie, ſick as they were, half in and half out the whole night, which happened to be very rainy; yet the next day their fever happily came to a criſis, and boils broke out on every part of their bodies, which, though they were extremely painful, were the certain preſages of their recovery. The next day they were removed to the coaſt; and, by order of general Mhir Muddon, were ſoon after ſent by ſea to Morſhed-abad, the metropolis of Bengal, to wait the viceroy's return, and be diſpoſed of as he ſhould farther determine.

At Morſhed-abad they arrived after a voyage of thirteen days, in a large boat, in which they had no better proviſion than rice and water, and no ſofter bed than ſome bamboos laid on the bottom-timbers of the veſſel; they were beſides expoſed alternately to exceſſive heat and violent rains, without any covering but a bit of old mat, and ſome ſcraps of ſacking. The boils that covered them were become running ſores, and the irons on their legs had conſumed the fleſh almoſt to the bone.

When they arrived at Morſhed-abad, Mr. Holwell ſent a letter to the chief of the French factory, with an account of their diſtreſs; who, with great politeneſs and humanity, ſent them not only cloaths, linen, proviſion, and liquors, in great plenty, but money.

About four o'clock, on the 7th of July, they landed, and after marching a conſiderable way, as a ſpectacle to the multitude that thronged round them, they were depoſited under an open ſhed not far from the palace.

In this place they received every poſſible relief, not only from the great kindneſs of the French and Dutch chiefs, but from the Arabian merchants.

On the 18th of July, the viceroy arrived, and the priſoners then learned that he had enquired for them in order to ſet them at liberty before he left Calcutta, and was offended with Mhir Muddon for having ſo haſtily removed them to Muxadavad. He did not, however, order their immediate diſcharge when he arrived, which it is natural to ſuppoſe he would have done, if they had been detained in cuſtody contrary to his inclination.

On the 25th they were conducted to the palace, to have an audience, and to know their fate: but they could have no audience that day; which, as it happened, was a favourable circumſtance, for at night the viceroy's grandmother ſolicited their liberty, at a feaſt to which ſhe was invited on his ſafe return, and the viceroy promiſed that he would releaſe them on the morrow.

On the morrow, about five in the morning, they were waked, and told that the viceroy would in a few minutes paſs by to his palace of Mooteejeel; upon this intelligence they got up, and when the viceroy came in ſight, they paid him the uſual homage, and uttered their benediction aloud. He looked at them with ſtrong marks of compaſſion in his countenance, and ordering his litter to ſtop, he called them to him, and having heard a ſhort extemporary petition which was ſpoken by Mr. Holwell, he made no reply, but ordered two of his officers to ſee their irons inſtantly ſtruck off, and conduct them ſafely wherever they choſe to go, giving them a ſtrict charge to ſee that they ſuffered no injury or inſult by the way.

Mr. Holwell and his friends being thus diſmiſſed, immediately took boat; and ſoon after arrived ſafe at the Dutch ſettlement at Corcemadad, where he afterwards embarked for England.

But theſe outrages were ſpeedily revenged: on the 29th of December following, vice-admiral Watſon having arrived in the river with the ſquadron under his command, and afforded relief to the ſeveral fugitives from Calcutta, who had remained from the capture of that place by the Subah, on board ſuch ſhips as had eſcaped falling into the hands of that conqueror, landed a body of the Company's troops commanded by Colonel Clive, who proceeded immediately to the attack of one of the firſt forts on the river; and a cannonade commenced the next morning, when ſome of the king's troops, and a party of one hundred ſeamen under the command of Captain King, being put on ſhore to ſupport Colonel Clive, and the ſquadron advancing at the ſame time, and joining in the attack, this fort was ſoon evacuated, and a ſecond fort being quickly reduced, the ſquadron and troops proceeded to Calcutta; which, after ſome reſiſtance, ſurrendered to the Engliſh commanders, who immediately projected and executed an expedition to Hugly, where they captured and deſtroyed ammunition and merchandize to a very conſiderable amount.

Theſe advantages were purſued; and the Engliſh Company not only recovered all they had loſt, but the Nabob Surajah al Dowlah being driven to his capital, thought it prudent to conclude a treaty with the Company on terms very advantageous to their intereſts, confirming to them all their former poſſeſſions and privileges, and granting new and highly profitable immunities.

The news of a war between England and France arriving about this time at Calcutta, a neutrality was at firſt propoſed, and in ſome meaſure agreed to, by the ſervants of the reſpective Companies; but during this negociation it was diſcovered that a private correſpondence ſubſiſted between the French and the Nabob, and in conſequence of this diſcovery, all ideas of ſuſpending hoſtilities were laid aſide, and a reſolution was immediately formed of attacking all the ſettlements of the French Company in the empire of Indoſtan; and the Britiſh commanders availing themſelves of the timidity of the Nabob, who ſcarce dared to give open aſſiſtance to the French, they ſeized the opportunity to inveſt Chandenagore, the moſt conſiderable ſettlement which that nation had made in the kingdom of Bengal, which ſurrendered after a ſhort cannonade, and both the fortifications and the town were compleatly deſtroyed by the captors.

But undoubted intelligence being ſoon after received, that Surajah Dowlah, in concert with the French, intended to extirpate the Engliſh as ſoon as their forces ſhould return to the coaſt of Coromandel; the officers of the Company thought themſelves warranted to attempt the depoſition of that prince: and they accordingly entered into a private treaty with Meer Jaffier, a chief miniſter of the nabob, who agreed to betray his maſter; and in conſideration of being inveſted with his authority, covenanted to pay large ſums of money to the Engliſh by way of indemnity for paſt loſſes, and to grant them an extenſion of territory, and an increaſe of privileges.

In conſequence of theſe previous ſteps, Colonel Clive, at the head of the Company's troops, advanced within thirty miles of Morſhed-abad, the capital of Bengal; and Meer Jaffier having contrived to ſow diſcontent and diſaffection in the camp of Surajah Dowlah, he was deſerted by one part of his army, and the remainder making a faint reſiſtance, a victory was obtained by the Engliſh forces with little loſs on their part; and Meer Jaffier was, in purſuance of the previous agreement, immediately proclaimed Subahdar of Bengal: and thus the Engliſh Company of traders took upon them to diſpoſe of the ſovereignty of a country in which they had neither right or intereſt, and to exerciſe the actual authority of the reigning emperor of Indoſtan.

Upon this occaſion, Lord Clive, who commanded the Engliſh forces, and had been principally inſtrumental in the elevation of the new nabob; received the reward of theſe ſervices in being inveſted with the title of an Omrah, or chief, and the more ſubſtantial gratification of a jaghire, or territory, the revenues of which amounted to thirty thouſand pounds a year, and a preſent, in hard money, of about three hundred thouſand pounds ſterling.

The unfortuate Surajah al Dowlah, after the defeat of his army, attempted to make his eſcape in diſguiſe, but he was diſcovered in his flight, and being brought to the court of the new nabob at Morſhed-abad, he was privately diſpatched.

But this revolution was not productive of laſting peace, or any continued reſpite to this unhappy country; the buſineſs of unmaking and making nabobs was too lucrative to be abandoned: Meer Jaffier was ſoon ſuſpected of having invited the Dutch to make an attempt on Calcutta in the year 1759, with a formidable body of troops and ſeven ſhips, diſpatched for that purpoſe from Batavia; and though this attempt proved abortive, the gallantry of the Engliſh having occaſioned their repulſe with loſs, and compelled them to ſubmit to an accommodation on very diſgraceful terms, and to reimbark their troops and depart; and notwithſtanding the troops of the nabob actually aſſiſted in repelling the attack, yet the ſuſpicion of having intrigued with the Dutch was a ſufficient pretence for the ruin of Meer Jaffier; and his friend, Lord Clive, had no ſooner turned his back on

Bengal, than thoſe who ſucceeded in the management of the Company's affairs planned the depoſition of this prince, which was effected in the year 1760; and Meer Coſſim Ali Khan, who had married a daughter of Meer Jaffier, was inveſted with the ſubahſhip of which his father-in-law had been ſtripped. On this occaſion the Company obtained an extenſion of territory, and an acceſſion of revenue, and individuals were enriched with voluntary gratifications and extorted preſents.

But in the inveſtiture of the laſt nabob of Bengal, the faith of the Engliſh Company had been pledged for the protection of certain ſubordinate chiefs; who, jealous of the advancement of Meer Jaffier, and entertaining diſtruſts of his conduct towards them when he ſhould be poſſeſſed of power, had demanded this ſecurity from the allies, or rather the maſters of this new potentate, before they would ſubmit to his government.

And no ſooner was Meer Coſſim eſtabliſhed in the ſubahſhip, than, as a ſtep towards independence, he meditated the deſtruction of ſome of the ſubordinate princes, for whoſe ſafety the Engliſh had engaged; and, in particular, of Ramnarain, Naib of Patna, who perceiving the vengeance of the nabob ready to fall on him, applied himſelf to the governor and council at Calcutta, and demanded that protection which they were bound by ſolemn covenant to afford him: but with equal cruelty and imprudence his ſolicitations were diſregarded, and he fell a ſacrifice to the policy of Meer Coſſim, who was well aſſured, that the diſtruſt and diſlike of the Engliſh, which ſuch conduct would naturally excite among the other petty chiefs of Bengal, would ſtrengthen his hands, and enable him to effect his purpoſe of ſhaking off his dependence on thoſe who, having for purpoſes of their own conferred on him the dignity he enjoyed, would be equally ready to deprive him of it again, when an opportunity offered of procuring, by ſuch a meaſure, the gratification of their ambition or their avarice.

The conſequences followed this breach of faith which had been foreſeen by the ſubtle nabob; every perſon of conſequence in the country was diſguſted, the reputation of the Engliſh was in univerſal diſgrace, and Meer Coſſim ſeized the opportunity to attempt ſhaking off the Britiſh yoke, and for this purpoſe withdrew to a diſtant part of the province, where he employed himſelf in diſciplining his troops, and conciliating the regards of thoſe chiefs who would no longer place any confidence in the promiſed protection of the Company.

Having now felt his ſituation, and found matters ripe for a rupture with the Engliſh, he ſtill determined to make them the aggreſſors, and began to ſhew his contempt for the Company, by indulging with particular advantages thoſe among his ſubjects who were particularly attached to himſelf, and excluding from the ſame privileges ſuch as he knew were well affected to the Britiſh intereſts; and as the ſervants of the Company were by no means inclined to permit this partial preference, they determined to annihilate the power of Meer Coſſim; and after ſome fruitleſs negociations the Britiſh army marched to Patna, where it was worſted, and ſeverely handled by the troops of the nabob, who, in conſequence of theſe advantages, ſacrificed two rich bankers, who were brothers and ſubjects of his own, becauſe they were connected with the Engliſh Company, and put to death one hundred and fifty Engliſh priſoners, who fell into his hands in conſequence of this defeat.

The ſtruggle now became ſerious, and the event doubtful; all the ſtrength of the Company was exerted, and even many of thoſe who were employed in the civil departments, took the field on this momentous occaſion, when not only the dignity and conſequence of the Company was at ſtake, but even the lives and fortunes of all their ſervants depended on the ſucceſs of this war.

Thus incited, every nerve was ſtrained: the diſcipline and bravery of the Britiſh at length prevailed; Meer Coſſim was totally routed, and obliged to take refuge with Sujah al Dowlah, the nabob of Oude; and Meer Jaffier, who after his deprivation had been kept at Calcutta as a kind of ſtate priſoner at a ſmall allowance, was reinſtated in the Subahdarry of the three provinces of Bengal, Bahar, and Oriſſa.

But his reſtoration was accompanied with ſuch reſtrictions as left him little more than the ſhadow of authority; the number of his troops was limited, even his place of reſidence was to be at the diſpoſition of the Engliſh; and it was at firſt propoſed to place a guard of the Company's European troops over his perſon, though this circumſtance of humiliation was, at the requeſt of this puppet of power, at length diſpenſed with.

Nor were the ſervants of the Engliſh Company content with bare limitations of power and reſtraints of authority; large territories were ceded, new and excluſive privileges granted, and ſuch immenſe ſums ſtipulated to be paid by way of indemnity or reimburſement, that, conſcious of the nabob's inability to raiſe them, proviſion was made in the agreement with him, that if he ſhould be unable to diſcharge theſe payments in ready money, they ſhould be made good by aſſignments of lands.

Meer Jaffier did not long ſurvive his ſecond elevation; he died in February 1765, having left a legacy of five lacks of rupees to Lord Clive, which was ſettled by his lordſhip as a fund for the ſupport of diſabled officers and ſoldiers in the Company's ſervice, and the widows of officers and ſoldiers; and having, when dying, declared his ſon Nudjum al Dowlah, a youth of eighteen, his ſucceſſor: a declaration totally nugatory, as his being acknowledged Subah depended entirely on the Engliſh, who did not admit him to his ſucceſſion without new treaties, farther extenſion of territory, additional privileges, and ſuch ſhackles on his perſon and government, as rendered him a compleat ſlave to the Company, who, on this occaſion, actually took poſſeſſion of the three provinces of Bengal, Bahar, and Oriſſa, which they now actually governed by their own authority, the nabob retaining nothing more than the empty name, and an allowance out of his own revenues for the ſupport of his nominal dignity. By the treaty executed on his being permitted to ſucceed his father, he was reſtricted from maintaining troops without the leave of the Company; and even theſe troops, when levied, were not to be under his direction, but that of a perſon fixed with him, by the advice of the governor and council, in the ſtation of Nabob Saib, or prime-miniſter, who ſhould have the chief management of all his affairs; and as this perſon was named by the governor and council of the Company, ſo he was not to be diſmiſſed without their permiſſion.

Having thus tied up the hands of this unfortunate minor, an attack was next made on his treaſury, which was taxed with enormous ſums, by way of preſents to individual ſervants of the Company. Nor was the nabob the only perſon who was to pay for his elevation; Mahomed Reza Cawn, the newly-appointed prime-miniſter, was obliged to offer tribute to his creators; and even Jugget Seet, a rich banker, and ſon to one of the brothers who had been put to death by Meer Coſſim, found it adviſeable to purchaſe his ſafety by contributing to the maſs of corruption; ſo that the whole ſum diſtributed among the ſervants of the Company at the acceſſion of Nudjum al Dowlah, amounted to little leſs than two hundred and fifty thouſand pounds.

The government being thus compleatly veſted in the Company, and the nabob being reduced to a mere dependant on the governor and council, he was entirely diſpoſſeſſed of his revenue, which, with the conſent of the emperor, obtained in the ſame manner as his own, was veſted in the Engliſh Company, and he was brought to accept of fifty-three lacks of rupees, as a compenſation for the whole, which, together with the already ſtipulated allowance to the emperor, was to be paid out of the Dewanny, or income of the three provinces, and the remainder was to be retained by the Company as a compenſation for their permitting the nabob to enjoy his nominal honours, the miniſter his office, and the banker the ſun-ſhine of the Company's favour.

The deaths of Nudjum al Dowlah, and his brother and ſucceſſor Seyf al Dowlah, and the acceſſion to that dignity of the youngeſt brother, the preſent nabob, Moburec al Dowlah, all which happened between the years 1765 and 1770, are events too unimportant to be marked with any other particular circumſtances than abridgments of their ſeveral allowances; that of the reigning nabob being ſaid to be now reduced to a very inconſiderable ſum, with which he is compelled to be content, having now no lands left to procure the favour of his maſters by farther grants, nor any power to procure friends among the chiefs of his own country.

Having thus drawn the affairs of Bengal down to the preſent time, it will be neceſſary to look back to meaſures purſued in another part of the empire.

We have already obſerved, that Meer Coſſim, after his defeat and expulſion, took ſhelter with Sujah al Dowlah, the vizier of the empire, and nabob of Oude; and as the fugitive prince carried with him very conſiderable treaſures, he found no difficulty in obtaining the protection he ſought. The ſame motives, perhaps, occaſioned a determination to make Sujah al Dowlah a party in the quarrel; an army was marched againſt him, and after ſome ſtruggle, a compleat victory was obtained, and ample revenge taken for his daring to afford protection to the declared enemy of the Engliſh Company.

But the thirſt after territorial acquiſitions ſuggeſted a plan by which they might again be extended, and a particular part of the vizier's dominions, though at ſeven hundred miles diſtance from Calcutta, was conſidered as a deſireable object; and to colour over a proceeding ſo apparently unjuſt, the country of Oude was to be conquered for the emperor, who was to cede to the Engliſh ſuch a portion of it as they ſhould chuſe, and retain the reſt, at leaſt till they thought fit to demand it.

This meaſure was purſued with eagerneſs: but Lord Clive, on his arrival in India, ſaw the abſurdity of a project which would engage the Company in a war with a brave, injured, and reſtleſs prince, and he immediately reſtored to Sujah al Dowlah the territory of which he had been ſtripped; an act of wiſdom and juſtice, if it had been unaccompanied with that marking characteriſtic of all the proceedings of the Company and their ſervants, an inordinate deſire of gain. The dominions of the vizier were reſtored, but he was compelled to reward thoſe who had with colour or pretence of right diſpoſſeſſed him, with fifty lacks of rupees, upwards of ſix hundred thouſand pounds ſterling.

It might have been ſuppoſed, that the acquiſition of ſuch extenſive territories, and the acceſſion of ſo much wealth and power, would at length have ſatisfied the ambition of the Company, and the avarice of their ſervants; but whilſt any part of the empire remains unſubdued, or any of the riches which it produces are unappropriated to the Engliſh, it is hardly probable that this unhappy country will enjoy the bleſſing of peace.

After the total demolition of the imperial power, the ſubjugation of the three provinces of Bengal, Bahar, and Oriſſa, and the humiliation of the vizier of the empire, Sujah al Dowlah, two diſtinct nations or tribes remained yet independent; theſe were diſtinguiſhed by the names of the Maharattas and the Rohillas: the Maharatta territory may properly be ſaid to extend ſea-ward from Travancore, near Cape Comorin, at the ſouthern extremity of the peninſula, to the river Paddar, which diſcharges itſelf in the Gulph of Scindy, and divides Guzzerat from the Perſian dominions; but out of this extent muſt be deducted the Maharatta territory lately uſurped by Hyder Ally. The Maharatta country is bounded by the Carnatic, the Company's northern Circars, and the dominions of the Nizem ul Moluc, Subah of the Decan Bazalet-jung, to the eaſt, except the province of Catac, which carries their poſſeſſions irregularly to the Bay of Bengal; and the River Jemma, with the provinces of the Mogul empire, terminate their northern boundaries.

We have already ſeen the power of this nation frequently exerted, not only to ſpread terror and alarm throughout the empire in it's moſt flouriſhing ſtate, but even to compel the emperors, from time to time, to purchaſe the amity of the Maharattas by the ceſſion of territory and the payment of tribute.

Though this nation is governed by many chiefs, each maintaining ſovereign authority in his own diſtrict, yet all theſe chiefs continued to yield a kind of tacit allegiance to one ſupreme head, under the title of Sou, or Ram-rajah, whoſe throne was eſtabliſhed at Setterah; but, like the emperor of Indoſtan, this prince poſſeſſes now only the ſhadow of royalty. One of the chiefs about thirty years ago ſeized the reins of government and the perſon of the ſovereign at once; and the deſcendants of this uſurping miniſter have continued, from that time, to exerciſe the authority of the Ram-rajah; but, as it may be eaſily conceived, not without diſputes and conteſts, which have almoſt conſtantly exiſted without the ſmalleſt regard to the actual ſovereign, but merely between the chiefs, ſeveral of whom, and all with equal juſtice, have made pretenſions to this adminiſtration of the national affairs. In the courſe of theſe ſtruggles, one of the brothers of the firſt invader of his ſovereign's rights, having poſſeſſed himſelf of this office in prejudice to his nephew, who he alſo murdered, was at length expelled by thoſe over whom he had attempted to reign; and having by his conduct forfeited all pretence to favour and aſſiſtance from his own nation, he applied for protection to the Engliſh Company, which was afforded him at Bombay: and attempts being made by the Engliſh to reſtore him to the government, in conſideration of large promiſes, and ſtill higher expectations, war hath prevailed with very little interruption, between the Maharattas and the Company, from the year 1773 to the preſent time; but it hath not been attended with the uſual ſucceſs, nor have the Company reaped the expected advantages, either in extending their territory, or levying contributions, though both have been at times ſtipulated for, and actually granted by, the Maharattas, who have ſhewn the ſincereſt diſpoſitions to perform their treaties, which they aſſert have been repeatedly broken through by the ſervants of the Engliſh Eaſt India Company. A treaty has, however, at length been formed, the particulars of which are not yet made public, and the ſword is ſaid to be at preſent ſheathed.

The Rohillas inhabit the rich and extenſive provinces called Rohil-cund, lying for the moſt part in a beautiful and fertile plain, extending between the rivers Ganges and Jemma, from the boundary of Corah to the confines of Agra and Delhi. The Rohillas alſo occupy a large diſtrict of country on the north-ſide of the Ganges, reaching eaſtward to the provinces of Oude, and to uninhabited mountains northward, and croſſing the Jemma between Agra and Delhi. The inhabitants of theſe countries are brave and warlike; the body of the people being Gentoos, but the Rajahs, or chiefs, Mahometans of the Patan race. Theſe chief-ſhips being numerous, are not ſingly powerful; but as they have generally united in the common cauſe, they have always been conſidered as formidable.

With this unoffending people has a war alſo been commenced; and Sujah al Dowlah, once the great enemy of the Company, hath been put nominally in poſſeſſion of theſe now waſted and depopulated provinces, whoſe chiefs have been held priſoners, and their ſubjects expoſed to every ſpecies of cruelty, to gratify the vizier of the empire, on whoſe behalf the arms of the Engliſh Company have been employed againſt a brave, induſtrious, and innocent people.

It is alſo aſſerted, that the provinces of Illah-abad and Corah, though ſolemnly guaranteed to the unfortunate emperor, have been wreſted from him, and ſold to Sujah al Dowlah, for forty lacks of rupees; and that the poor allowance of twenty-ſix lacks of rupees, to which his revenue out of the province of Bengal had been already reduced, is now entirely ſtopped; and that this wretched monarch, after being compelled to grant away all his poſſeſſions, has been compelled to throw himſelf into the hands of the Maharattas for a ſubſiſtence, by whom he is now ſupported as a kind of priſoner at large, at Delhi, once the ſplendid capital of the empire.

It is now high time to return to the preſent ſtate of Bengal, as it reſpects trade, commerce, and internal government.

The exports of the Engliſh Eaſt India Company to Bengal, conſiſt of broad-cloths, perpetuanas, copper, iron, lead, and a few other commodities from Europe, which are ſold, and the produce inveſted in piece-goods, ſilk, drugs, ſalt-petre, and other articles, for the cargoes of their returning ſhips. They have alſo beſides their European imports and exports, a conſiderable trade from port to port in India; particularly in opium from Bengal to Bencoolen, ſome cotton occaſionally from Bombay and Surat, and a little pepper from Bencoolen to China.

The goods imported by the Engliſh Company into Bengal, are uſually ſold at ſtated periods by public auction, or outcry; and upon theſe ſales the Company allow a diſcount of nine, ſix, or three per cent. according as the purchaſer clears out his goods within the limited time. To theſe outcries all perſons without diſtinction are invited, and are allowed by duſtuck, or permit, which is given them by the governor and council upon their clearing out the goods purchaſed at theſe ſales, to ſell, exchange, or traffic with them. The proviſion for the inveſtment or purchaſe of goods, from the weavers or manufacturers, for the cargoes of the ſhips returning to Europe, is made with ready-money advanced in the inland countries, partly under the direction of the chiefs and reſidents at the Company's ſubordinate factories, who ſend black Gomaſtahs, or agents, into the interior parts of the empire, for the purpoſe of collecting theſe goods; and partly by black Gomaſtahs at the other manufacturing towns, under the direction of a member of the board of council at Calcutta, who fills the poſt of export warehouſe-keeper.

The Armenians have ever had a conſiderable intereſt in the commerce of Indoſtan, and are diſperſed throughout moſt parts of Bengal. Their commerce was originally eſtabliſhed by the Mogul's firmaun, or grant, whereby the duties on the two principal articles of their trade, piece-goods, and raw-ſilk, were fixed at three and an half per cent. The Armenians are repreſented as reſembling Europeans in judgment, and vigour both of body and mind; on which account they have been employed in the moſt important offices civil and military.

Before the Engliſh Eaſt India Company got the territories of Bengal into their entire poſſeſſion, the balance of it's trade with all countries was in favour of this province. The gold and ſilver of the Eaſt centered here, without any proſpect of return. The European nations carried on their commerce with Bengal chiefly in bullion. The people, from religious prejudices, were abſtemious; and being unuſed to luxury, the wants of nature were ſupplied by the almoſt ſpontaneous productions of the ſoil and climate.

The trade of Bengal being thus favourable to the increaſe of wealth, and the religion and diſpoſitions of the inhabitants concurring to detain the bullion which was brought into the province, it is not extraordinary that the chiefs and capital merchants amaſſed immenſe riches, and the manufacturers and leſſer traders partook of the bleſſings of commerce in a proportionable degree.

But thoſe nations which formerly exchanged treaſure for the manufactures and produce of Bengal, have ſuffered ſuch internal changes and revolutions, as have made a total alteration in the ſtate of their foreign commerce: the cruelties of the uſurper Nadir Shah, and the continual civil wars which have followed his death, have exhauſted the riches, and leſſened the inhabitants, of Perſia; thoſe who poſſeſs any remains of wealth are obliged to conceal their property in apparent poverty, leſt the hand of violence ſhould wreſt it from them, and far the greater part have been actually plundered, not only of the articles of luxury, but even the common neceſſaries of life; the neighbouring ſtates of

Georgia and Armenia have been involved in the ſame calamities; the tyranny of the Turkiſh government, exerciſed without controul in it's more diſtant provinces, hath reduced thoſe which approach neareſt to Indoſtan to a total inability of indulging in the delicate and coſtly produce of Bengal; and the inteſtine wars with which the empire of Indoſtan hath been torn to pieces in the ſtruggles among the petty princes, for the diviſion of that power of which the emperor hath been diveſted, and of late years the encroachments made by European powers, and the dreadful calamities which their interference in the government of this country have occaſioned, hath conſiderably injured the traffic which has been formerly carried on by the province of Bengal with thoſe parts of Indoſtan which are moſt remote from the ſea-coaſts.

Thus, by various concurring cauſes, the balance of trade in favour of Bengal with other parts of the Eaſt, which was once eſtimated at near a million ſterling, is now reduced to leſs than one hundred thouſand pounds, and the inveſtments for Europe being calculated at one million and an half ſterling, great part of which is purchaſed with the revenues of the province, and vaſt ſums in ſpecie being brought home by thoſe who enrich themſelves at the expence of the unfortunate natives, it is not probable that the reſources of this country will long ſupport theſe enormous drains, which receive no check from the prudence or foreſight of thoſe whoſe intereſt it is to avail themſelves of the preſent moment to amaſs fortunes, regardleſs of the fate of the country, or of thoſe who are to ſucceed them in office.

The capital ſettlement of the Engliſh in Bengal, or rather the capital of Bengal, (for as we have already ſhewn, the nabob enjoys only an empty title) is Fort William, or Calcutta, for it is known under both denominations; the former deſcribing the fortreſs, which has it's name in honour of King William the Third; and the latter the town. The fort is erected of brick and mortar, in the form of an irregular tetragon; the town alſo is irregular, the houſes being built in ſuch ſpots, and of ſuch forms, as the proprietors thought fit to chuſe. About fifty yards from the fort ſtands the church, a decent edifice, originally built by voluntary contributions, but now repaired and kept in good order by the Company. The governor's houſe is a regular ſtructure, and the apartments and offices for the ſervants of the Company, as well as the warehouſes for their goods, are ſpacious and commodious. The hoſpital is ſuitable to it's uſe, and the military ſtorehouſes and magazines capacious and well ſecured. Here is a good garden, with fiſh-ponds, for the uſe of the governor and other officers of the Company; and as the town is not cloſely built, many individuals enjoy the ſame advantages. On the oppoſite ſide of the river, are the Company's docks, for the repair of their ſhipping; and here the Armenian merchants have a common garden. The garriſon of Fort William generally conſiſts of a few companies of European ſoldiers, detachments of whom are occaſionally employed as guards on board the fleet of boats, in which the Company bring their piece-goods, ſalt-petre, opium, and other commodities, from Patna to Calcutta.

Calcutta is generally deemed unhealthy, on account of a lake of ſalt-water, which lies a league to the north-eaſt of the town; and this lake overflowing at certain ſeaſons, the waters, on their return, leave not only a vaſt quantity of offenſive mud, or ſlime, but multitudes of fiſh, which putrify, and render the air noxious. Calcutta is alſo expoſed to intenſe heat, as moſt of the houſes front the ſun in it's vertical or declining ſtate; an inconvenience which is not, however, without remedy.

The town of Calcutta is governed by a mayor and aldermen, all Engliſh, and nominated by the governor and council; and before the eſtabliſhment of another judicature in Bengal, a court, conſiſting of the mayor and nine aldermen, ſeven of whom were to be natural-born ſubjects of Great Britain, and the other two Proteſtant ſubjects of any other ſtate in amity with Great Britain, was authorized to hear and determine all civil actions between party and party, being Europeans; ſuits ariſing between the natives not being cognizable here, unleſs by mutual conſent. And to this court belonged alſo the power of granting probates of wills, and letters of adminiſtration of the effects of perſons dying inteſtate.

Here was alſo a Court of Appeals, compoſed of the governor and council, any three of whom (the governor being one) were finally to determine cauſes wherein appeals had been made from the judgment of the Mayor's Court, provided the cauſe of action did not exceed in value one thouſand pagodas, or about four hundred pounds ſterling; when the ſum in diſpute amounted to more, an appeal lay to the king in council.

A third court, which was denominated the Court of Requeſts, conſiſted of twenty-four commiſſioners, who preſided, and decided, in a ſummary way, ſimilar to the proceedings of the Courts of Conſcience in England, in caſes where the debt or damage did not exceed forty ſhillings.

And here was alſo a fourth court, for the trial of criminal offenders, in all caſes except high-treaſon, in which the governor and council, or any three of them, the governor (or, in caſe of his abſence, the ſenior member of the council) being one, preſided as judges; and this was called the Seſſions, being held in the nature of gaol-delivery three times in the year.

But in the year 1773, an act paſſed in the Britiſh Parliament, 'for eſtabliſhing certain 'regulations for the better management of the affairs of the Eaſt India Company, as well 'in Europe as in India,' which made a total change both in the government and juriſprudence of this country.

By this act a governor-general and four counſellors are appointed, who were then named by Parliament, in whom is veſted the whole civil and military government of the preſidency of Fort William, and the ordering, management, and government, of all the territorial acquiſitions and revenues in the kingdoms of Bengal, Bahar, and Oriſſa, ſo long as the Company ſhall remain in poſſeſſion of them, in the ſame manner as they had been before exerciſed by the preſident and council, or ſelect committee; and in determining all matters, in caſe by death or removal of the governor, or either of the council, the court ſhall be reduced to an equal number, the governor (or in caſe of his death or removal, the eldeſt member of the council) is to have a caſting voice, and his opinion to be deciſive and concluſive.

The ſame governor and council are alſo inveſted with a power of ſuperintending and controuling the government and management of the preſidencies of Madras, Bombay, and Bencoolen, ſo far as concerns making war with any Indian princes or powers, or concluding any treaties of peace with them; in both which caſes, the approbation of the governor-general and council of Bengal, is firſt to be obtained, except in any circumſtance of imminent neceſſity, and where the intereſt of the Company requires immediate determination.

The governor and council, for the time being, are to pay ſtrict obedience to the orders of the Court of Directors, to tranſmit to them exact particulars of all advices or intelligence, and of all tranſactions relative to the government, commerce, revenues, and intereſts of the Company; and the Court of Directors are alſo by this act enjoined, within fourteen days after the receipt of any letters from the governor and council, to deliver to the high-treaſurer, or commiſſioners of the treaſury, for the time being, exact copies of ſuch parts of the letters ſo received, as relate to the management of the revenues of the Company; and to one of the principal ſecretaries of ſtate, for the time being, exact copies of all ſuch parts of the letters as relate to the civil and military affairs, and government of the Company.

The governor and council, nominated in this act, were to continue in office five years from their arrival at Fort William, in Bengal; and were in the mean time removeable only by his majeſty, upon the repreſentation of the Court of Directors; and, in caſe of death, or deaths, the nomination of a ſucceſſor, or ſucceſſors, was veſted in the directors, with the conſent of his majeſty. After the expiration of the firſt five years, the directors are inveſted with the power of nominating and removing the ſucceeding governor-general and council.

And by the ſame act of parliament his majeſty is empowered by charter or letters-patent, under the great-ſeal of Great Britain, to erect and eſtabliſh a ſupreme court of judicature at Fort William, to conſiſt of a chief juſtice, and three other judges, to be named from time to time by his majeſty, his heirs, or ſucceſſors; which court is to have full power and authority to exerciſe all civil, criminal, admiralty, and eccleſiaſtical juriſdiction; to appoint miniſterial officers; to eſtabliſh rules for practice and proceſs; and to be a Court of Record, and of Oyer and Terminer and Gaol Delivery, in and for the town of Calcutta, and factory of Fort William, in Bengal, and the limits thereof, and of it's ſubordinate factories.

The juriſdiction of this court is alſo to extend to all Britiſh ſubjects who ſhall reſide in the kingdoms or provinces of Bengal, Bahar, or Oriſſa, and to hear and determine any ſuit, action, or complaint, againſt any perſon *employed by, or directly or indirectly in the ſervice of the Company, or of any of his majeſty's ſubjects*. And from the determinations of this court appeals may be made to his majeſty in council.

By this act a ſalary of twenty-five thouſand pounds a year is provided for the governor-general, ten thouſand pounds a year for each of the council, eight thouſand pounds a year for the chief juſtice, and ſix thouſand pounds a year for each of the other judges, to be paid out of the revenues of the territorial acquiſitions in Bengal, Bahar, and Oriſſa; and both the governor and council, and the chief juſtice and judges, as well as all other perſons holding civil or military offices under the crown or the Company, are reſtrained from accepting preſents of any kind, under the penalty of double the amount of the ſum received, and are prohibited from being concerned in traffic or commerce.

After the cruelties and oppreſſions which we have already enumerated, it ſeemed hardly poſſible to conceive, that a greater degree of wretchedneſs could be in ſtore for the unfortunate natives of Indoſtan; yet hath the charter which, in conſequence of the powers contained in this act, was ſoon after granted, let looſe upon theſe wretched and innocent ſufferers calamities to which all they had felt before were light and trivial in the compariſon; and, as if it was not enough to haraſs them in their properties, to invade their rights, and to reſtrain their liberties, they are now manacled with the fetters of laws which they cannot underſtand, and ſubjected to be puniſhed for crimes which it is impoſſible they ſhould commit; they are convened before judges whoſe juriſdiction is an uſurpation on the common rights of mankind, and they are to be tried by juries, aliens to them in nation, religion, and intereſts.

Though it is not within the compaſs of our work to enter minutely into the nature of the ſeveral hardſhips impoſed on the unhappy natives of Indoſtan, by the introduction of a code of Engliſh laws; yet it may not be unintereſting to point out ſome particular inſtances in which theſe innovations ſavour of the moſt unchriſtian barbarity.

We have already remarked the ſeverity of the religious reſtrictions of the Gentoos, with reſpect to contamination, by communicating not only with thoſe of other religions, but even with different caſts of thoſe who profeſs the ſame faith: by the introduction of the Britiſh laws, all poſſibility of avoiding ſo fatal an intercourſe is taken away, and every precaution rendered fruitleſs; the unhallowed hand of an officer of the court may be laid on them, they may be thrown into a common priſon with men of all perſuaſions, and be reduced by neceſſity to forfeit their caſts, or ſtarve: nor will the payment of the debts, or the acquittal of the crimes for which they are impriſoned, reſtore them to credit or comfort; the contamination is indelible, and they are condemned to ſpend the remainder of their lives as outcaſts and vagabonds.

The different religions prevalent in Indoſtan, both the Gentoo and the Mahometan, admit of a plurality of wives, an indulgence accounted for by the early-ripened ſtate of the females in this country, and their equally ſpeedy decay; they are marriageable at eight, nine, or ten years old; they grow old at twenty: the maturity and decline of manhood does not keep pace with this rapid progreſs; at the age when the wife is in her decline, the huſband hath only reached the zenith of his vigour, which abates by the ſame ſlow degrees as it riſes to perfection. It is natural, therefore, that unoppoſed by any law, or reſtraint of religion, he ſhould leave one wife to take another, and this ſeems a reaſonable ground for polygamy; though in more temperate climates, where the bloom of female charms takes place at a more advanced age, and the flower is preſerved unfaded for a proportionable time, the natural equality between the ſexes hath rationally eſtabliſhed cuſtoms and laws, moral and divine, by which the huſband is reſtricted to one wife, the children of whom are to inherit the poſſeſſions of their father, from which children born of any other woman are precluded, and no relation is allowed to exiſt between the parent and ſuch illegitimate children.

But the caſe is widely different with the natives of Indoſtan. By thoſe laws under which their lives have been regulated, the huſband of many wives, and the father of many children born of different mothers, gives the bulk of his fortune to the favourite ſon, or the ſon of his favourite wife; all are equally intitled to expect this preference, and the birth of each confers on him the ſame privileges as thoſe enjoyed by the others.

What then is the conſequence of introducing the laws of Great Britain? The innocent Hindoo, who, in conformity to the cuſtoms, laws, and religion of his country, hath married a number of wives, is guilty of polygamy, a crime of which he has never heard; he is dragged before the ſupreme court of judicature, who are compelled to take cognizance of the charge; he is arraigned at that tribunal for having acted according to the religion of his fore-fathers, and the laws under which he was born; and he is puniſhed for an offence of which it is impoſſible he ſhould be guilty.

Nor does the evil ſtop there; the law now eſtabliſhed takes a retroſpect of acts committed before it had exiſtence, baſtardizes children whoſe parents no longer live to anſwer for their miſdoings, calls on them to refund portions illegally poſſeſſed, and, in default of their producing effects long ſince diſſipated, they are to be dragged to a priſon, by a decree which the judge is compelled by the ſtrict letter of the law to pronounce, and with which, as it concerns private property, he has no power to diſpenſe; and the miſerable objects of this legal vengeance are reduced, without original or ſubſequent offence, from affluence to beggary, under the ſpecious pretence of adminiſtering juſtice.

According to the accounts of travellers, and the opinions of the beſt writers, the confinement of women in the eaſtern countries is a law of neceſſity, and therefore ought not to be changed. In theſe climates, where the woman is marriageable before her reaſon arrives at maturity, and where the paſſions are heightened by the near approach of the ſun, reſtraint of this kind ſeems almoſt indiſpenſible; and compariſons have been made between the conduct of the females in thoſe European ſettlements, where only one wife is allowed, and where ſhe enjoys the ſame liberty as married women in Europe; and the women of Turkey, Perſia, India, and thoſe other countries where the confinement of women prevails, very little to the advantage of the former, and very little in favour of an indulgence which is with great propriety granted in leſs fervent regions.

The practice of confining the female part of the creation prevails univerſally among the natives of Indoſtan, and is indiſſolubly connected with the manners and the religion both of the Gentoo and the Mahometan. Both alike dread the expoſure of their women as the greateſt diſhonour; and ſo ſacred are they held in India, that the ſoldier, heated with rage, and fluſhed with victory, turns from the Haram as from a ſanctuary, which even licentiouſneſs itſelf dares not invade: yet, in obeying the mandates of this new court of judicature, theſe ſacred receſſes are to be thrown open, the honour of the huſband, the modeſty of the wife, are alike to be inſulted; the ordinances of religion trampled upon, the ties of domeſtic union diſſolved, and the huſband, father, and maſter, rendered incapable of affording protection to his wife, his daughter, or his ſervant.

Vain would be the attempt to enumerate the complicated diſtreſſes which muſt naturally be produced by enforcing the laws of Great Britain upon a people wholly unacquainted with the principles upon which they are founded, unconſcious of the crimes to the puniſhment of which they are adapted, and totally incapable of comprehending thoſe nice diſtinctions and regulations which they are calculated to govern: enough has been ſaid to point out the abſurdity, injuſtice, and cruelty, of the attempt; and as this matter is now before the legiſlature, upon the complaint of the natives themſelves, repreſented by two of their own body, delegated to undertake the perilous and tedious voyage for this purpoſe, by their oppreſſed and wretched brethren; we may flatter ourſelves that the repeal of a law ſo ſubverſive to every idea of humanity, will be the firſt ſtep towards a general redreſs of the wrongs ſuſtained by the unfortunate natives of Indoſtan, whoſe ſufferings call aloud for relief; which, for the honour of the Britiſh nation, ſhould be ſpeedily and effectually afforded to them. When we reflect on the ſituation to which millions of innocent people have been reduced from a ſtate of happineſs and independence, to anſwer the purpoſes of a few intereſted men, and to glut the avarice of a ſmall number of rapacious individuals; and when we look round us, and ſee thoſe individuals, inſtead of being avoided with horror, loaded with titles and honours, and entruſted with power and authority at home; we cannot forbear, at the ſame time, obſerving the decline of dignity in the Britiſh empire, the loſs of her colonies, the diſgrace of her arms, the defection of her ſubjects, and the ſeveral other degradatory circumſtances which ſeem to portend her fall; and from both views are led earneſtly to recommend to our rulers, in church and ſtate, ſuch meaſures, as may at leaſt avert the cenſures of thoſe who are ready to aſcribe our own national calamities to thoſe which, under our countenance and protection, have been brought on the unoffending nations of the Eaſt.

Beſides the ſeveral ſettlements and factories belonging to the Engliſh Eaſt India Company, which we have already deſcribed, they have factories at many other towns in the interior parts of the empire; at Patna, in particular, which has at times been the reſidence of the viceroys of Bengal, they have an eſtabliſhment, and a very conſiderable trade in ſalt-petre and unwrought ſilk. They have alſo conſiderable factories at Calicut, at Barcelor in the province of Canara, and a ſettlement protected by a fort of ſome force at Tellicherry; and ſeveral others of leſs importance in different parts of Indoſtan.

We ſhall conclude our account of the Britiſh intereſts on the continent of India with two circumſtances; which, as they relate to the Engliſh government in this quarter of the world, ought not to be omitted.

The firſt of theſe is, the famine which raged in the kingdom of Bengal, and the neighbouring provinces, in the ſummer of the year 1770; of which the following authentic and affecting account was tranſmitted by letter.

‘ As ſoon as the dryneſs of the ſeaſon foretold the approaching dearneſs of rice, our gentlemen in the Company's ſervice, particularly thoſe at the ſubordinates, whoſe ſtations gave them the beſt opportunities, were as early as poſſible in buying up all they could lay hold of. When the effects of the ſcarcity became more and more ſenſible, the natives complained to the nabob at Morſhed-abad, that the Engliſh had engroſſed all the rice, particularly in the Bahar and Purnea provinces. This complaint was laid before the preſident and council by the nabob's miniſter reſident in Calcutta; but the in-

‘ tereſt of the gentlemen concerned was too powerful at the board, ſo that the complaint
‘ was only laughed at, and thrown out. Our gentlemen in many places purchaſed the
‘ rice at one hundred and twenty, and one hundred and forty ſeers (an Indian meaſure)
‘ for a rupee, which they afterwards ſold at fifteen ſeers for a rupee, eight or ten times
‘ the prime-coſt, to the black merchants; ſo that the perſons principally concerned, have
‘ made great fortunes by it; and one of our writers at the Durbar, who was intereſted
‘ therein, and not eſteemed to be worth a thouſand rupees laſt year, has ſent down, as it
‘ is ſaid, ſixty thouſand pounds ſterling, to be remitted home this year. The black merchants,
‘ who had made their groſs purchaſes from our gentlemen, brought down great
‘ quantities of their rice, and depoſited it in the golahs, or granaries, about Calcutta,
‘ where, very unfortunately for the poor inhabitants, great part of it was deſtroyed by
‘ moſt terrible fires, which happened in the months of April and May, before which time
‘ the Engliſh had ſold off all they had in hand. The effects of the ſcarcity continuing to
‘ become daily more alarming, our governor and council bethought themſelves, though
‘ by much too late, to ſend into the interior parts of the country to purchaſe what rice
‘ they could on the Company's account, fixed the price of ſales in Calcutta at ten ſeers
‘ for a rupee, and ſeized all they could upon the rivers. The black merchants remonſtrated,
‘ that the charges of bringing the rice down the country, together with the high
‘ intereſt which they paid the ſhroffs, or bankers, for raiſing the money, and other contingencies,
‘ ran ſo exceſſively high, that they ſhould, upon thoſe terms, be loſers by their
‘ purchaſes; upon which, by an order of council, ſeapoys were ſtationed at their golahs,
‘ to prevent the delivering any rice without a permit or order; and notwithſtanding all
‘ the orders for purchaſing up the country, on the Company's account, ſo bare were the
‘ Company's granaries here, that the council were obliged to ſend and take from the merchants
‘ golahs what they wanted for the ſupport of the workmen on the fortifications at
‘ Calcutta and Budge Budge, who were threatening to deſert for want of victuals; and it
‘ was deemed a great favour if the merchants were allowed to carry from their golahs a
‘ few maunds to the bazars, to ſell for the ſupport of the inhabitants. The nabob, and
‘ ſeveral of the great men of the country at Morſhed-abad, diſtributed rice to the poor
‘ gratis, until their ſtocks began to fail, when thoſe donations were withdrawn, which
‘ brought many thouſands down to Calcutta, in hopes of finding relief among us. By
‘ the time the famine had been about a fortnight over the land, we were greatly affected
‘ at Calcutta, many thouſands falling daily in the ſtreets and fields, whoſe bodies, mangled
‘ by dogs, jackalls, and vultures, in that hot ſeaſon, (when at beſt the air is very infectious)
‘ made us dread the conſequences of a plague. We had one hundred people
‘ employed upon the cutchery, or porters liſt, on the Company's account, with dooleys,
‘ ſledges, and bearers, to carry the dead, and throw them into the River Ganges. I have
‘ counted from my bed-chamber window in the morning, when I got up, forty dead bodies
‘ lying within twenty yards of the wall, beſides many hundreds laying in the agonies
‘ of death for want, bending double, with their ſtomachs quite cloſe contracted to their
‘ back-bones. I have ſent my ſervant to deſire thoſe who had ſtrength to remove farther
‘ off; whilſt the poor creatures, looking up with arms extended, have cried out, “ Baba!
“ Baba!

“Baba! my Father! my Father! This affliction comes from the hands of your countrymen, and I am come here to die, if it pleaſes God, in your preſence. I cannot move, do what you will with me!” In the month of June, our condition was ſtill worſe, only three ſeers of rice to be had in the bazar for a rupee; and that very bad, which, when bought, muſt be carried home ſecretly, to avoid being plundered by the famiſhed multitude on the road. One could not paſs along the ſtreets without ſeeing multitudes in their laſt agonies, crying out as you paſſed, “My God! my God! have mercy upon me, I am ſtarving!” Whilſt, on other ſides, numbers of dead were ſeen, with dogs, jackalls, hogs, vultures, and other beaſts and birds of prey, feeding on their carcaſes. It was remarked by the natives, that greater numbers of theſe animals came down at this time than was ever known; which, upon this melancholy occaſion, was of great ſervice, as the vultures, and other birds, take the eyes and inteſtines, whilſt the other animals gnaw the feet and hands, ſo that very little of the body remained for the cutchery people to carry to the river, notwithſtanding which they had very hard work of it. I have obſerved two of them, with a dooley, carrying twenty heads, and the remains of the carcaſes that had been left by the beaſts of prey, to the river at a time. At this time we could not touch fiſh, the river was ſo full of carcaſes, and of thoſe who did eat it, many died ſuddenly. Pork, ducks, and geeſe, alſo lived moſtly on carnage; ſo that our only meat was mutton, when we could get it, which was very dear, and from the dryneſs of the ſeaſon ſo poor, that a quarter would not weigh a pound and an half: of this I uſed to make a little broth, and after I had dined, perhaps, there were an hundred poor at the door waiting for the remains, which I have often ſent among them, cut up into little pieces, ſo that as many as could might partake of it; and after one had ſucked the bones quite dry, and thrown them away, I have ſeen another take them up, ſand and all upon them, and do the ſame; and ſo a third and fourth.’

On this horrid calamity it is unneceſſary to remark; let thoſe who occaſioned it read and tremble!

The other circumſtance is the impriſonment and death of Lord Pigot; which it is neceſſary to ſtate ſhortly, as a ſpecimen of the government in India, and the conduct of the Company's ſervants in this remote ſituation.

Lord Pigot having been appointed by the Eaſt India Company, Governor of Fort St. George, and preſident of the council of that ſettlement, was inſtructed by the directors to reſtore the Rajah of Tanjore to his dominions, of which the nabob of the Carnatic had been put in poſſeſſion by the Company's ſervants, without orders from Europe. On his arrival at Madras, in the ſpring of the year 1776, he attempted to put into execution the orders he had received from his conſtituents; but the council, conſiſting of Meſſrs. Stratton, Mackay, Brooke, and Floyer, thought fit to differ in opinion from the directors, as to the expediency of this meaſure, and to reſiſt the intentions of the governor to comply with his inſtructions. As this reſiſtance ſeemed to be principally founded on the claims of an individual, of the name of Benfield, for monies advanced to the nabob on the revenues of the Rajahſhip of Tanjore, whilſt it was in his poſſeſſion, Lord Pigot perſiſted in the reſtoration of them to the Rajah; and the council, ſome of whom had been ſuſpended by Lord Pigot for their refuſal, finding they could do no legal act without the concurrence of the governor, formed a reſolution to deprive him of his authority, and to impriſon his perſon. This was accordingly done on the 24th of July; on which day, as Lord Pigot was going to ſup at his garden-houſe, ſome little diſtance from the Fort, accompanied by Colonel Stewart, he was ſtopped, made priſoner, taken out of his own chaiſe, and put into one of Benfield's, which conveyed him to the Mount, (a ſummer habitation belonging to the Company's governor) where he remained till the 27th, ſo ſtrictly guarded, that it was thought proper to intimate to him, *that his life muſt anſwer any attempt to reſcue him.* On the 27th at night, a Colonel Edington, of the Company's forces, brought an order to Major Horne, who commanded the detachment on guard at the Mount, to deliver up his priſoner to the colonel, who was directed to convey him to a place thirty-ſix miles from the Mount: this order Lord Pigot poſitively refuſed to obey, and applied to the ſoldiers, who accompanied the bearer of it, for their protection; and as theſe ſoldiers betrayed ſome diſpoſition to pay regard to the man to whom they knew their own officers were ſubordinate, Colonel Edington deſiſted from any attempt to remove him by force.

From this time, to the 28th of April 1777, Lord Pigot remained a priſoner at the Mount, ſo cloſely guarded, that he was never left without an officer in his preſence; previous to this day his lordſhip had been taken extremely ill, and the ſurgeon who attended him, deſpairing of his recovery, he was now removed to the Garden Houſe, where he languiſhed, ſtill a priſoner, and under a guard, till the 11th of May, when he died, and his body was, at the requeſt of his relations, delivered to them for interment by Major Horne.

As this tranſaction hath been the ſubject of a public trial at law, upon an information filed in the Court of King's Bench at Weſtminſter, againſt the ſeveral members of the council already named, we ſhall forbear to make any other obſervation on it, than that it is obvious the court ſaw the conduct of theſe gentlemen in a very favourable light, as the judgment pronounced on them after they had been convicted of the offence, amounted to no more than a fine of one thouſand pounds each; a ſum very trifling to men who had been inveſted with the powers of making and unmaking ſovereign princes.

Having now fully deſcribed the Engliſh ſettlements in the empire of Indoſtan, it becomes neceſſary to mention thoſe of other European powers; which we ſhall, however, do more conciſely, as it is leſs important to thoſe for whom we principally write, to be intimately acquainted with the intereſts of other nations than with thoſe of their own.

Some of the Dutch ſettlements have in the preſent war been reduced by the Britiſh arms, and been added to thoſe of the Engliſh Eaſt India Company; thoſe which remain are chiefly on the Malabar coaſt. At Calicut, the capital of the kingdom of the ſame name, they have a factory, and a conſiderable trade; and at Craganor, more to the ſouthward on the ſame coaſt, they have a ſettlement of ſome importance; at this place the Portugueſe eſtabliſhed themſelves ſoon after their firſt arrival in India; but it was taken from them by the Dutch in 1662, and they have continued in poſſeſſion of it ever ſince that time. The Portugueſe had erected ſeveral public edifices of magnificent conſtruction, and in particular a cathedral, and ſix or ſeven other churches, all of which, except one, are now in ruins; the Dutch alſo found here a noble college for Jeſuits, and without the walls a college much frequented by Chriſtians of St. Thomas, the offices of whoſe religion were performed in the Syriac tongue, in which language alſo youth were inſtructed in a public ſchool.

But the principal ſettlement of the Dutch on the continent of Indoſtan, is the city of Cochin, which lies in a kingdom of the ſame name, about fourteen or fifteen miles to the ſouthward of Craganor, in ten degrees north latitude: there are two towns of this name diſtinguiſhed by the names of Old and New Cochin; the former is ſituated upon a river near half a league from the ſea, and the other is not above an hundred yards from the ſhore, though it was originally placed at a greater diſtance; but the ſea has made encroachments on the land, and approached much nearer than at it's firſt foundation.

New Cochin was built by the Portugueſe, who ornamented it, like their other ſettlements in this empire, with ſeveral fine churches and monaſteries, which had the advantage of delightful walks and pleaſant gardens. The college and church of the Jeſuits had their fronts to the ſea-ſhore, and the latter had a lofty ſteeple. The convent and church of the Auguſtine Friars ſtood upon the bank of the river. The cathedral was eſteemed a good piece of architecture, at leaſt for this country; and the convent and church of the Dominicans were elegant buildings, the latter adorned with a double row of pillars of excellent ſtone.

The ſituation of this city is ſo pleaſant, that it was a proverbial ſaying among the Portugueſe, that China was the country to get money in, and Cochin the place to ſpend it; the neighbourhood of the city being particularly calculated for a ſportſman, as the great number of canals, formed by the rivers and iſlands, afford the diverſion of fiſhing in it's greateſt perfection, and the mountains which ſurround it at ſome little diſtance abound with game.

This city was alſo taken from the Portugueſe by the Dutch about the ſame time as Craganor, by the aſſiſtance of ſeveral neighbouring princes; and in particular the king or ſovereign of Cochin, who having been exaſperated at the inſolence of the Portugueſe, brought an army of twenty thouſand men againſt it. The Engliſh had at that time a factory in the city, but were obliged to remove after it was captured by the Dutch: it was then a mile and an half in length, and of conſiderable extent every way, but the Dutch immediately demoliſhed great part of the houſes, and ſeveral of the churches, in order to increaſe it's ſtrength, and render the fortifications more regular. It is now only about ſix hundred yards long and two hundred in breadth, yet it is fortified with ſeven large baſtions and curtains, ſo thick that double rows of trees are planted on them, and now afford a delightful ſhade in the hot ſeaſon. Some of the ſtreets built by the Portugueſe are however ſtill ſtanding, with a church for the Dutch ſervice; but the cathedral is now turned into a warehouſe. The houſe of the commandant is magnificent, and is the only houſe built after the Dutch manner: it is ſituated by the river which waſhes part of it's walls. The flag flies on a ſtaff which is placed on the ſteeple of the cathedral on two maſts, one ſeventy-five feet high, from the top of which riſes the other about ſixty feet, by which means their flag may be diſtinguiſhed at more than ſeven leagues diſtance. The garriſon generally conſiſts of from three to five hundred Europeans.

The king of this country reſides at Old Cochin, where the bazar, or market, is held, which ſupplies the Dutch inhabitants of the other city with proviſions, being plentifully ſtored with the produce of the country.

This place is ſaid to have been remarkable for having been formerly the ſeat of a Jewiſh government; and, according to tradition, that people were once ſo numerous in this kingdom, that they amounted to upwards of eighty thouſand families; they are reputed to be at preſent reduced to about four thouſand, and have a ſynagogue about two miles from the city, in which they carefully preſerve their records, which are reported to be engraved in Hebrew characters, on copper-plates, and, as it is pretended, contain their hiſtory from the carrying away of the ten tribes by Nebuchadnezzar, to the preſent time. About the year 1695, one of the Dutch governors procured an abſtract of their hiſtory, to be tranſlated from the Hebrew into Low Dutch. They aſſert, that they are of the tribe of Manaſſeh, a part of which was carried by the conqueror to the moſt eaſtern province of his vaſt empire, which is ſuppoſed to have extended as far as Cape Comorin. They ſay, three years from the time of their leaving Babylon were ſpent in travelling thither; and that on their entering Malabar, they met with a friendly and hoſpitable reception, the inhabitants allowing them liberty of conſcience, the exerciſe of their reaſon, and aſſigning them lands for the exertion of their induſtry. Under theſe advantages they increaſed in number and wealth, till at length either by policy or purchaſe, or both, they obtained the little kingdom of Craganor; when two ſons of a family in high eſtimation, on account of ſuperior wiſdom, as well as riches and power, were choſen by the elders and ſenators to reign jointly over the people. But as a divided authority can hardly exiſt without jealouſies and diſcord, theſe dæmons of deſtruction ſoon ſpread their baleful influence; and one of the brothers, actuated by baſe ambition, invited his colleague to a feaſt, where he entered into a quarrel with him, and baſely aſſaſſinated him, after which he reigned alone, till the ſon of the deceaſed revenged his father's death, by deſtroying his uncle; and the government became again democratic, in which form it ſtill continues among the ſmall remains of this people, who have been conſiderably reduced in wealth as well as numbers, being now chiefly in a ſtate of poverty, and the lands, ages ago, returned back into the hands of the native inhabitants.

Such is the account given of this remnant of the Jewiſh nation by ſeveral travellers and modern hiſtorians; ſome of whom have embelliſhed their relations with marvellous circumſtances, which we apprehend are not of authenticity enough to be recorded.

Still farther to the ſouthward, the Dutch have a ſmall ſettlement called Tegapatam, which is ſituated near Cape Comorin.

The Portugueſe have very conſiderable ſettlements in this empire, the principal of which are Goa and Diu.

The ſituation of the former we have already mentioned, and we ſhall now proceed to give a more particular deſcription of it.

The houſes of this city are large, and the outſide appearance of them magnificent, as they are principally built of ſtone; but the inſides are ſaid to be by no means anſwerable, either in furniture or cleanlineſs, their very ſtreets being cleaner than the tops of their houſes, which are receptacles of filth. Goa is ſaid to contain a ſpacious, elegant, and rich cathedral, with twenty-ſeven parochial churches and convents; a noble hoſpital liberally endowed, and richly ornamented; a houſe for the inquiſitor, and other officers of the inquiſition, and ſeveral other public edifices.

The monaſtery dedicated to St. Roche is deſcribed as a very magnificent ſtructure, having a good library, an hoſpital, and a diſpenſatory well furniſhed with medicines and drugs. Here is alſo a large college of Dominicans, pleaſantly ſituated and magnificently built, with a grand front towards the ſtreet; the church is richly ornamented, furniſhed with great quantities of plate, and it's pillars are gilt: the martyrology of the order is repreſented in paintings on the walls. The fineſt church in the city is ſaid to be a ſmall one belonging to the Franciſcans, having ſo much gold about the high altar, and in eight chapels in the ſide aiſles, that it appears almoſt an entire maſs of that precious metal. In another ſuperb church, dedicated to St. Paul, lies the body of St. Francis Zavier, the Portugueſe apoſtle of the Indies, whoſe ſhrine is viſited by numbers of devotees with great veneration, each of whom makes ſome offering, to defray the expence of the candles and lamps which continually burn before it; but none of theſe pilgrims are permitted to enter within the iron rails which ſurround the ſepulchral ſpot.

The tomb itſelf is richly adorned; and, in particular, with a magnificent pedeſtal of green jaſper, to which is fixed a braſs plate, whereon are engraved the moſt ſignal actions of St. Zavier. The relics of this ſaint are expoſed on the anniverſary eve of his feſtival.

None of the churches in or about Goa have glaſs windows, except one within the city dedicated to St. Alexander; the reſt have panes of tranſparent marine-ſhells, or mother of pearl, as have likewiſe all their other public buildings. Each church has a ring of bells, and ſome of them are in almoſt perpetual uſe.

The governor of Goa is diſtinguiſhed by the title of viceroy, and uſually reſides at the Powder Houſe, about two miles below the city, near the beſt ſprings of water in the iſland; but he has a very noble palace over one of the gates of the city, leading to a ſtreet half a mile in length, and of proportionable breadth; on each ſide of which are ſhops, in which are expoſed to ſale ſilk, porcelain, drugs, and other valuable commodities: a beautiful church, called the Miſericordia, terminates the ſtreet. In the palace is a long gallery furniſhed with the pictures of former viceroys, with a chair of ſtate at each end of it. The viceroy has a third houſe for his ſummer reſidence at Pengeim, about a mile from the bar at the mouth of the river.

Near the ſame church of Miſericordia is the market, which is held in a large ſquare containing near an acre: it is plentifully ſupplied with proviſion of all kinds; and in the ſhops by which it is ſurrounded may be found not only the produce of India, but the manufactures of Europe, China, and other countries. Slaves, cattle, and ſome particular articles of proviſion, are ſold in the market by auction; but theſe ſales are diſcontinued, and indeed the market is concluded, before noon, on account of the exceſſive heat of the mid-day ſun.

The eſtabliſhed religion is that of the Church of Rome, and thoſe who profeſs this faith here are the moſt zealous bigots in the world. The Court of Inquiſition proceeds with the utmoſt ſeverity againſt all who are but ſuſpected of being guilty of hereſy; but as there are not a ſufficient number of Jews to ſatiſfy their cruelty or avarice, the victims are generally ſelected from the body of the Indian Chriſtians; the emiſſaries of this righteous office having particular regard to the converts or their deſcendants, eſpecially if any of them are rich, and promiſe a handſome confiſcation to the holy tribunal. Yet, notwithſtanding the ſeverity of the inquiſition, many Gentoos are ſuffered to dwell in the city, and are tolerated in the exerciſe of their religion on the ſcore of policy, as they are much more induſtrious than the Portugueſe Chriſtians; but thoſe who get above manual labour, are very liable to be inſulted: and it is even dangerous for thoſe who are in trade to refuſe letting the Portugueſe have their goods at their own prices, or to aſk for their money when it is due, leſt, in revenge, they ſhould receive blows, or worſe treatment; ſo that the circulation of internal commerce is very inconſiderable.

The eccleſiaſtics of Goa are equally numerous and illiterate: travellers relate, that from a little hill near the city, near eighty churches, convents, and monaſteries, are in immediate view; that in the city, and in it's diſtricts, which extend about twenty miles along the coaſt, and fifteen miles within towards the country, there are at leaſt thirty thouſand monks of different orders, and other dependents and miniſters of the church, who live idly and luxuriouſly on the labours of the miſerable laity; but we apprehend, notwithſtanding the vaſt extent of church-tyranny here, that this calculation is very conſiderably beyond the truth.

The grand inquiſitor is always a ſecular prieſt, who claims the ſole privilege of being carried in a palanquin, and is treated with much greater reſpect than the archbiſhop or the viceroys. His authority extends over all perſons, both eccleſiaſtics and laymen, the archbiſhop, his grand vicar, who is always a biſhop, the viceroy, and the governors who repreſent him, only excepted; but he may direct even theſe to be arreſted, and begin the proceſs againſt them after he has informed the court of Portugal of the crimes laid to their charge. His palace, as well as that of the viceroy, is very magnificent, and his houſhold numerous, conſiſting of gentlemen, equerries, pages, footmen, and other domeſtics without number. The ſecond inquiſitor is generally a Dominican, and the officers, denominated deputies of the holy office, are taken from among the Dominicans, Auguſtines, and bareheaded Carmelites; the ſpies, or familiars, from among all ranks and orders of the people. The walls which ſurround the city have been deſcribed as being twelve miles in circumference; but within this ſpace are included ſeveral fields and gardens. Within a muſquet-ſhot of the bar, is a fortification called the Black Fort, and about a mile within it a battery built cloſe to the ſea, on a ſmall promontory called Nos Senhor de Cabo; and oppoſite to it, on a little eminence commanding that ſide of the river, is another fort: without that is the Aquada, with a fort on the top of it, and ſeveral batteries at the foot of the riſing grounds. On the top of the caſtle is a large lanthorn, which ſerves to direct ſhips and veſſels into the road when the land is obſcured by thick clouds or fogs, which is always the caſe in the autumnal months. The harbour is ſo well defended by the forts and large batteries which we have deſcribed, and ſeveral others, that it is eſteemed the moſt difficult place of acceſs in the empire of Indoſtan.

The iſland (for we have already obſerved that it is ſurrounded by the river and the ſea) produces little corn, but the fruits are excellent, the mangoes in particular are ſaid to be peculiarly large and delicious.

This iſland is reported to produce a ſingular vegetable which the inhabitants call the Sorrowful Tree, becauſe it blooms only in the night: at ſun-ſet no flowers are to be ſeen; but in half an hour after, the ſhrub is covered with them. They are extremely odoriferous; but the ſun no ſooner begins to ſhine upon them, than ſome of them fall off, and others cloſe up: and thus it continues flowering, expoſing it's beauties, and emitting it's ſweets to the night, during the whole year. It is nearly as large as a ſmall plum-tree, and it's leaves reſemble thoſe of the orange. They are commonly planted in the courts of the houſes, for the advantage of their ſhade, and the benefit of their ſmell, in the pleaſanteſt part of the natural day in this fervid climate.

The Portugueſe inhabitants of Goa are repreſented as idle, laſcivious, and ſo generally tainted with the effects of unhallowed amours, that it is not eſteemed diſgraceful to ſuffer in this way.

The Portugueſe are alſo luxurious and oſtentatious; the rich are always attended by ſlaves, who hold umbrellas over their heads, to defend them from the ſun. The women are loaded with jewels and roſaries of the precious metals, bracelets of gold, pearl-necklaces and lockets, and ear-rings of diamonds. Their ſhifts reach only to the waiſt, over which a cloſe jacket and a petticoat is worn. They have very rich ſlippers, but no ſtockings: their ſhape and features are rather agreeable; but as they are cloſely confined, and but ſeldom ſuffered to appear, they are aukward and baſhful. Their only amuſements are ſinging and playing on the lute; but they are notable houſewives, and employ themſelves both in the kitchen and confectionary: though, notwithſtanding they contribute ſo much to the pleaſures of the table, they are ſeldom permitted to ſit at it when there are any ſtrangers. The children are ſuffered to run about naked till they grow ſo big as to be aſhamed of it themſelves.

Butchers meat of all kinds is prohibited, except pork, on account of the leanneſs of the cattle, the fleſh of which is perfect carrion. Fruits, greens, and roots, in their ſeveral ſeaſons, with bread and rice, which are extremely good, conſtitute the principal parts of their food; but at all times they indulge themſelves in candied and preſerved fruits. They have hogs and fowl in great plenty, and ſome pigeons; but the clergy engroſs moſt of the fiſh, which is ſcarce, though the ſea is ſo near; and of thoſe which are brought to the market, no perſon muſt preſume to buy till the eccleſiaſtics are firſt ſerved; ſo that the laity ſeldom get any till it is unfit for uſe. All the wine drank here is brought from Portugal, except that which is drawn from the palm-tree, and both are uſually drank mixed with water. Arrack is made here in large quantities. All the lower claſſes of the people, ſuch as fiſhermen, peaſants, and handicraftſmen, feed on rice boiled in water, with a ſmall quantity of ſalt-fiſh, or pickled fruits, and are glad to get fair water to drink; and from this difference of living, it is not extraordinary that the laity are generally lean and feeble, and the clergy fat, ſleek, and healthy.

On the ſame coaſt, though not ſo far ſouthward, is Daman, a Portugueſe factory dependent upon Goa both as to it's civil and eccleſiaſtical government, the archbiſhop of Goa having a vicar-general here. The Portugueſe firſt poſſeſſed themſelves of it in 1535, but the natives recovered it from them; and they retook it in 1559, and have continued maſters of it from that time, though ſeveral attempts have been made to regain it; but it has been ſo ſtrongly fortified as to baffle the utmoſt efforts of Indian power. Aurengzebe beſieged it about the middle of the laſt century, with above forty thouſand men; but the garriſon having in a ſally attacked a part of his camp which was guarded by two thouſand elephants, thoſe unweildy animals were ſo terrified by the fire-arms, that they turned upon the imperial army, and trampled down ſuch numbers, that he raiſed the ſiege, and gave up all hopes of reducing the place.

Daman is ſituated at the mouth of a river of it's own name, which, running through the centre of the place, divides it into two parts, the Old and New Towns. The New Town ſtands on the ſouth-ſide of the river, and is built in the Italian taſte, and moſt of the houſes ſtand detached from others, and have orchards or gardens. The buildings are tiled, but are ſeldom more than one ſtory in height; the windows are of tranſparent ſhells, as at Goa. This New Town is about two miles in circumference, and is defended by walls and four good baſtions, with a ſmall intrenchment thrown up on the ſouth and eaſt ſides; on the other two ſides a branch of the river enters the ditch. The walls have a platform, and two gates. The port is but ſmall, and is formed by the river between the two towns, but is quite dry at low-water; ſo that no veſſel can enter it but with a flowing tide, and large ſhips only on the ſpring-tides. The entrance of the port is defended on the ſide of the Old Town by a ſmall fort of white-ſtone, called St. Salvadore, which has three baſtions.

The Old Town has been for many years in a manner deſerted; nor is the New populous in proportion to it's extent: but here is a manufacture of ſilk carried on, as well as in ſeveral villages and iſlands belonging to it, which are tributary to the Portugueſe; and theſe goods are carried for ſale to Goa.

About eighteen leagues to the ſouth of Daman is Baſſaim, another fortified city belonging to the Portugueſe. It is ſituated on a ſmall iſland, ſeparated from the continent by a rivulet. This city is alſo incloſed with walls about two miles in circumference. In the middle of it is a citadel; and here are three or four churches, a college, an hoſpital, and ſome monaſteries, convents, and other religious houſes. The trade of Baſſaim is inconſiderable, as great part of it's wealth is buried in the churches, or lies in the hands of indolent people, whoſe anceſtors having acquired fortunes, they are content to enjoy them in eaſe and luxury, without giving themſelves any concern about commerce, or feeling any compaſſion for the diſtreſſes of the bulk of the inhabitants, who languiſh in poverty for want of employment.

The Portugueſe have alſo ſmall factories, and ſome trade at Batacala and Barcelor, on the Malabar coaſt; both which places they frequent principally for the ſupplies of rice, the principal food of the eaſt, which they obtain in exchange for pearls, fruit, and other produce of Arabia.

At Mangalor, ſtill more to the ſouthward, they have a pretty conſiderable factory, which is defended by two ſmall forts. They have alſo a church here, though but a very ſmall congregation of Portugueſe. The town is populous; but the inhabitants are chiefly natives: the road affords good anchorage for ſhipping, and the adjacent country is fruitful in corn; and, towards the riſing-grounds, produces betel, ſandal-wood, and ſome pepper.

Though the city of Diu, the next Portugueſe ſettlement in conſequence to Goa, is ſituate on an iſland of the ſame name in the Gulph of Cambaya; yet, as it is only ſeparated from the continent by a very narrow channel, we may conſider it as a part of Indoſtan.

Diu lies in twenty degrees forty minutes north latitude, and the iſland is about three miles long and one broad. The Portugueſe obtained poſſeſſion of it in 1515, and have added to it's natural ſtrength very conſiderable fortifications. The city, which is by no means ſmall, is incloſed with a ſtone-wall, which has baſtions well mounted with cannon at proper diſtances. The harbour is defended by two large caſtles, from which upwards of one hundred pieces of artillery can be brought to bear upon the entrance of it; and towards the ſea, nature has ſecured it by rocks and lofty cliffs: but Diu poſſeſſes at preſent only the ſhadow of greatneſs. The numerous buildings of ſtone, and even marble, ſerve only as monuments of paſt ſplendor: the Portugueſe which once filled them are now chiefly withdrawn; the trade itſelf is fallen to decay; and what remains is chiefly in the hands of the natives; though the ſituation of Diu under more induſtrious, and leſs proud and inſolent maſters, might enable it to rival the moſt flouriſhing parts of India. Perhaps the capitation, and duties which are demanded here for the crown, though ſcarce amounting in the whole to twenty thouſand pounds a year, may have contributed in no ſmall degree to this decay.

Tranquebar, on the coaſt of Coromandel, is the only ſettlement of the Danes in the empire of Indoſtan. It was firſt eſtabliſhed by permiſſion of the king of Tanjore in 1610, by a Daniſh admiral, who built a fort for it's protection: in 1621 a purchaſe was made of the land on which the fortreſs and town had been erected, together with a ſmall tract of adjacent territory, from the ſame monarch. The town is ſituated in eleven degrees ſixteen minutes north latitude, and is ſomewhat leſs than two miles in circumference, being ſurrounded by a good wall faced with ſtone, and provided with baſtions. The principal ſtreets are ſtraight, wide, and well built, though the houſes are only of one floor; theſe are the habitations of the Europeans, for thoſe of the natives are much leſs elegant and commodious. The Danes have formed a ſeminary here for the inſtruction of youth in the Proteſtant Chriſtian religion; and to facilitate ſo laudable a work, have had the Bible tranſlated into the Malabar tongue, and have miſſionaries diſperſed in different parts of the country for the propagation of this faith; though theſe are vehemently oppoſed by the Roman Catholic miſſionaries, whoſe practices, conſiſting more of ſhew and ceremonials,

monials, is better calculated to make proſelytes among the ignorant and credulous Indians. Here is alſo a printing-preſs, and mills for making paper, that no means may be wanting to promulgate the religion of Chriſt. About eighty years after this ſettlement had been made, a king of Tanjore laid ſiege to the city with an immenſe army; but the garriſon defended themſelves near ſix months, till at length Mr. Pitt, then governor of the Engliſh ſettlement of Fort St. George, ſent a body of troops to the aſſiſtance of the beſieged, and prevented the Indian army from becoming maſters of the place.

We have now gone through all the European ſettlements in this immenſe empire; for the French, as has been already obſerved, have no longer any poſſeſſions here; and it will now be expected that we ſhould give ſome account of thoſe kingdoms and provinces which compoſe the empire of Indoſtan, and in which the ſupreme government is ſtill in the hands of the native princes, or at leaſt of ſuch of them as have not neceſſarily been deſcribed in our hiſtory of the emperors, and our ſtate of the riſe and progreſs of European ſettlements, and of ſuch parts of others as have not been comprehended in theſe deſcriptions.

But the interior parts of this country are little frequented; and the only viſitors having been thoſe who, induced by the proſpect of gain, have ventured to penetrate the diſtant provinces, the accounts obtained of them are deſultory and doubtful, crouded with abſurdities, and replete with fictions: we ſhall not, therefore, attempt accurate deſcriptions, or impoſe on our readers the fabulous tales of actual or pretended travellers, as authentic narratives; but ſhall ſelect from thoſe who appear moſt worthy of credit, ſuch circumſtances as ſeem to be founded in truth, and adding them to private communications, form the beſt account of which ſuch information will admit.

The moſt northern province of the empire is Lahor, of which little more than the name is known: it's capital is ſaid to be ſituate in thirty-two degrees of north latitude; it is deſcribed as having been the reſidence of the chief of the Patan nation, the ancient conquerors of Indoſtan, and to be adorned with moſques, baths, and other public buildings uſual in the Eaſt. The ancient palace is alſo reported to be ſtill ſtanding; and from hence it is aſſerted a road is continued to Agra, at the diſtance of upwards of one hundred and fifty leagues, which is regularly laid out and planted with tall trees, which afford a delightful ſhade to the traveller, who alſo finds convenient caravanſeras for refreſhment at proper diſtances, and pillars with directions to guide him on his way.

Caſhmire, another of the northern provinces of this empire, is divided by Mount Caucauſus, from Tartary, and is but of ſmall extent, not exceeding, according to the beſt accounts, one hundred miles in length, and thirty or forty in breadth; but it is eminently bleſſed with ſalubrity of air and fertility of ſoil, and abounds with all the neceſſaries, moſt of the conveniences, and many of the luxuries of life. It is almoſt incloſed with mountains, which riſe by gentle aſcents, the lower parts affording paſture for innumerable herds of cattle, and ſhelter for amazing quantities of game; the higher parts of the hills are cloathed with tall trees in eternal verdure, and the ſummits crowned with ſnow, which, melting in the ſummer, falls in a variety of ſtreams and rivulets into the plain, which they contribute to fertilize and refreſh; and, uniting in one river, it takes the name of Chenas, and falling into the Indus, ſerves to convey the produce and manufactures of the country to the ſea-coaſt; from whence they are tranſported to the various marts of India, and find their way to the weſtern world.

The plain is thickly ſet with villages, interſperſed with corn-fields, plantations of fruit-trees, and groves of evergreen ſhrubs: the choiceſt honey is gathered in the woods, which alſo afford a great variety of wood for ornamental work and varniſhing; which is one branch of the buſineſs carried on in this province. But they have alſo a conſiderable manufacture of ſhauls, which are compoſed of different materials, ſome of the wool of the province, ſome of the goats-wool of Thibet, and ſome of both, with a mixture of camels hair. Theſe goods are made in pieces from a yard and an half to two yards long, and from one yard to a yard and a quarter in breadth, and are ſold, according to their fineneſs, from five pounds ſterling to fifteen. Theſe ſtuffs compoſe a part of the winter-dreſs of both ſexes, being thrown over their heads and ſhoulders. They are now well known in Europe, and are worn by many Engliſh ladies of diſtinction, not on their heads, but by way of handkerchief over their necks.

The tops of the mountains riſe above the clouds, and the various ſeaſons of the year are experienced in aſcending them. They have a traditional ſtory here, of one of the Mogul emperors, who, deſirous of enjoying the pure air on the ſummit of theſe mountains, determined to aſcend them with a grand retinue; who, as well the ladies who accompanied him, were mounted on elephants; but the foremoſt of theſe unweildy beaſts, taking fright at the proſpect of a precipice, fell back upon the next, and the path being too narrow to admit of their turning, many of theſe animals, with their unfortunate riders, were tumbled back the ſteep aſcent, and both periſhed.

The inhabitants are chiefly Mahometans, of complexions nearly as clear as Europeans, and remarkable for livelineſs, ingenuity, and induſtry: the women are ſo beautiful, that the harams of diſtant chiefs are ſupplied from this province.

The capital city of this province is of the ſame name, and lies to the northward of a lake through which the river Chenas paſſes, a branch of which divides the town, which is united by means of two bridges. Some of the former emperors have at times reſided in this city, where they had a palace, with delightful gardens, and water diſpoſed in fountains, and canals faced with ſtone; they had alſo a ſummer retreat in one of the many iſlands which are diſperſed in different parts of the lake.

The city is unfortified, and is about three miles in length, and half that breadth; the houſes are moſtly of timber, and, contrary to the uſual manner of building in the Eaſt, two or three ſtories high; and as the place is chiefly inhabited by the opulent, the neighbouring grounds are laid out in gardens and plantations, and the hills, which riſe within two miles of it, afford a romantic proſpect of groves of tall trees, and craggy rocks, interſperſed with moſques, ſummer-houſes, and other buildings of uſe and ornament.

The province of Scindy ſtretches along the banks of the Indus, on which river the navigation is carried on in flat-bottomed veſſels, denominated Kiſties, which have only one maſt and a ſquare-ſail. The holds of theſe veſſels are ſeparated into different apartments, each of which is let for the voyage which the veſſel is intended to perform, to a different merchant or trader; the deck being occupied by a common kitchen, and other convenient offices for the uſe of the paſſengers and boatmen.

This province produces vaſt quantities of grain, and particularly rice, the overflowing of the river enriching the land, which rewards the huſbandman's toil with crops which ſeldom fail. Thoſe parts which are more remote from the river, and approach the hills, afford lapis lazuli, ſeveral ſorts of drugs, a ſmall quantity of unwrought ſilk, and a larger of cotton; which latter is manufactured here into chintzes, calicoes, and muſlins. The inhabitants are alſo ingenious ivory-turners, and make a conſiderable quantity of fine lacquered ware: they are moſtly Gentoos; though the nabob, and all the officers of government, are followers of the doctrines of Mahomet.

The city of Tatta is the capital of this province, and the reſidence of the nabob; it is ſituated about two miles from the Indus, from whence it is plentifully ſupplied with water by ſeveral canals. The palace and gardens of the nabob are deſcribed as magnificent and pleaſant; and it is defended by a citadel furniſhed with cannon, and has barracks for ſeveral thouſand ſoldiers, and proper accommodations for horſe as well as foot. About a league from Tatta are many large tombs, the burying places of ſome of the ancient kings of Scindy.

The province of Cambaya, or Guzerat, extends from nineteen degrees fifteen minutes, to near twenty-five degrees of north latitude, being upwards of one hundred and thirty leagues from eaſt to weſt, and one hundred from north to ſouth. It is in a great meaſure a peninſula, having the bay of Scindy on the north-weſt, and the bay of Cambaya on the ſouth-eaſt.

The governor, or viceroy of the province, reſides at Amadabad, which lies between forty and fifty leagues to the northward of Surat, in twenty-three degrees thirty minutes north latitude, in a delightful plain watered by a ſtream which falls into the Indus, and, like that river, overflows it's banks in the ſummer. This city is ſeveral miles in circumference, and is ſurrounded by a wall defended by towers, and having twelve gates for entrances to the city. The principal ſtreets are wide, and the Royal Square of great extent, and planted at the ſides with rows of lofty trees. Here are alſo a palace, once occaſionally inhabited by the emperor, but now occupied by the viceroy, and ſeveral moſques, caravanſeras, and other public buildings: one of the moſques is celebrated for the magnitude and elegance of it's conſtruction, and is much reſorted to on Fridays, when particular ſervices are performed in it; from whence it has obtained the name of the Friday's Moſque. It ſtands on elevated ground, the aſcent to it being made eaſy by a grand flight of ſteps; before it is a quadrangular cloyſter, or colonade, four hundred and twenty feet in length, and three hundred and ſixty in breadth. The moſque has twelve domes, and in the midſt is an open ſquare.

The gardens belonging to the palace are ſituate on the banks of the river without the walls, and are planted with fruit-trees of the various delicious kinds which are the productions of this climate. The form of theſe gardens is amphitheatric, and the aſcent is divided by ſeveral terraces above each other; the higheſt commands a delightful proſpect of the city and the neighbouring villages. Many private houſes having alſo ſpacious gardens

dens, with groves of trees and plantations of evergreens; the whole place has, at a little diſtance, the peculiarly pleaſing appearance of ſcattered villas in the country.

According to the uſual cuſtom of the eaſt, the tombs of the ancient kings or princes of this country, are found at Serqueck, a village about two leagues from Amadabad. Theſe tombs are ſquare-arched buildings of ſtone, having each three arches below, and ſeveral ſmaller ones above: they are of different ſizes, but ranged in regular order; and the center of the area, which is ſurrounded by theſe buildings, is ornamented with a dome.

Cambaya, another city of the ſame province, is ſituate at the bottom of the bay of that name, in 23 degrees of north latitude. It is nearly of the ſame ſize as Amadabad, ſurrounded by a wall and defended by towers; it has, alſo, an ancient caſtle, but at preſent of no very conſiderable ſtrength. The ſuburbs are very extenſive, and the inhabitants enjoy the benefit of many delightfully-pleaſant public gardens. The buildings are chiefly compoſed of bricks dried in the ſun; and moſt of the ſtreets are wide, handſome, and regular: but the trade is much decreaſed, and it is at preſent but very thinly inhabited. Here was formerly a Gentoo hoſpital for lame, maimed, and diſeaſed beaſts, which is now in decay; but the place is infeſted with an innumerable hoſt of monkeys of different ſizes and kinds, which are fed and protected by the Brahmins, and other caſts of Gentoos. The neighbourhood of Cambaya is remarkable for immenſe numbers of peacocks, which are eaſily taken in the night, by a device, ſimilar to that uſed in catching ſmall birds in England: the fowler here carries a lighted torch at the end of a long ſtaff, which he raiſes among the branches of the trees where the peacocks rooſt; who, ſtretching out their long necks towards the light, are diſcovered by the fowlers aſſiſtants, who throw nooſes over them, and ſo draw the unfortunate captives to the ground. The fleſh of theſe birds is much admired in this country, though it is neither ſo white or ſo firm as that of the turkey.

Viſiapour, the capital of a kingdom of the ſame name, is ſituate to the eaſt of the territory formerly poſſeſſed by the deſcendants of Angria, in 17 degrees 35 minutes north latitude, on the banks of the river Mendeva. This city, which is very large, is ſaid to be ſurrounded with high walls ſix miles in circumference, and to be defended by a thouſand pieces of cannon: without the walls are ſeveral ſuburbs of ſuch extent as to render the whole circuit of buildings little leſs than fifteen miles. In the midſt of the town is an ancient palace, encompaſſed by a double ditch three miles in circumference: the houſes are chiefly built of reeds, and covered with ſtraw; and the doors are ſo low that they cannot be entered without ſtooping. This kingdom was tributary to the Emperor of Indoſtan; though, like moſt of the other provinces of that empire, the government is now uſurped by the deſcendants of the former governors, who have in a great meaſure renounced their allegiance to the Imperial crown. Some of the inhabitants work in gold and other metals; and others are manufacturers of cotton or ſilk; and ſell theſe goods principally to European agents, who go there to buy them: others trade in diamonds and other precious ſtones; but their merchants are not in general opulent. Conſiderable quantities of pepper are produced in the neighbouring country, which is moſtly purchaſed on account of the Dutch.

The kingdom of Calicut is of conſiderable extent; and the capital, of the ſame name, is ſituate to the ſouth of Tellicherry, in 11 degrees 22 minutes north latitude. The ſovereign, (for it is an independent ſtate) though formerly tributary to the Emperor of Indoſtan, bears the title of Zamorin, or Samorin, which alſo imports Imperial authority: he is eſteemed the moſt powerful among the Malabar princes; and is reported to be capable of bringing an hundred thouſand men into the field. This kingdom is fruitful in pepper, has abundance of cocoa-trees, ſandal-wood, iron-wood, and timber for building, and ſome precious ſtones: it is alſo ſo famous for producing cotton cloth, that Calico, the principal manufacture of cotton, takes the name of this country, from whence immenſe quantities are exported to almoſt all parts of the world. It abounds with all the animals common to Indoſtan; and in particular with monkies of uncommon ſizes, who exerciſe their agility in leaping from tree to tree, to the aſtoniſhment of the traveller.

Among many ſtrange cuſtoms attributed to the inhabitants of this kingdom, it is aſſerted, that when the Samorin marries, he is precluded from any intercourſe with his bride till the chief prieſt has enjoyed her; an office for which he is rewarded with five hundred crowns, and is at liberty to detain her three nights, if he thinks proper; and this is conſidered as a dedication to the God ſhe worſhips, by this his repreſentative. The like cuſtom is alſo ſaid to prevail on the marriage of the nobles, who pay the clergy for performing the ſame friendly office: the daughters of the nobles are alſo allowed to marry a number of huſbands. But of this cuſtom we have already given a particular account in another part of the empire of Indoſtan.

The city of Calicut is reported to be three leagues in circumference, but is not walled; it is ſuppoſed to contain from five to ſix thouſand houſes, moſt of which are placed at diſtances from each other, ſo as to allow the convenience of gardens: the houſe of a merchant is ſaid not to coſt above five pounds ſterling; and that of a common labourer, or mechanic, not more than a tenth part of that ſum; they are chiefly built of large bricks dried in the ſun, and are ſeldom above ſeven or eight feet high.

We have already obſerved, that the Portugueſe landed here in 1498, when they firſt diſcovered India, by doubling the Cape of Good Hope. In 1714, a diſpute aroſe between the Sovereign of this country and the Dutch; and a war enſued, which was carried on till they compelled the monarch to conſent to an allowance of a duty to them out of all the pepper which ſhould be exported out of his country for ever.—The Engliſh have a factory at this place, and export from it pepper, calicoes, and other Indian goods. The French had alſo a trade here till they were diſpoſſeſſed of all their ſettlements on this continent.

Travellers have given accounts of the entertainments made by the prince and chief of the Malabar coaſt, and particularly the ſovereign of Calicut; which, according to the repreſentations made of them, are ſometimes attended with effects as extraordinary as the occaſion which can induce an Indian ſovereign to feaſt his ſubjects, and which muſt be ſome very propitious event. But when any ſuch happens, the inhabitants of the territory are invited, but not to partake of a coſtly dinner, the expence ariſing more from the quantity than the quality of the proviſions, which conſiſt principally of rice and the grain called dholl, rendered palatable by the addition of turmeric, cocoa-nuts, and other vegetables, all extremely cheap;

and as their liquor is only pure water, no exceſs can be admitted in this way: but they are by no means temperate in their meal; on the contrary, it is not uncommon for ſome of the gueſts, tempted by the eleemoſynary treat, to ſurcharge their ſtomachs with this innocent food, and actually to die of repletion. And ſo far is this fatal conſequence from exciting horror, that it is uſual to eſtimate the hoſpitality and magnificence of the lord of the feaſt, by the numbers who loſt their lives in partaking it.

The country of the Rajah of Sarim Hatam, which lies at the back of the kingdom of Calicut, is ſaid to be hitherto unſubdued, and to be governed by it's native chiefs. Neither the country, or the manners and cuſtoms of the inhabitants, are much known; but among the reports propagated concerning the latter, it is ſaid they never carry on an offenſive war, and when they are compelled to act on the defenſive, they avoid putting their enemies to death; inſtead of which, their warriors are trained to a particular dexterity of cutting off the noſes of their opponents in battle: and the dread of this deformity has proved ſufficient to keep them free from the attacks of their neighbours; who, we may hence ſuppoſe, are not much addicted to martial exploits.

We have now compleated our view of the empire of Indoſtan, and have availed ourſelves of all the lights which have been thrown on ſo difficult a ſubject by writers of all denominations; as well as of the information which could be gathered from private correſpondences, and manuſcripts: yet in a country ſo remote, ſo variouſly governed, and which has been in ſo fluctuating a ſtate almoſt ever ſince the European powers viſited it's coaſts, it is impoſſible to arrive at abſolute certainty in the accounts of the civil governments, and the preciſe manners of the people. We can only flatter ourſelves, that a more accurate ſtate of both, is not to be found in any writer of a modern or more ancient date; and that the European intereſts have been diſtinguiſhed with fidelity and perſpicuity.

But between the empire of Indoſtan and that of China, lies a vaſt tract of country, known generally by the deſcription of *India beyond the Ganges*; but divided into many kingdoms, dominions, and governments; and of theſe we are now to treat diſtinctly, and lay before our readers the beſt accounts which can be collected, of nations little known, and countries of which travellers have either ſpoken ſlightly, or ſo marvellouſly, that it is not an eaſy matter to diſtinguiſh truth from fiction.

The kingdom of Thibet has been known by that name ever ſince the twelfth and thirteenth centuries; yet had never been properly explored by any Europeans, till a very late period: ſome ſtraggling miſſionaries, of the begging orders, had, indeed, at different times, penetrated into various parts of the country; but their obſervations, directed by ignorance and ſuperſtition, and confined to a narrower ſphere, could give no ideas, but ſuch as were either ill-founded or imperfect. Since theſe, the Jeſuits have given the world a ſhort account of this country, collected, with their uſual pains and judgment, from Tartar relations; which, as far as they go, ſeem to be tolerably juſt.

This country commonly paſſes in Bengal under the name of Boutan: it lies to the northward of Indoſtan, and is all along ſeparated from it by a range of high and ſteep mountains, properly a communication of the great Caucaſus, which ſtretches from the ancient Media, and the ſhores of the Caſpian Sea, round the north-eaſt frontiers of Perſia, to Candahar and Caſſamire; and thence, continuing it's courſe more eaſterly, forms the great northern barrier to the various provinces of the Mogul empire; and ends, as we have reaſon to believe, in Aſſam or China. This ſtupendous Tartar bulwark had ever been held impaſſable by the Moguls, and other Muſſulman-conquerors of India; and although in the valleys lying between the lower mountains, which run out perpendicular to the main ridge, there reſide various Indian people, whom they had occaſionally made tributary to their power; yet they had never attempted a ſolid or permanent dominion over them. It was on occaſion of a diſputed ſucceſſion between the heirs of one of the Rajahs, or petty ſovereigns of thoſe people, that the Boutaners were called down from their mountains, to the aſſiſtance of the parties; and the Engliſh government, in Indoſtan, engaged on the oppoſite ſide. The party aſſiſted by them did not fail in the end to prevail; and, in the courſe of this little war, two people became acquainted, who, though they were near neighbours, were equally ſtrangers to each other. At the attack of a town called Cooch Behar, the Engliſh troops and the Boutaners firſt met; and nothing could exceed their mutual ſurprize in the rencounter. The Boutaners, who had never encountered in the plains any other than the timid Gentoos, flying naked before them, ſaw, for the firſt time, a body of men uniformly cloathed and accoutred, moving in regular order, and led on by men of complexion, dreſs, and features, ſuch as they had never beheld before: the management of the artillery, and the inceſſant fire of the muſquetry, was beyond any idea which they could have conceived of it. On the other hand, the Engliſh found themſelves on a ſudden engaged with a race of men, unlike all their former opponents in India; uncouth in their appearance, and fierce in their aſſault; wrapped up in furs, and armed with bows and arrows, and other weapons peculiar to themſelves.

The place was carried by the Engliſh troops; and a great many articles of the ſpoil, ſuch as arms, cloathing, and utenſils of various ſorts, images in clay, in gold, in ſilver, and in enamel, were ſent down to Calcutta; all which appeared perfectly Tartar, as they are repreſented in the relations and drawings of travellers; and there were, beſides, ſeveral pieces of Chineſe paintings and manufactures. Whilſt thoſe things continued to be the ſubject of much converſation and curioſity to the Europeans in Bengal, the fame of the Britiſh exploits in the war had reached the court of Thibet, and awakened the attention of Tayſhoo-Lama; who (the Delai-Lama being a minor) was then at the head of the ſtate. The Dah-Terriah, or Deb-Rajah, as he is called in Bengal, (who rules immediately over the Boutaners, and had engaged them in the war) being a feudatory of Thibet, the Lama thought it proper to interpoſe his good offices; and in conſequence ſent a perſon of rank to Bengal, with a letter and preſents to the governor, to ſolicit a peace for the Dah, as his vaſſal and dependant.

Mr. Haſtings, the governor, not only determined the firſt moment of this application, to grant a peace at the mediation of the Lama, on the moſt moderate and equitable terms, but he propoſed in council, to ſend a perſon in a public character to the court of Tayſhoo-Lama, to negotiate a treaty of commerce between the two nations, and to explore a country and people hitherto ſo little known to Europeans. An approved ſervant of the Company, whoſe abilities and diſpoſition rendered him every way qualified for ſo hazardous and uncommon a miſſion, was pitched on, and penetrated, in ſpite of many difficulties, to the center of Thibet; reſided ſeveral months at the court of Tayſhoo-Lama, and returned to Calcutta, after an abſence of fifteen months: on the whole, having executed his commiſſion to the entire ſatisfaction of the adminiſtration; and from his accounts of this country, the following particulars are chiefly collected.

This gentleman divides the territories of the Delai-Lama into two different parts. That which lies immediately contiguous to Bengal, and which is called by the inhabitants Docpo, he diſtinguiſhes by the name of Boutan; and the other, which extends to the northward, as far as the frontiers of Tartary, called by the natives Pû, he ſtiles Thibet. Boutan is ruled by the Dah-Terriah, or Deb-Rajah, as hath been already remarked. It is a country of ſteep and inacceſſible mountains, whoſe ſummits are crowned with eternal ſnow; but they are interſected with deep valleys, through which pour numberleſs torrents, that increaſe in their courſe; and at laſt, gaining the plains, loſe themſelves in the great rivers of Bengal. Theſe mountains are covered down their ſides with foreſts of ſtately trees of various ſorts; ſome of the fir and pine kinds, known in Europe; others ſuch as are peculiar to the country and climate. The valleys and ſides of the hills, which admit of cultivation, are not unfruitful, but produce crops of wheat, barley, and rice. The inhabitants are a ſtout and warlike people, of a copper complexion; in ſize rather above the middle European ſtature; haſty and quarrelſome in their temper, and addicted to the uſe of ſpirituous liquors; but honeſt in their dealings, robbery by violence being almoſt unknown among them. The chief city is Taſſey Seddein, ſituated on the river Patchoo. Thibet begins properly from the top of the great ridge of the Caucaſus, and extends from thence in breadth to the confines of Great Tartary; and, perhaps, to ſome of the dominions of the Ruſſian empire. The ſummit of the Boutan mountains being once attained, you do not deſcend in an equal proportion on the ſide of Thibet; but, continuing ſtill on a very elevated baſe, traverſe vallies which are wider and not ſo deep as the former, and mountains that are neither ſo ſteep, nor apparently ſo high. On the other hand, it is repreſented as a moſt bare and deſolate country: the woods, which every where cover the mountains in Boutan, are here totally unknown; and, except a few ſtraggling trees near the villages, nothing of the kind is to be ſeen. The climate is extremely ſevere and rude. At Chamnanning, where the ambaſſador from the Engliſh company wintered, though it is in latitude 31 degrees, 39 minutes, only 8 degrees to the northward of Calcutta, he often found the thermometer in his room at 29 degrees under the freezing point, by Fahrenheit's ſcale; and in the middle of April the ſtanding waters were all frozen, and heavy ſhowers of ſnow perpetually fall. This, no doubt, muſt be owing to the great elevation of the country, and to the vaſt frozen ſpace over which the north-wind blows uninterruptedly, from the pole through the vaſt deſarts of Siberia and Tartary, till it is ſtopped by this formidable wall.

The Thibetans are of a ſmaller ſize than their ſouthern neighbours, and of a leſs robuſt make: their complexions are alſo fairer; and many of them have even a ruddineſs in their countenances unknown in the other climates of the eaſt. They appear to have quite Tartar faces; are of a mild and chearful temper, and the higher ranks polite and entertaining in converſation, in which they never mix either ſtrained compliments or flattery. The common people, both in Boutan and Thibet, are cloathed in coarſe woollen ſtuffs of their own manufacture, lined with ſuch ſkins as they can procure; but the better orders of men are dreſſed in European cloth, or China ſilk, lined with the fineſt Siberian furs. The ambaſſador from the Deb-Rajah, in his ſummer dreſs at Calcutta, appeared exactly like the figures ſeen in Chineſe paintings, with the conical hat, the tunic of brocaded ſilk, and light boots. The Thibetan, who brought the firſt letter from the Lama, was wrapped up from head to foot in furs. The uſe of linen is totally unknown among them. The chief food of the inhabitants is the milk of their cattle, prepared into cheeſe, butter, or mixed with flour, of a coarſe barley, or of peas, the only grain which their ſoil produces; and even theſe articles are in a ſcanty proportion: but they are furniſhed with rice and wheat from Bengal, and other countries in their neighbourhood. They are alſo ſupplied with fiſh from the rivers in their own, and the neighbouring provinces, ſalted, and ſent into the interior parts. They have no want of animal food, from the cattle, ſheep, and hogs, which are raiſed on their hills; and are not deſtitute of game, though it is not ſuppoſed to be abundant. They have a ſingular method of preparing their mutton, by expoſing the carcaſe entire, after the bowels are taken out, to the ſun and bleak northern winds, which blow in the months of Auguſt and September, without froſt, and ſo dry up the juices and parch up the ſkin, that the meat will keep uncorrupted for the year round. This they generally eat raw, without any other preparation; and the ambaſſador from the Engliſh company was often regaled with this diſh, which, however unpalatable at firſt, he ſays he afterwards preferred to mutton juſt killed, which was generally lean, tough, and rank. It was alſo very common for the head men in the villages through which he paſſed, to make him preſents of ſheep ſo prepared, ſet before him on their legs as if they had been alive, which at firſt had a very odd appearance.

The religion and political conſtitution of this country, which are intimately blended with each other, would make a chapter of conſiderable length in it's hiſtory; but the intelligence we can gather is too incompleat to afford a regular ſyſtem of them, either ſeparately or united. At preſent, and ever ſince the expulſion of the Eluth-Tartars, the kingdom of Thibet is regarded as depending on the empire of China, which they call Cathay; and there actually reſide two mandarines, with a garriſon of a thouſand Chineſe, at Lahaſſa, the capital, to ſupport the government; but their power does not extend far: and in fact, the Lama, whoſe empire is founded on the ſureſt grounds, perſonal affection and religious reverence, governs every thing internally, with unbounded authority. Every body knows that the Delai-Lama is the great object of adoration, for the various tribes of heathen Tartars who roam through the vaſt tract of continent which ſtretches from the banks of the Volga to Correa on the ſea of Japan; the moſt extenſive religious dominion, perhaps, on the face of the globe. He is not only the ſovereign pontiff, the vicegerent of the Deity on earth; but, as ſuperſtition is ever the ſtrongeſt where it is moſt removed from it's object, the more remote Tartars abſolutely regard him as the Deity himſelf: they believe him immortal, and endowed with all knowledge and virtue. Every year they come from different parts, to worſhip and make rich offerings at his ſhrine; even the

Emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains, at a great expence, in the palace of Pekin, an inferior Lama deputed as his nuncio from Thibet. It is even reported that many of the Tartar chiefs receive certain preſents, conſiſting of ſmall portions of that from him which is ever regarded in all other perſons as the moſt humiliating proof of human nature, and of being ſubject to it's laws; and treaſure it up with great reverence, in gold boxes, to be mixed occaſionally in their ragouts. It is, however, but juſtice to declare, that our ambaſſador totally denies the truth of this report, which he apprehends may have ariſen from a cuſtom of the Lama to diſtribute frequently little balls of conſecrated flour, like the *pain benit* of the Roman Catholics, which the ſuperſtition and blind credulity of his Tartar votaries, may afterwards convert into what they pleaſe. The orthodox opinion is, that when the Grand Lama ſeems to die, either of old age or of infirmity, his ſoul, in fact, only quits an actual crazy habitation, to look for another younger or better; and it is diſcovered again in the body of ſome child, by certain tokens, known only to the Lama or prieſts, in which order he always appears. The preſent Delai-Lama is a youth, and was diſcovered ſome years ago in the perſon of an infant, by the Tayſhoo-Lama; who, in authority and ſanctity of character, is next to him, and conſequently, during the other's minority, acts as chief. The Lamas, who form the moſt numerous, as well as the moſt powerful body in the ſtate, have the prieſthood entirely in their hands, and beſides fill up many monaſtic orders, which are held in great veneration among them. Celibacy ſeems not to be poſitively enjoined to the Lamas, but it is held indiſpenſable for both men and women who embrace a religious life; and, indeed, their celibacy, their living in communities, their cloyſters, their ſervice in the choirs, their ſtrings of beads, their faſts, and their penances, give them ſo much the air of Chriſtian Monks, that it is not ſurprizing an illiterate capuchin ſhould be ready to hail them brothers, and think he can trace the features of St. Francis in every thing about them. It is an old notion that the religion of Thibet is a corrupted chriſtianity; and even Father Diſederii, a Jeſuit, (but not of the Chineſe miſſion) who viſited the country about the beginning of this century, thinks he can reſolve all their myſteries into ours; and aſſerts, with a true myſtical penetration, that they have certainly a good notion of the Trinity, ſince they as often addreſs the Deity in the plural, as in the ſingular, and with their roſaries pronounce theſe words, 'Om, ha, hum.' The truth is, that the religion of Thibet, from whence ſoever it ſprung, is pure and ſimple in it's ſource, conveying exalted notions of the Deity, with no contemptible ſyſtem of morality: but in it's progreſs it has been greatly altered and corrupted by the inventions of worldly men; a fate the leſs extraordinary in a ſyſtem of error, as we know that of truth has been ſubject to the ſame. Polygamy, at leaſt, in the ſenſe we commonly receive the word, is not in practice among them; but it exiſts, in a manner ſtill more repugnant to European ideas, in the plurality of huſbands, which is firmly eſtabliſhed, and highly reſpected there; and appears to be founded in policy, if not in neceſſity. In a country where the means of ſubſiſting a family are not eaſily found, it may not ſeem unnatural to allow a ſet of brothers to agree in raiſing one, which is to be maintained by their joint efforts. It is uſual in Thibet for the brothers in the family to have a wife in common; and they generally live in great harmony and comfort with her; not but that ſometimes little diſſenſions will ariſe, (as may happen in families conſtituted upon different principles;) an inſtance of which is mentioned by the ambaſſador, in the caſe of a modeſt and virtuous lady, the wife of half a dozen of the Tayſhoo-Lama's nephews; who complained to the uncle, that the two youngeſt of her huſbands did not furniſh that ſhare of love and benevolence to the common ſtock, which duty and religion required of them. In ſhort, however ſtrange this cuſtom may appear to us, it is an undoubted fact that it prevails in Thibet, in the manner above deſcribed.

The manner of beſtowing their dead is alſo ſingular: they neither put them in the ground like the Europeans, nor burn them like the Gentoos; but expoſe them on the bleak pinnacle of ſome neighbouring mountain, to be devoured by wild beaſts and birds of prey, or waſted away by time and the viciſſitudes of weather. Theſe mangled carcaſes and bleached bones lie ſcattered about; and, amidſt this ſcene of horror, ſome miſerable old wretch, man or woman, loſt to all feelings but thoſe of ſuperſtition, generally ſets up an abode, to perform the diſmal office of receiving the bodies, aſſigning each a place, and gathering up the remains when too widely diſperſed.

The religion of Thibet, though it is in many of it's principal doctrines totally repugnant to that of the Bramins, or of India; yet in others it has a great affinity to it: the Thibetans have, for inſtance, a great veneration for the cow; but they transfer it wholly from the common ſpecies, to that which bears the tails, of which we ſhall ſpeak hereafter. They alſo highly reſpect the waters of the Ganges, the ſource of which they believe to be in Heaven; and one of the firſt effects which the treaty with the Lama produced, was an application to the Governor-general for leave to build a place of worſhip on it's banks. This, it may be imagined, was not refuſed; and a ſpot of ground was actually aſſigned for that purpoſe, about two or three miles from Calcutta. On the other hand, the ſunniaſſes, or Indian pilgrims, often viſit Thibet as a holy place; and the Lama always entertains a body of two or three hundred in his pay. The reſidence of the Dalai-Lama is at Pateli, a vaſt palace on a mountain near the banks of the Barampooter, about ſeven miles from Lahaſſa. The Tayſhoo-Lama has ſeveral palaces or caſtles; in one of which the ambaſſador above-mentioned lived with him five months. He repreſents the Lama as one of the moſt amiable as well as intelligent men he ever knew; maintaining his rank with the utmoſt mildneſs of authority, and living in the greateſt purity of manners, without ſtiffneſs or affectation. Every thing within the gates breathed peace, order, and dignified elegance. The caſtle is of ſtone or brick, with many courts, lofty halls, terraces, and porticoes; but the apartments are in general gloomy, and highly finiſhed in the Chineſe ſtile, with gilding, painting, and varniſh. There are two conveniences to which they are utter ſtrangers, ſtair-caſes and windows: there is no acceſs to the upper-room but by ladders of wood or iron; and for windows they have only holes in the cielings, with penthouſe covers, contrived ſo as to ſhut up on the weather-ſide. Firing is ſo ſcarce, that little is uſed but for culinary purpoſes; and they truſt altogether for warmth in their houſes, to their furs, and other cloathing. The Lama, who is compleatly converſant in what regards Tartary, China; and all the kingdoms in the eaſt, was exceedingly inquiſitive about

Europe, it's politics, laws, arts and ſciences, government, commerce, and military ſtrength: on all which heads the Britiſh envoy endeavoured to ſatisfy him; and actually compiled for his ſervice a brief ſtate of Europe, in the language of Indoſtan, which he ordered to be tranſlated into that of Thibet. The Lama being born at Latack, a frontier province, next Caſſemire, is fully maſter of the Indoſtan language, and always converſed in it with the envoy: but the people, who are perſuaded he underſtands all languages, believed he ſpoke to him in Engliſh, or, as they call it, the European tongue. The Ruſſian empire was the only one in Europe known to him: he has a high idea of it's riches and ſtrength, and has heard of it's wars and ſucceſs againſt the empire of Rome (for ſo he calls the Turkiſh ſtate;) but could not conceive it could be in any wiſe a match for Cathay. Many of the Tartar ſubjects of Ruſſia come to Thibet; and the Czar has even at various times ſent letters and preſents to the Lama. The Engliſh envoy ſaw many European articles in his hands; pictures, looking-glaſſes, and trinkets of gold, ſilver, and ſteel, chiefly Engliſh, which he had received that way; particularly, a Graham's repeating watch, *which had been dead*, as the Lama told him, for ſome time.—While he was there, ſeveral Mongols and Calmucs arrived from Siberia, with whom he converſed.

The city of Lahaſſa, which is the capital, is of no inconſiderable ſize; and is repreſented as populous and flouriſhing. It is the reſidence of the chief officers of government, and of the Chineſe Mandarins and their ſuite: it is alſo inhabited by Chineſe and Caſſemirian merchants and artificers; and is the daily reſort of numberleſs traders from all quarters, who come in occaſional parties, or in ſtated caravans. The waters of the Great River, as it is emphatically called in their language, waſh it's walls. Duhalde, with great accuracy, traces this river, which he never ſuſpects to be the Barampooter, from it's origin in the Caſſemirian mountains, (probably from the ſame ſpring which gives riſe to the Ganges) through the great valley of Thibet; till turning ſuddenly to the ſouthward, he loſes it in the kingdom of Aſſam; but ſtill, with great judgment and probability of conjecture, ſuppoſes it reaches the Indian Sea, ſomewhere in Pegu or Aracan. The truth is, however, that it turns ſuddenly again in the middle of Aſſam; and traverſing that country, enters Bengal towards Rangamatry, under the above-mentioned name; and thence bending it's courſe more ſoutherly, joins the Ganges, it's ſiſter and rival, with an equal if not more copious ſtream, forming at the conflux a body of running freſh water, hardly to be paralleled in the known world, which diſembogues itſelf into the Bay of Bengal. Two ſuch rivers uniting in this happy country, with all the beauty, fertility, and convenience which they bring, well intitles it to the name of The Paradiſe of Nations, always beſtowed upon it by the Moguls.

The chief trade from Lahaſſa to Pekin is carried on by caravans, that employ full two years in the journey thither and back again; which is not ſurpriſing, when we conſider that the diſtance cannot be leſs than two thouſand Engliſh miles: and yet it is to be obſerved, that an expreſs from Lahaſſa reaches Pekin in three weeks; a circumſtance much to the honour of the Chineſe police, which knows to eſtabliſh ſo ſpeedy and effectual a communication, through mountains and deſarts, for ſo long a way. The trade with Siberia is carried on by caravans to Seling, which is undoubtedly the Selinginſky of the Ruſſian travellers, on the borders of Baykal Lake: and this accounts for an extraordinary fact mentioned by Bell, that on the banks of the river of that name, he found a man buſy in redeeming from ſome boys who were angling, the fiſh they caught, and throwing them into the water again; and from this circumſtance, and the mark on his forehead, knew him to be an Indian: on converſing with him, he found his conjecture to be right. The man told him he came from Madraſs; had been two years on his journey, and mentioned by name ſome of the principal Engliſh gentlemen there. This Indian, no doubt, muſt have travelled as a faquir or ſunniaſſy, through Bengal into Thibet, and from thence paſſed with the caravan to Selinginſky, where Bell found him. It may not be improper to remark, that the Indians have an admirable method of turning godlineſs into great gain; it being uſual for the faquirs to carry with them, in their pilgrimages from the ſea-coaſts to the interior parts, pearls, corals, ſpices, and other precious articles of ſmall bulk, which they exchange on their return for gold-duſt, muſk, and other things of a ſimilar nature, concealing them eaſily in their hair, and in the cloaths round their middle; and carrying on, conſidering their numbers, no inconſiderable traffic by theſe means. The goſſeigns are alſo of a religious order, but in dignity above the faquirs; and they drive a more extenſive and a more open trade with that country. But it is neceſſary, in order to make our accounts conſiſtent, that we ſhould point out the ſources from which this country, ſo apparently poor and unfruitful, draws a ſupply of the foreign articles of convenience and luxury, which we have occaſionally ſaid they poſſeſs. Beſides their leſſer traffic with their neighbours, in horſes, hogs, rock-ſalt, coarſe-cloths, and other merchandize, they enjoy four ſtaple articles, which are ſufficient in themſelves to procure every foreign commodity of which they ſtand in need; all of which are natural productions, and deſerve to be particularly noticed. The firſt, though the leaſt conſiderable, is that of the cow-tails, ſo famous all over India, Perſia, and the other kingdoms of the eaſt: they are produced by a ſpecies of cow or bullock, different from what is found in any other country. It is of a larger ſize than the common Thibet breed; has ſhort horns, and no hump on it's back: it's ſkin is covered with whitiſh hair, of a ſilky appearance; but it's chief ſingularity is in it's tail, which ſpreads out broad and long, with flowing hairs like that of a beautiful mare, but much finer, and far more gloſſy. The Engliſh envoy ſent down a male and female of this breed to the governor at Calcutta; but they died before they reached that place. The tails ſell very high, and are uſed mounted on ſilver handles, for chowras, or bruſhes, to chace away the flies; and no man of conſequence in India ever goes out, or ſits in form at home, without two chowrowbadars, or bruſhers, attending him with ſuch inſtruments in their hands.

The next article is the wool, from which the ſhaul, the moſt delicate woollen manufacture in the world, ſo much prized in the Eaſt, and now ſo well known in England, is made. Till the embaſſy of which we ſpeak, our notions on that ſubject were very crude and imperfect. As the ſhauls all come from Caſſemire, it was concluded the material from which they were fabricated was alſo of that country's growth. It was ſaid to be the hair of a particular goat; the fine under-hair from a camel's breaſt; and a thouſand other fancies: but we now know it for certain, at leaſt as to the fineſt ſorts, or thoſe made in this country, to be principally the produce of a Thibet ſheep. Mr. Haſtings had one or two of theſe in his paddock at Calcutta: they are of a ſmall breed; in figure nothing differing from Engliſh ſheep, except in their tails, which are very broad; but their fleeces, for the fineneſs, length, and beauty of the wool, exceed all others in the world. The Caſſemirians engroſs this article, and have factors eſtabliſhed for it's purchaſe in every part of Thibet; from whence it is ſent to Caſſemire, where it is worked up, and becomes a ſource of great wealth to that country, as it is originally to Thibet.

Muſk is another of the ſtaple commodities of Thibet; of which it will be unneceſſary to ſay much, as the nature, quality, and value of this precious drug, are ſo well known in Europe: it need only be remarked, that the deer which produces it is common in the mountains; but being exceſſively ſhy, and frequenting ſolely places the moſt wild and difficult of acceſs, it becomes a trade of great danger and trouble to hunt after it. The muſk is ſent down to Calcutta in the natural bag, not without great riſk of it's being adulterated; though ſtill it is far ſuperior to any thing of the kind that is to be met with for ſale in Europe.

The laſt of the articles which may be accounted ſtaple, is gold; of which great quantities are exported from Thibet. It is found in the ſands of the Great River, as well as in moſt of the ſmall brooks and torrents that pour from the mountains. The quantity gathered in this manner, though conſiderable with reſpect to national gain, pays the individual but very moderately for the labour beſtowed on it. But beſides the gold procured in this way, there are mines of that metal in the northern parts, which are the reſerved property of the Lama, and rented by thoſe who work them. It is not found in ore, but always in a pure metallic ſtate, (as ſeems to be the caſe in all other mines of this metal) and only requires to be ſeparated from the ſpar, ſtone, or flint, to which it adheres. Mr. Haſtings had a lump ſent to him at Calcutta, of about the ſize of a bullock's kidney, which was a hard flint, veined with ſolid gold. He had it ſawed in two; and it was found throughout interſected with the pureſt metal. Although they have this gold in great plenty in Thibet, they do not employ it in coin, of which their government never ſtrikes any; but it is ſtill uſed as a medium of commerce, and goods are rated there by the purſe of gold duſt, as here by money. The Chineſe draw it from them to a great amount every year, in return for the produce of their labour and arts.

To render this account of Thibet compleat, ſomething ſhould be added reſpecting the plants and other botanical productions of this country; but hitherto no authentic information of that kind hath been procured: the ambaſſador above-mentioned, indeed, ſent down to Calcutta many ſeeds, grains, kernels, and fruits, part of which only arrived ſafe: of the growth or produce of the former, no account hath yet been received; the laſt were chiefly of the European ſorts, ſuch as peaches, apples, pears, &c. and therefore more deſirable in Bengal; but they were all inſipid and bad.

We ſhall conclude our account of Thibet with a tranſlation of the original letter which the Tayſhoo-Lama wrote to Mr. Haſtings, by the envoy, whom he ſent to ſolicit a peace for the Deb-Rajah. The original is in the Perſian, a language which the Lama was obliged to uſe; that of Thibet, although very elegant and expreſſive, as it is ſaid, being totally unintelligible in Bengal. A letter, under the ſanction of a character ſo long talked of in the weſtern world, but ſo little known, alone renders it an object of curioſity; but when it is found to contain ſentiments of juſtice, benevolence, and piety, couched in a ſimple ſtile, not without dignity, and in general exempt from the high-flown compliments, and ſtrained metaphors, ſo common among the other people of the eaſt, it will, no doubt, prove highly acceptable to our readers; at any rate, it will ſerve as a ſpecimen of the way of thinking, and writing, among a people whoſe country and manners we have juſt deſcribed.

Tranſlation of a letter from the Tayſhoo-Lama, to Mr. Haſtings, governor of Bengal, received the 29th of March 1774.

‘ The affairs of this quarter, in every reſpect flouriſh; I am night and day employed for the increaſe of your happineſs and proſperity. Having been informed by travellers from your quarter, of your exalted fame and reputation, my heart, like the bloſſom of ſpring, abounds with ſatisfaction, gladneſs, and joy. Praiſe God that the ſtar of your fortune is in it's aſcenſion. Praiſe him that happineſs and eaſe are the ſurrounding attendants of myſelf and family. Neither to moleſt or perſecute is my aim; it is even the characteriſtic of our ſect, to deprive ourſelves of the neceſſary refreſhment of ſleep, ſhould an injury be done to a ſingle individual; but in juſtice and humanity, I am informed you far ſurpaſs us. May you ever adorn the ſeat of juſtice and power, that mankind may in the ſhadow of your boſom enjoy the bleſſings of peace and affluence! By your favour, I am the Rajah and Lama of this country, and rule over a number of ſubjects; a particular with which you have, no doubt, been acquainted by travellers from theſe parts. I have been repeatedly informed that you have been engaged in hoſtilities againſt the Dah-Terria, to which, it is ſaid, the Dah's own criminal conduct, in committing ravages and other outrages on your frontiers, gave riſe. As he is of a rude and ignorant race, paſt times are not deſtitute of the like miſconduct which his avarice tempted him to commit. It is not unlikely but he has now renewed thoſe inſtances, and the ravages and plunder which he may have committed on the ſkirts of the Bengal and Bahar provinces, have given you provocation to ſend your vindictive army againſt him. However, his party has been defeated; many of his people have been killed; three forts have been taken from him; and he has met with the puniſhment he deſerved. It is as evident as the ſun that your army has been victorious; and that, if you had been deſirous of it, you might, in the ſpace of two days, have entirely extirpated him, for he had not power to reſiſt your efforts. But I now take upon me to be his mediator, and to repreſent to you, that, as the ſaid Dah-Terria is dependant upon the Dalai-Lama, who rules in this country with unlimited ſway, (but on account of his being in his minority, the charge of the government and adminiſtration is committed to me) ſhould you perſiſt in offering farther moleſtation to the Dah's country, it will irritate both the Lama and all his ſubjects againſt you. Therefore, from a regard to our religion and cuſtoms, I requeſt you will ceaſe all hoſtilities againſt him; and in doing this you will confer the greateſt favour and friendſhip upon me. I have reprimanded the Dah for his paſt conduct; and I have admoniſhed him to deſiſt from his evil practices in future, and to be ſubmiſſive to you in all

' things. I am perſuaded he will conform to the advice which I have given him; and it
' will be neceſſary that you treat him with compaſſion and clemency. As to my part, I am
' but a faquir; and it is the cuſtom of my ſect, with the roſary in our hands, to pray for
' the welfare of mankind, and for the peace and happineſs of the inhabitants of this coun-
' try: and I do now, with my head uncovered, entreat that you may ceaſe all hoſtilities
' againſt the Dah in future. It would be needleſs to add to the length of this letter, as
' the bearer of it, who is a Goſſeign, (a Gentoo) will repreſent to you all particulars; and
' it is hoped you will comply therewith. In this country, worſhip of the Almighty is
' the profeſſion of all. We, poor creatures, are in nothing equal to you; having, how-
' ever, a few things in hand, I ſend them to you by way of remembrance, and hope for
' your acceptance of them.'

The farther peninſula of India, or, as it is more commonly called, *India beyond the Ganges*, may be deſcribed as bounded on the north by part of Thibet and China; on the eaſt by Tonkin, or Tonquin, and the Gulph of Cochin-China; on the ſouth by the Gulph of Siam and Straits of Sunda; and on the weſt by the Bay of Bengal, and the great Burrampooter river; which is ſuppoſed to riſe in the mountains which bound Thibet, and running ſouthward, ſeparates the countries included in this peninſula from Indoſtan.

From theſe general boundaries it will appear, that this farther peninſula of India lies between the 1ſt and 27th degrees of north latitude, and the 107th and 127th degrees of longitude, being ſomewhat leſs than 340 leagues in length from ſouth to north, and about 300 in breadth from weſt to eaſt, at the greateſt width; though in ſome parts, and particularly in the peninſula of Malacca, which it includes, it is even leſs than 20 leagues broad.

The dominions comprized within theſe limits, though formerly under the government of a great number of petty kings, or ſovereign princes, may at preſent be reduced to the following ſtates. Aſſem or Azem, Ava, Pegu, Arracan and Tipra, Jangoma, Malacca, Laos, Siam, Cambodia, Cochin-China, and Tonkin or Tonquin; though this laſt is not univerſally allowed to be a part of this peninſula, and ſeveral of the others are, by conqueſt or otherwiſe, united, as will appear in our ſubſequent accounts of them.

But of all or any of theſe countries, it is impoſſible to form a compleat hiſtory: the beſt accounts are derived from ancient travellers, and they are by no means to be relied on, eſpecially as the paſt ſtate of theſe countries was in all probability widely different from the preſent. We have, indeed, received tolerable accounts of the kingdom of Siam, of a later date; but even theſe are imperfect, being gathered from merchants and miſſionaries, who, far from being tempted to reſide long in it, have found it ſo unfavourable both to commerce and religion, that they have been glad to eſcape from a ſituation in which they could neither hope to acquire riches, or gratify their zeal.

The kingdom of Aſſam, or Azem, has, on the north, the mountains of Thibet, in that part called Laſſa, or Barantola; on the ſouth, Tipra and Arracan: it's eaſtern boundary is ſuppoſed to be the river Iſanpu, and the weſtern limit the Burrampooter. It is ſaid to produce all the neceſſaries of life in great abundance, and to have mines of gold, ſilver, iron, and lead; all which the ſovereign reſerves to himſelf in lieu of tribute or taxes from his people, who are even exempt from the toil of working the mines, which is performed by ſlaves purchaſed of his neighbours. Thus the inhabitants of Aſſem are free from taxes, enjoy the bleſſings of liberty and affluence; whilſt other nations of Indians endure the miſeries of ſlavery and oppreſſion, and are deprived of all the comforts of life, in a country which ſeems peculiarly favoured by Heaven with all the riches of nature in the greateſt profuſion.

The laws of this country prohibit the carrying gold out of the kingdom, or coining it into money; ſo that it is uſed for the purpoſes of trade, in great and ſmall ingots: but even theſe are not to be paid to ſtrangers. The king, however, has a coinage of ſilver pieces, of the ſize and weight of roupees, and of an octagonal form; and theſe may be exported.

The king reſides in the city of Kenneroof, or Kemmeroof, though the former metropolis of Aſſem was Guerguon. The tombs of the royal family are in the city of Azo, where each ſucceeding prince erects a kind of chapel in the great pagoda, as a place for his own burial.

The inhabitants of Aſſem are idolaters; and it is an article of their faith, that ſinners ſuffer in a future ſtate the pains of hunger and thirſt; they therefore place food by the ſide of the corpſe, and throw into the grave bracelets and other jewels and ornaments, to purchaſe neceſſaries. The king is ſaid to be interred with thoſe idols of gold and ſilver which he worſhipped when living; and an elephant, twelve camels, ſix horſes, and a great number of hounds, are alſo buried with him, from an opinion that they may be of uſe to him in another world. In the performance of the funeral rites, they are alſo ſaid to exceed the Gentoos in barbarity; for that not only the woman he loved beſt, but the principal officers of his houſhold, are induced to poiſon themſelves, that they may enjoy the honour of being interred with him, and of ſerving him in a future ſtate.

This country was hardly known before Emir Jemla (whoſe expedition hath been mentioned in a former part of this work) conquered it in the laſt century; and as this general brought from Aſſem ſeveral pieces of iron cannon, and a conſiderable quantity of gunpowder, the invention of this deſtructive commodity hath been attributed to this country, from whence the art is ſuppoſed to have been communicated to Pegu, and by the natives of that country to the Chineſe. And yet, notwithſtanding it's being ſo well provided with arms and ammunition, the kingdom of Aſſem is ſaid to have enjoyed peace five hundred years before it was attacked by Emir Jemla, who met with but little difficulty in the conqueſt.

The inhabitants of the northern parts are reported to have good complexions, and to be well-featured, but to be ſubject to ſwellings in their throats, occaſioned by the badneſs of the water: thoſe of the ſouthern part of the kingdom are ſwarthy and ill-favoured, but are free from the laſt-mentioned complaint. They are more or leſs cloathed, according to the difference of the climate: but they generally wear blue bonnets or caps on their heads, ornamented with boar's teeth; pierce their ears with holes of vaſt ſize, in which they wear pieces of gold or ſilver; and decorate their arms with bracelets, which are compoſed of coral or amber for the affluent, and of rings of tortoiſe and other ſhells for the lower claſſes.

They have a conſiderable produce of ſilk, but it is of the coarſer kind, and gum-lac, of two different ſorts.

Cattle of all kinds, and of conſequence proviſions, are extremely cheap and plentiful; but they prefer the fleſh of dogs to that of any other animal. Their ſalt is procured from different vegetables, one of which is the green weed, which floats on ſtagnate waters; this they burn, and gathering the aſhes, tie them in a linen cloth, and boil them for a certain ſpace of time, in which they become good ſalt: another is the leaves of that fig-tree which is called *Adam's fig*, and theſe are alſo burnt to aſhes; but the ſalt obtained from this plant is ſo extremely acrid, that it muſt undergo ſeveral waſhings, boilings, and filtrations, before it is fit for uſe. This country produces alſo great quantities of excellent grapes, but no wine is made from them; and they are in general dried, and then diſtilled for brandy.

The geographical deſcription of the empire of Ava is extremely doubtful: it is, however, generally placed between the 15th and 26th degrees of north latitude, and is ſuppoſed to be bounded by mountains, dividing it from Thibet and China, on the north; on the eaſt, by the kingdom of Laos; on the ſouth, by the kingdom of Siam and the Gulph of Bengal; and on the weſt, partly by the ſame gulph, and partly by the countries of Arracan, and Aſſem or Azem. Great part of this territory was formerly under the government of the King of Pegu; but that monarchy has been long annexed to the empire of Ava, to which is alſo added Arracan, Tippora or Tipra, and ſeveral other neighbouring ſtates.

Travellers give but little information concerning the kingdom or empire of Ava, though they repreſent it to be twice as large as the dominions of France. They deſcribe the capital city, which is of the ſame name, to be built principally of wood, the houſes high, and the ſtreets laid out regularly, and planted with rows of trees. The palace is, by ſome travellers, deſcribed as low and ill built, though of ſtone, and remarkable for little more than having four gates; whilſt others aſſert, that it is magnificent, and adorned with gilding both within and without.

This country is ſaid to be fertile, and to produce corn, grain, and wild and domeſtic animals for food in great abundance. It has alſo mines of ſilver, braſs, and lead, and exports muſk and rubies. By the city of Ava paſſes a great river, which is called by the natives Irabattey, and is navigable from that place into the province of Yunan in China, from whence it takes it's courſe to the ſea which it joins, about 10 leagues from Sirian. The navigation on this river is performed in veſſels of great burden, in the conſtruction of which it is pretended that neither nails or pegs are employed; and theſe have only one ſail, which is proportioned in magnitude to the ſize of the veſſel.

Since the junction of Pegu with Ava, the government of the latter country hath been transferred to the former; and our ſubſequent account of Pegu will bear relation alſo to Ava, and it's other dependencies.

The only accounts which have been collected of the kingdom of Pegu, till a very late period, were thoſe of Gaſhar Balbi, a rich Venetian merchant, who traded thither in 1576; Gaſpar Da Cruz, a miſſionary, and Mr. Aliſon, who had not only reſided in Sirian, the naval port of Pegu, but had twice gone ambaſſador from thence to Ava: but, ſuppoſing theſe ancient travellers to poſſeſs a competent ſhare of judgment and veracity, and to have gathered the beſt intelligence, yet their accounts can give but little idea of the preſent ſtate of theſe countries; we are therefore obliged to rely on the only modern traveller who hath viſited theſe kingdoms, and who became inſtructed in the manners of the people partly from the inhabitants themſelves, and partly from the informations he obtained from ſome of the Engliſh Company at Fort St. George, who traded thither: and this traveller hath thus related the cauſe which produced the ruin of the kingdom of Pegu, and occaſioned the removal of the ſeat of government to Ava, as the circumſtances were communicated to him by ſome intelligent perſons with whom he had an opportunity of converſing.

Amity and friendſhip having for a long time ſubſiſted between the kings and ſubjects of Pegu and Siam, who, being adjoining neighbours, carried on a conſiderable trade with each other, no interruption happened till the ſixteenth century, when a Peguan veſſel being at Siam, the metropolis of that kingdom, and being laden and ready to depart, anchored one evening near a ſmall temple, a few miles below the city; and the maſter and ſome of the crew going to worſhip, ſaw a little image of the god Samſay which they liked; and the Talapoins, or attending prieſts, being inattentive, the Peguans ſtole the idol, and carried it to Pegu. The prieſts miſſing it, complained of the outrage to the neighbouring Talapoins, and, by their advice, repreſented the fact to the King of Siam; and a ſcarcity of corn happening in the ſame year, the calamity was attributed by the prieſts to the loſs of their protecting god. The King of Siam, hereupon, ſent an embaſſy to his brother of Pegu, requiring reſtitution of the image, the theft of which had been attended with ſuch fatal conſequences; but the King of Pegu refuſing to comply with his requeſt, a war enſued between the two kingdoms, in which the King of Siam proved ſucceſsful, and ravaging the country, annexed the inland provinces of Pegu to his own dominions.

In this diſtreſs, the King of Pegu invited to his aſſiſtance the Portugueſe, whoſe fame had began to ſpread in the eaſt; and by the offers of great rewards and encouragement, induced about one thouſand volunteers of that nation to enter into his ſervice; and as the uſe of fire-arms had been hitherto unknown in theſe countries, they ſpread terror wherever they came, and expelled the Siameſe out of Pegu. In gratitude for this deliverance, the King of Pegu heaped riches and favours on the Portugueſe, and conſtituted Thomas Pereyra, one of that nation, general in chief of all his forces, ſettling his own reſidence-court at Martavan, upon the borders of Siam, that he might be ready on all occaſions to repel the incurſions of that people.

The Portugueſe now grew inſolent, and rendered themſelves deteſted by all ranks of the people: Pereyra, however, continued a favourite with the king; had elephants of ſtate, and guards compoſed of his own countrymen. One day, as he was coming with great ſtate from the palace, mounted on a large elephant, hearing muſic in a citizen's houſe, whoſe daughter, a very beautiful virgin, had been juſt married, he went to the houſe, offered his congratulations, and deſired to ſee the bride. The parents, conſidering the general's viſit as a great honour, brought their daughter to the elephant's ſide; when, being ſtruck with her beauty, he had the audacity to order his guards to ſeize her, and conduct her to his houſe.

Theſe atrocious orders were but too readily obeyed by the minions of his villainy; and the unhappy bridegroom, unable to endure his loſs and diſhonour, put an end to his own life: the wretched parents of this unfortunate couple, diſtracted at ſo heinous an outrage, rent their cloaths, and haſtened to the royal palace, uttering their lamentations, and imploring their gods and fellow citizens to revenge the injuries they had received from the impious and inſolent Portugueſe, thoſe perpetrators of violence, and cruel oppreſſors of their country. The ſtreets were ſoon filled with crowds of people, who joined in the cry of vengeance; and the noiſe of the tumultuous multitude penetrating to the royal ear, he was ſoon informed of the cauſe, and gave orders that the populace ſhould be aſſured he would inflict exemplary puniſhment on the delinquent: he accordingly diſpatched a meſſenger for the general; but he was too buſily employed in perpetrating the conſummation of his iniquity, and excuſed himſelf by pretending to be indiſpoſed.

Exaſperated at ſo indecent and prevaricating an anſwer, the king, in the firſt tranſport of his rage, ordered the whole city to take arms, and put all the Portugueſe to the ſword wherever they were found; an order which was ſo readily executed by the enraged Peguans, that in a few hours not one of that nation was left alive in the city but the criminal himſelf, who was reſerved for a ſeverer puniſhment, being faſtened by the heels to an elephant's foot, and dragged through the ſtreets, till the fleſh was torn from his bones. Three Portugueſe, however, who happened accidentally to be without the city, eſcaped the carnage; and hiding themſelves till night, made their eſcape in a ſmall boat, and coaſting along the ſhore, and venturing to land at night, ſupported themſelves on what they could find among the rocks and in the woods, till at length they arrived at Malacca.

But we muſt not omit to mention a circumſtance, which more ancient writers have recorded, which is the reign of a Portugueſe King or Emperor of Pegu, of whom they give the following account—

That one of the Kings of Arracan, who alſo at one time contended with Pegu for power, having, by the aſſiſtance of the Portugueſe, conquered part of the laſt-mentioned kingdom, beſtowed on them, at the inſtance of Philip De Brito, or Nicote, who from a very low ſtation had become the favourite of that prince, the Port of Sirian, and conferred on Nicote the title of *Chenga*, which ſignifies *honeſt* or *good*.

Nicote, however, perſuaded the monarch to erect a cuſtom-houſe at the mouth of the river of Sirian, with a view to ſeize it and convert it to a fort to awe his benefactors; but the perſon to whom the king committed the erection of this building, jealous of the deſigns of the Portugueſe, fortified it, and refuſed to give admittance to any of that nation, except one Dominican friar. Nicote finding it impoſſible to get poſſeſſion by fraud, determined to attempt it by force, and ſucceeded; and, notwithſtanding this outrage, had the addreſs to conciliate the regards of the king, till he had put his fort into compleat order of defence.

The eyes of the monarch were now opened, and he levied an army, and laid ſiege to the fort; but his attacks were fruitleſs: the Europeans ſallied, deſtroyed his works, and at length totally routed his forces; and the natives finding the Portugueſe victorious, flocked to their ſtandard in great numbers, and actually elected Nicote, then abſent on a voyage to Goa to ſolicit ſuccours, which were however unneceſſary, King or Emperor of Pegu; Rebeyra, the ſecond in command, being inveſted with that dignity as his proxy.

The ſon of the King of Arracan advancing with an army againſt this new ſovereign, ſoon after his return from Goa, was alſo defeated and made priſoner by him; and he now made alliances with other princes, and, among others, with the King of Tangu: but he ſoon broke through his pacific engagements, fell upon his ally, made him priſoner, and robbed him of upwards of a million ſterling.

This act of perfidy occaſioned his ruin: the King of Ava, a powerful monarch, to whom the King of Tangu was tributary, revenged the inſult by an attack which the Portugueſe king was unable to withſtand: he was totally defeated, his fort ſurrendered, himſelf taken priſoner; and his death, by impalement, ended the Portugueſe monarchy in Pegu.

Such are the accounts given by modern and ancient writers of the conduct of this nation in Pegu; but both fall very ſhort of certainty: thoſe of the latter are probably, in ſome inſtances exaggerated, in others fabulous; and thoſe of the former being charged, and probably not without ſome reaſon, with want of chronological exactneſs, and confounding the actions of different times and perſons together.

About the middle of the 17th century, the King of Siam again making war on Pegu, conquered ſeveral ſtates which were tributary to that kingdom. The King of Pegu finding his own forces unable to protect his dominions, applied for aſſiſtance to the King of Ava, whoſe dominions lay about five hundred miles up the river. This monarch accordingly joined the King of Pegu with an army, and drove the Siameſe from their new conqueſts; but perceiving the want of diſcipline among the Pegu forces, he put to death the prince he came to ſupport, diſbanded the Peguan army, ſeized the kingdom of Pegu, and ruined it's capital: this account, however, is contradicted by ſome writers, who aſſert that the Peguans conquered Ava, and having deſerted their own capital, poſſeſſed themſelves of that of Ava.

The ancient city of Pegu ſtood about forty miles to the eaſtward of Syrian, and was once the ſeat of many great and powerful monarchs, who made diſtinguiſhed figures in the Eaſt. It was ſpacious, and well fortified, being ſurrounded with ſtone walls and wide ditches. It was divided into two cities, the Old and the New: in the former, which was extenſive, and had conſiderable ſuburbs, lived the merchants, traders, and ſtrangers, whoſe houſes were only built of bamboos, and covered with tiles; though each had a warehouſe of brick arched, to ſecure their effects from fire. The New City, which was alſo large and populous, was inhabited by the king, the nobility, and perſons of fortune: the figure of this city was a ſquare; it had five gates in each of it's ſides, and many towers on the walls for poſting centinels. Crocodiles were bred in the ditches, to render any attempt to paſs them dangerous. The ſtreets of this new city were ſtraight and regularly built, and at the gate of each houſe grew a palm-tree, which ſerved both for ornament and ſhade.

The royal palace ſtood in the middle of the city, ſurrounded with walls and ditches; the apartments within were built of wood ornamented with gilding, and the very battlements are reported to have been enriched with plates of gold. On each ſide the entrance, within the gate, were ſtables for the elephants, among which were ſome white ones, which are held ſo precious, not on account of their ſcarcity, but of ſome religious ideas annexed to them, that they have been the occaſion of wars between Pegu and Siam; and the monarch of the former kingdom aſſumed the title of King of the white Elephant. The treaſury is ſaid to have been immenſely rich, and to have contained three huge ſtatues, one of gold, the ſecond of ſilver, and the third of copper and lead mixed; each of which had a crown of gold, adorned with precious ſtones. Within a mile of this city was a hunting palace, appropriated to the diverſion of taking wild elephants, which were decoyed hither by tame ones.

This city was deſtroyed by ſword and famine in the year 1599, and the ſeat of government transferred to Ava; ſo that it is now, in a great meaſure, uninhabited, though it is the reſidence of the viceroy of the King of Ava, who occupies the remains of the royal palace.

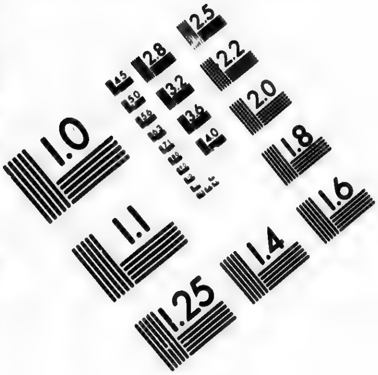
Of the other inland cities and towns of Pegu, no deſcriptions are to be found, which are at all to be relied on, but thoſe on the coaſts are rather better known.

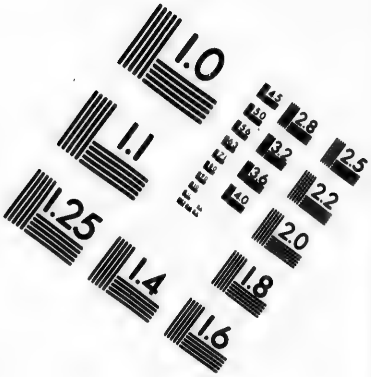
The firſt of theſe is Sirian, the ſituation of which has been already mentioned, as well as the fate of the Portugueſe who ſettled there. It is at preſent incloſed with a dry ſtone-wall; and the port is capable of receiving veſſels of conſiderable burden, and is viſited by Engliſh, Portugueſe, and Armenians.

About 45 leagues to the weſtward of Sirian, is Koſmi, or Koſmin, formerly much reſorted to by Indian ſhipping, but it is at preſent of little importance; and on the eaſtern coaſt of Pegu is the city of Martavan, formerly the capital of a kingdom, long ago reduced by the Peguans, and annexed to the dominions of that country.

Thoſe countries are fruitful in corn, excellent pulſe of ſeveral ſorts, fruits and roots; and produce great variety of timber for building, elephant's teeth, iron, ſaid to be of ſo hard a nature as to be a kind of natural ſteel, tin, lead, oil of earth, wood-oil, rubies of excellent colour and luſtre, diamonds of an inferior ſize, amethyſts, ſapphires, and other precious ſtones, bees-wax, ſtick-lac, and ſalt-petre, in great quantities. The woods abound with deer, and other animals, whoſe fleſh is wholeſome food; and the former are ſo numerous, that our modern traveller affirms he bought one for a groat: theſe are fleſhy, but not fat. They have alſo goats, buffaloes, wild and tame hogs, variety of good poultry, and the rivers afford many ſorts of fiſh, beſides thoſe taken on the coaſts. The air is wholeſome, and the climate for the moſt part temperate.

The perſons of the Peguans are differently deſcribed, ſome aſſerting that they are fat and ugly, others that they are plump and well-featured; they are, however, on all hands allowed to be dark-complexioned. They ſuffer their hair to grow very long, and tie it on the tops of their heads with a cotton ribband, which is bound round it in ſuch a manner that it ſtands up like a ſpire: they wear a garment ſo thin, that the ſkin is eaſily ſeen through, or rather their garments are ſo looſe and open as to diſcloſe great part of the body; they have large ſcarfs about their loins, which reach to their ancles, but they uſe neither ſtockings nor ſhoes.





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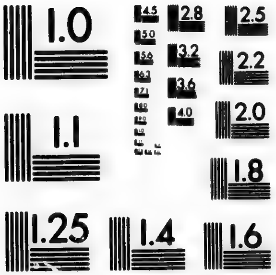

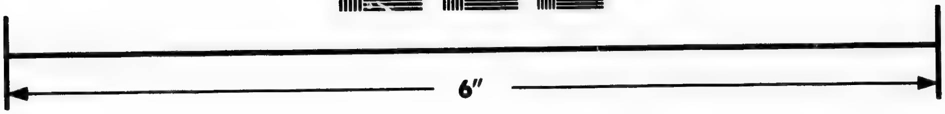

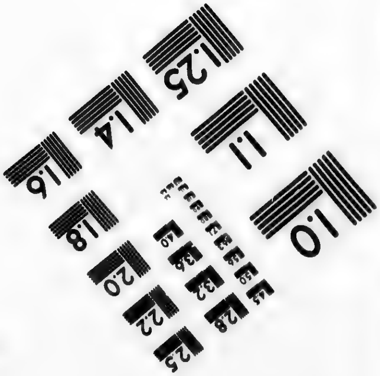

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The natives of Ava are diſtinguiſhed from the Peguans by figures on their ſkins, which are pricked in with a needle or bodkin, and rubbed over with charcoal; a cuſtom long in uſe in the eaſt, and which late navigators have diſcovered to prevail in very diſtant quarters of the globe. The Peguans do not practice this operation.

The complexions of the women are much fairer than thoſe of the men; and they are admitted to be better ſhaped, and to have commonly pretty round faces, but are of low ſtature. Their head-dreſs is their own black hair tied up behind; and when they go abroad, they throw a piece of cotton-cloth looſe over the tops of their heads. They wear a cotton or ſilk frock, which is made tight to their bodies and arms, and hangs half way down the thigh; under this is a piece of the ſame materials as the upper garment, which comes four times round the waiſt, and hangs almoſt to the ancle, but is ſo divided as to ſhew the right-leg and part of the thigh at every ſtep.

The cuſtom of purchaſing wives prevails univerſally; and another, ſtill more ſingular, of offering their daughters to ſtrangers as temporary help-mates. Hence moſt foreigners who trade to theſe countries, marry one of the women for the time they ſtay. When the parties, that is to ſay, the man and the parents of the woman, are agreed, they, or the bride's neareſt relations, invite the bride and bridegroom, with the friends of each, to a feaſt; after which, the father, or brideman, aſks them both if they are deſirous to cohabit together as man and wife; and if both give their conſents, which is ſeldom refuſed by the lady, they are declared lawfully married. If the bridegroom has any fixed habitation, he conducts her thither; if not, they conſummate in the houſe where they are married, and continue to live there during the exiſtence of the marriage.

Theſe wives are ſubmiſſive and obliging to their temporary huſbands, and take upon themſelves the entire management of affairs within doors; go to market, buy and dreſs the food, and take care of their huſbands cloaths. If the huſband has goods to diſpoſe of, the wife takes a ſhop, and ſells them by retail to a much better advantage than he could ſell them in large quantities; and ſome of them will actually take goods to the inland towns, and exchange them for ſuch commodities as are proper for the markets to which the huſbands are bound, bringing fair and juſt accounts of their dealings. If a wife proves falſe to this occaſional huſband's bed, he may diſgrace her by cutting off her hair, ſell her for a ſlave, by permiſſion of a magiſtrate, and pocket the money. On the contrary, if the man goes aſtray, he runs a great riſk of being poiſoned, the revenge uſually taken. If the huſband cohabits ſo long with a woman that ſhe bears children, they cannot be carried out of the kingdom without the permiſſion of the king; which, however, is generally obtained for forty or fifty pounds: if the couple part by conſent, the care of the boys reſts on the father and of the girls on the mother. If the huſband has occaſion to leave the country, but means to return again, he may continue the marriage, by making a monthly allowance of about ſix ſhillings and eight-pence to the wife; but ſhe may marry again at the end of a year, after failure of payment: but if it is regularly paid, ſhe is obliged to wait three years for his return before ſhe can take another huſband; and, far from being the worſe eſteemed for having been married to ſeveral European huſbands, this circumſtance adds to her reputation; for in theſe countries virginity is ſaid to be of ſo little value, that the bridegroom who marries a young girl, generally offer her for the firſt night to any acquaintance, or even to a ſtranger.

It is a cuſtom for thoſe of the Peguans who are affluent, to play off ſky-rockets in the month of September; and the height of their aſcent is conſidered as a ſign that the owner is in greater or leſs favour with the gods. If they fall to the ground, and ſpend their fire without mounting at all, the perſon who exhibits them is alarmed, and believes that his deities are unfriendly to him: if, on the contrary, they riſe in the air to any extraordinary height, he teſtifies his ſenſe of his favourable ſituation, by building a temple, and dedicating it to the gods he adores; and the prieſts who ſerve in decayed temples bring their idols to adorn the new, and are gratified with being admitted to the advantages of performing the duty of theſe new edifices. Some of theſe rockets are reported to be of ſo enormous a ſize as to contain above five hundred pounds weight each of gunpowder and other materials. In this caſe, the carcaſe is compoſed of the trunk of a large tree hollowed, into which the compoſition is rammed, and the carcaſe bound about with thongs made of buffaloes hides, from one end to the other, to prevent it's burſting: after ſecuring the ends of the carcaſe, that the combuſtibles may come gradually out when it is fired, they place it on a branch of a large high tree, and having fixed it in a poſition favourable to it's aſcending, they add a large bamboo for a tail to balance it; and this is ſaid to be ſometimes one hundred and twenty feet long. When the tail is ſecured and the whole apparatus prepared, public notice is given of the day on which it will be fired, when multitudes of people of all ranks and ages aſſemble, and the owner ſets fire to it with anxious apprehenſion, and the rocket either mounts an aſtoniſhing height in the air, or flies in five or ſix hundred pieces, which are ſcattered about near the ground, burning or wounding all who are in it's way. They have alſo another feſtival, at the celebration of which they ſelect a certain number of women out of the people aſſembled, to perform a dance to the gods of the earth. This dance is performed to various kinds of inſtruments, but the tabor and pipe are in the higheſt eſtimation: they have alſo an inſtrument ſhaped like the body of a ſhip, about three feet long, with twenty bells of ſeveral ſizes placed on the top; and with theſe they are ſaid to make tolerable harmony. Theſe dancers work themſelves up to a kind of extaſy; and, falling into fits, pretend on their recovery to foretel future events.

They have alſo ſeveral other feſtivals in honour of various deities, which are celebrated with a variety of ceremonies at different ſeaſons of the year; theſe are called ſapans, and ſome of them are extremely magnificent and expenſive.

Such a dread have the inhabitants of theſe countries of the ſmall-pox, that when any perſon is ſeized with this diſtemper, the whole village remove two or three miles off, where they run up new houſes, a work of little labour, as they are chiefly conſtructed of bamboos; at their departure they leave with the ſick man a baſket of rice, ſome earthen pots to boil it in, and a jar of water. If the patient ſurvives, that is to ſay, if he has the diſeaſe ſo mildly that he can provide food for himſelf, they bring him to their new habitations; if he dies, his body is left to rot, for it is currently believed there that the moſt ravenous tyger will not touch the carcaſe of one who died in this loathſome diſorder.

The food of the inhabitants of theſe countries, as in moſt others throughout the Eaſt, is principally rice; this they ſeaſon with a preparation which ancient writers repreſent as moſt offenſive to the ſmell; but by the accounts they give of it's compoſition, it ſeems to be of the nature of a ſauce well known at Engliſh tables by the name of ſoy, which is an importation from the Eaſt Indies: they alſo indulge in animal fleſh; which, as we have already obſerved, is plenty and cheap. Their common drink is water; but they draw a kind of wine from a certain tree, which they call Nipa or Annipa, which is pleaſant to the taſte while it is freſh, and as it grows old, is diſtilled to a ſpirit. Theſe nations chew betel in common with others of the Eaſt.

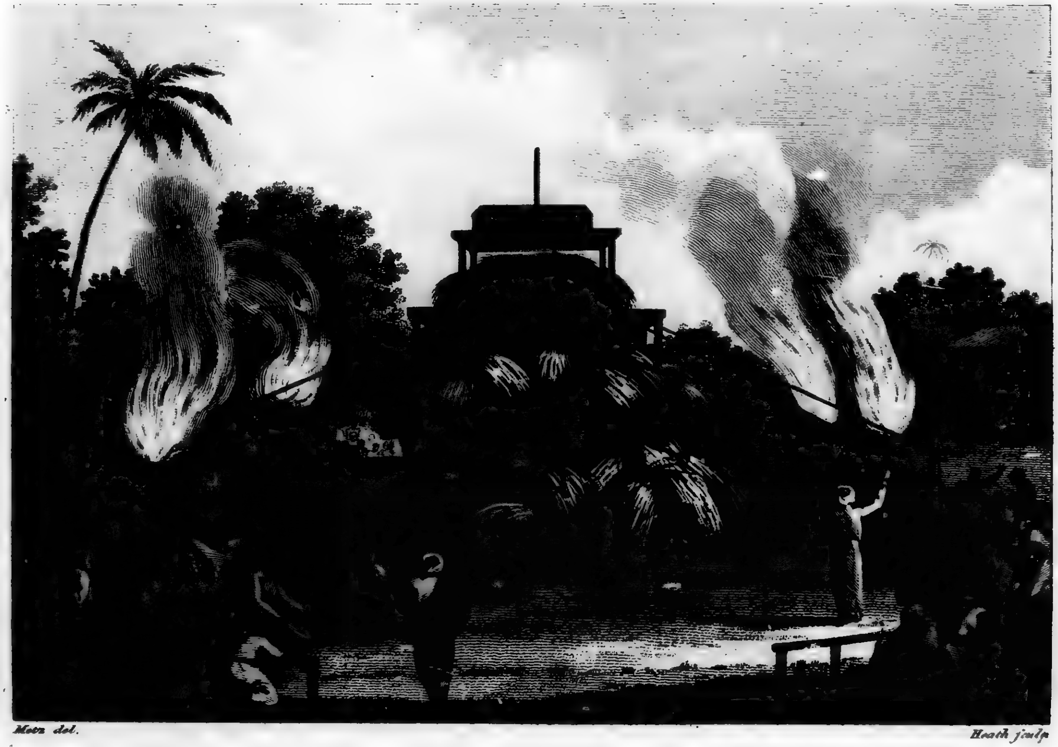
The religious tenets of the inhabitants of theſe countries differ but little from thoſe of the other nations of Indoſtan and Thibet, though they vary conſiderably in practice and ceremonies. They hold the exiſtence of one Supreme Power; but they admit alſo a great number of inferior deities.

They hold the doctrine of two firſt principles, good and evil, and worſhip both; deſiring bleſſings from the former, and deprecating the wrath of the latter: they believe in the tranſmigration of ſouls, and future ſtates of rewards and puniſhments.

Apes and crocodiles are objects of their adoration; and a tooth of one of the former animals was long held in great reverence; and being placed in one of their temples, received divine homage, till it was deſtroyed by the Portugueſe: however, another was ſoon ſubſtituted, and believed by theſe credulous zealots to be the old one miraculouſly reſtored.

Their idols are generally horrid ſquat ſitting figures, with ſmall limbs and long faces. The prieſts, who are called Talapoys, or Talapoins, are bound to celibacy, and make only one meal in twenty-four hours. They are dreſſed in long looſe frocks; at their girdles hang bags to receive alms, for they have no regular appointments; but he who builds a temple endows it with a few acres of land, which the prieſts cultivate; but if it's produce ſhould not be ſufficient to provide for the prieſts who are to attend, the remainder of their ſuſtenance muſt ariſe from voluntary oblations: the collectors of theſe contributions are generally noviciates, who wear orange-coloured cloaks, and carry a ſmall drum in the left-hand, and a ſtick in the right; with this they beat a certain number of ſtrokes at the door of every houſe, the occupier of which ſeldom lets them depart empty-handed. Theſe beggars obſerve a profound ſilence.

The Talapoins dwell chiefly in the woods, making huts or cages in the trees, for fear of the tygers and other beaſts of prey; their lives are innocent; and they are ſuch ſtrict obſervers of the rules of humanity and charity, that if a ſtranger has the misfortune to be ſhipwrecked on the coaſt, though by the laws of the country he becomes the king's ſlave, they prevail on the governors to evade this law, and deliver him to their care. When any ſtrangers or travellers call at their temples, they are hoſpitably ſupplied with food and neceſſaries; if they are ſick, theſe prieſts, who are the phyſicians of the country, attend them till they are cured, and then furniſh them with commendations to the prieſts of the next temple on the road they deſign to travel. They never trouble themſelves about the religion of a ſtranger; nor is their humanity confined to thoſe of their own profeſſion: they are univerſal philanthropiſts, and the human form is a ſufficient recommendation to their benevolence.



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The FUNERAL PILE of a TALAPOIN.

Publiſhed as the Act directs, by Harriſon & C^{o} Nov^{r}. 1. 1783.

They conſider charity as the firſt virtue of human nature; hold all religions to be good which inſtil virtuous principles; believe that the gods are pleaſed with various forms of worſhip, but with none that encourages perſecution; becauſe they ſay the mind of man is a free agent, and cannot be compelled to embrace a faith contrary to it's own conviction.

The Talapoins are the peace-makers in caſes of private quarrels, and uſe all their endeavours to promote reconciliation; nor will they ceaſe to offer their good offices till they have obtained it: which being effected, the parties, according to an ancient cuſtom, eat a particular kind of herb called champoc, and which is of a very diſagreeable bitter taſte, and ſomewhat reſembles tea, from each other's hands; and this ceremony is conſidered as a cement to their friendſhip.

The only duty of the Talapoins is to preach, which they do frequently to numerous auditories: the uſual ſubject of their diſcourſes is Charity, which they repreſent as the moſt ſublime of all the virtues; and recommend it's extenſion not only to mankind, but to animals: they particularly exhort their audiences to refrain from murder, violence, and theft; to give no offence in words, to avoid impurity and ſuperſtition; and, above all, not to worſhip evil ſpirits.

Near the ancient city of Syrian are two of the largeſt temples or pagodas in all theſe countries; they are ſaid ſo nearly to reſemble each other, that they ſeem to be built on the ſame plan: one of them ſtands about ſix miles to the ſouthward of Syrian, and is called Kiackkiack, or the temple of the God of Gods; and in this is an image twenty yards in length, lying in a ſleeping poſition; in which poſture they believe he has remained ſix thouſand years. The doors and windows of this temple are always open, that every one may ſee and worſhip this idol: they expect it to awaken and deſtroy the world. The temple is erected on an eminence in an open country; ſo that in a clear day it may be ſeen at eight leagues diſtance.

The other pagoda is named Dogon or Dagon, and is ſituated in a low plain, about the ſame diſtance to the northward of Syrian; but the doors and windows of this are always ſhut, and none but the prieſts are allowed to enter it, who refuſe to deſcribe the ſhape of the idol it contains, though they ſay it is not human. They ſay that as ſoon as Kiakkiack diſſolves the frame of the world, Dagon will gather up the fragments, and form a new one. Near this temple an annual feſtival is held; offerings are made for the uſe of theſe temples, and at the ſame time a conſiderable fair is held in the neighbourhood; ſo that the attendance of the religious, anſwers the double purpoſe of devotion and commerce.

The ceremony of an high prieſt's funeral hath been thus deſcribed by the modern traveller already quoted: after the body had been preſerved from putrefaction for three or four months, by ſpirits or gums, or ſpices, a large maſt was fixed firmly in the ground; and at fifty or ſixty yards diſtance, on each ſide, four ſmaller were erected, all of them perpendicularly round the great maſt: in the middle, three ſcaffolds were erected above each other; the lower the largeſt, and decreaſing towards the top, ſo that the whole pile took the form of a pyramid. Theſe ſcaffolds were railed in at the diſtance of three or four feet on each ſide, and, as well as the ground below them, were filled with combuſtibles. A rope was carried very tight from the maſt in the middle to each of the other four maſts, and a rocket was placed at the extremity of each rope towards each of the ſmall maſts. The corpſe was then carried to the upper ſtory of the pyramid, and placed flat on the ſcaffold; and, after many ſigns and expreſſions of grief among the attending multitude, at the ſound of a trumpet fire was ſet to the rockets, which, with a quick motion, flew along the ropes, kindled the combuſtibles of the ſcaffolds, and in a moment they were in a blaze; and, after burning an hour or two, all were entirely conſumed, together with the body.

This Talapoin, or prieſt, was ſo highly venerated by the people, that they eſteemed him a ſaint. He was in ſuch favour with the king, that when any nobleman happened to incur the royal diſpleaſure, his friendly interpoſition was always ſufficient to procure his pardon, except in caſes of very atrocious crimes; and then his endeavours were directed to procure a mitigation of the puniſhment, and ſeldom failed of ſucceſs. The high-prieſt was diſtinguiſhed from his brethren by the title of Rawli or Rouli; and though the funerals of all ranks of the prieſthood are uſually ſumptuous, that of this head of their religion is peculiarly ceremonious.

The government is wholly arbitrary, and the laws are the commands of the monarch; yet he rules with moderation, is himſelf the miniſter as well as ſovereign, and puniſhes, with the utmoſt ſeverity, ſuch governors of provinces and towns, or other officers and magiſtrates, as are guilty of oppreſſion. Nor is he content to wait for complaints from his ſubjects: each province and conſiderable city has a deputy reſiding at the metropolis, which is now Ava, who is to correſpond with the diſtrict he repreſents, and inform the monarch, from time to time, of all tranſactions which relate to it. Theſe deputies are obliged to attend the royal pleaſure every morning; and when the king has taken his breakfaſt, he retires into a room from whence he can ſee and hear thoſe who wait his commands without being viſible to them; and a page in attendance acquaints the perſon, from whom his majeſty would receive an account of what has paſſed in his province or city, to begin his relation, which he does aloud, turning with profound reverence towards the cloſet of his ſovereign, all the other attendants obſerving profound ſilence. If he omits any thing of conſequence, of which his maſter happens to have intelligence from any other quarter, he may expect a very ſevere puniſhment.

When information of treaſon, murder, or any other high crime, is given, the king appoints ſuch judges as he thinks fit to try the ſuppoſed offender; and, on conviction, himſelf denounces the puniſhment he is to undergo, which is either being beheaded, trampled to death by elephants, which is the moſt cruel death, or being baniſhed for a certain time to the woods, from whence, if he eſcapes being devoured by tygers, or deſtroyed by wild elephants, he may return, when the term of his baniſhment is expired; but is then ordered to ſpend the remainder of his days in ſerving a tame elephant. This latter is the ordinary puniſhment for robbery and theft; for leſs heinous offences, criminals are generally ſentenced to clean the ſtables of the elephants.

The civil laws are ſtrict, and ſeverely executed: debts muſt be paid, even though the debtor himſelf, his wives, and children, are ſold to diſcharge them; though the more common method is to impriſon the whole family in the creditor's houſe, till means is found to ſatiſfy him; in this caſe it is ſaid he has a right to uſe the debtor's wife as his own; but this act cancels the whole obligation.

The government of the different provinces is likewiſe deſpotic, the ſame power reſiding in the ſeveral governors as in the king himſelf, with this difference, that they are reſponſible to the monarch for their miſbehaviour in office; each governor appoints a deputy and twelve counſellors or judges, who ſit and determine in ordinary caſes, without the governor, who only appears to judge on particular occaſions. The court is open, and the parties plead their cauſes by themſelves or their friends, mercenary advocates being unknown here, as well as fees of office. At the backs of the judges are placed officers, whoſe buſineſs it is, at the public expence, to write down the complaint, the anſwer, and the evidence, as well as the judgment of the governor or his deputy, and the council. Theſe proceedings are tranſmitted to the reſident at court, ready to be produced in caſe of appeal, which the parties are at liberty to make: if the appeal appears well-grounded, and proof is made of partiality or injuſtice, the governor or deputy, and council, are ſeverely puniſhed; if, on the contrary, the appeal turns out to be frivolous, the puniſhment falls on the appellant.

They have alſo ſeveral methods of extorting confeſſion by torture, or rather of trials by ordeal; among others, they compel the accuſed perſon to chew a certain quantity of raw rice, and hold him innocent if he ſwallows it, but condemn him, if he fails in that attempt. They alſo drive a ſtake in the deep part of a river, and compel both the accuſer and the accuſed to lay hold of it, and ſink below the ſurface of the water; he who finds himſelf obliged firſt to raiſe his head for air, is ſuppoſed to deſerve credit, and he who is ſo unfortunate as to have the ſhorteſt breath, is ſentenced to lie on his back for a certain number of hours, or even days, with his neck in a kind of ſtocks, without food, and is fined into the bargain: ſcandalous words are alſo puniſhed in this way. Perſons accuſed of very atrocious crimes, are made to dip their hands in melted lead, or ſcalding oil, as already deſcribed in our accounts of the empire of Indoſtan; and if they eſcape being ſcalded or burnt, the accuſer is to undergo the puniſhment which would have followed conviction.

The language uſed to the king by his ſubjects would appear to Europeans the moſt fulſome adulation, though it is by no means uncommon in other parts of the eaſt: in addreſſing him, either verbally or in writing, they honour him with the appellation of Divinity, or God; and in his letters to foreign princes, he aſſumes the title of *King of Kings*, to whom all other ſovereigns ought to be ſubject, as being the near kinſman and friend to all the gods in heaven and on the earth, by whoſe friendſhip to him all animals are fed and preſerved, and the ſeaſons of the year keep their regular courſe; who is brother to the ſun, and to whom the moon and ſtars are near relations; who preſides over the ebbing and flowing of the ſea, is King of the white Elephant, and of the twenty-four white umbrellas. Theſe latter parts of his titles ſeem at firſt to fall off conſiderably from the dignity claimed by the former; but they are allegorical, and relate to the conqueſts of other kings who had conſidered the poſſeſſion of white elephants as important enough to conſtitute greatneſs; and the umbrellas are thought to denote the number of provinces added by the arms of former kings to this empire. When the king of this country has dined, a trumpet is blown, to grant permiſſion to all the other kings of the earth that they may go to dinner, as their lord hath already dined: and when foreign ſhips touch at his port of Sirian, he enquires the number of the people on board, their ages and ſexes; and is informed that ſo many of his ſlaves are arrived to enjoy the glory and happineſs of breathing in his preſence, and taſting his royal favour.

Foreign ambaſſadors are admitted to audience with great ceremony, being attended by parties of the royal guards with trumpets ſounding, and preceded by heralds proclaiming aloud the honour which is about to be conferred on them, of beholding the countenance of the mighty emperor, the glory of the earth. From the gate to the head of the ſteps which lead to the royal hall, the ambaſſador is attended by a maſter of the ceremonies, to inſtruct him in his ceremonials; which are, to kneel three times in the way thither, and to continue on his knees, with his hands over his head, till a proclamation is made, granting him permiſſion to change his poſture.

To ſuch a height do they carry their extravagant reſpect to the ſovereign, that when baſkets of fruit and pots of water are carried through the ſtreets for the ſupply of the royal palace, they are attended by an officer, who compels all the people that happen to be near, to fall on their knees, and remain in that poſture till theſe proviſions are paſſed by; and when the king himſelf appears abroad, even the elephants are taught to fall on their bellies before him.

Both the officers of the army and the ſoldiers ſerve without any pay; but the governors of particular provinces and cities are obliged to provide ſubſiſtence for a certain number of ſoldiers, and to ſupply the royal palace at Ava with a ſtipulated quantity of proviſions. In time of war, however, both officers and ſoldiers are allowed pay, cloaths, and arms; and magazines are alſo filled at the public expence for the ſupport of the troops: but as ſoon as the war is ended, the cloaths and arms are returned; ſo that the ſoldiery, being almoſt conſtantl [illegible] ut arms, are deſtitute of military knowledge, and ſtill more of diſcipline.

Th [illegible] of an officer is diſtinguiſhed by the head of his tobacco-pipe, which is compoſed either of earth or ſome metal, with a ſocket to admit a jointed reed for a ſhaft, at the upper end of which is a mouth-piece of gold, jointed like the reed; and it is by the number of joints in this golden part that the quality of the officer is denoted, and the degree of reſpect that is due to him aſcertained.

Though the king's palace at Ava is but a mean ſtructure, it's four gates are diſtinguiſhed by names ſignificative of the purpoſes for which they are opened: thus the golden gate at which ambaſſadors enter, receives it's name from the preſents by which they procure audiences. The ſouth gate is called the Gate of Juſtice, becauſe it is appropriated to the entrance of thoſe who prefer petitions, accuſations, or complaints. Through the Gate of Grace, on the weſt, all who have received favours, or have been acquitted of crimes, paſs out in triumphal proceſſion; and ſuch as have been convicted and condemned, are carried out, loaded with fetters, to receive the puniſhments due to their offences. On the north, fronting the river, is the Gate of State, through which the king paſſes, when, in the language of eaſtern hyperbole, he deigns to ſuffer the light of his countenance to ſhine on his people: through this gate alſo all his proviſions and water are conveyed into the palace.

A very extraordinary reaſon is aſſigned why this city, of conſiderable extent and very populous, is only built of ſplit bamboos: they ſay it is thus conſtructed, that perſons charged with treaſon, or other capital offences, may find no ſhelter from juſtice; for, if they fail to appear when they are called to anſwer for the ſuppoſed delinquency, fire is ſet to their habitations, which they are, by this means, obliged to abandon. But, we apprehend, the climate and employments of the inhabitants will much more naturally account for the manner of building.

Several other cities are mentioned by different writers, ſituate in different parts of the kingdom of Ava; ſuch as Bakan, Chalu, and Prom; but the accounts given of them are ſo very obſcure and contradictory, that little more than their names ſeems to be really known.

Of the kingdoms of Arracan and Tipra, we have accounts in the writings of ſome ancient and one or two modern travellers; but none of them ſeem to be well acquainted with the countries they undertake to deſcribe, or the people whoſe perſons, cuſtoms, and manners, they pretend to delineate: we ſhall endeavour to collect from theſe rude materials, the moſt credible parts, rejecting the fabulous tales of a palace, the foundation of which was laid upon women with child; of the medicine compoſed of ſix thouſand of the hearts of his ſubjects, four thouſand of the hearts of white crows, and two thouſand of the hearts of white doves, which one of the kings of theſe countries is ſaid to have been adviſed to uſe by a Mahometan doctor, to avert a prediction which threatened a ſhort period to his life; and many other ſtories of the like kind, which appear to have been inventions calculated to ſupply the want of real matter.

Arracan is ſaid to be bounded on the eaſt by the kingdoms of Ava and Pegu; and on the weſt by Bengal, from which kingdom it is ſeparated by the gulph of the ſame name and the river Chatigan. It extends from 16 degrees 30 minutes, to 24 degrees of latitude, upwards of five hundred miles; near three-fourth parts of which extent are ſea-coaſts, from Cape Negrais ſouthward, to Chatigan in the north: the extreme breadth at the northern part is about two hundred miles, but it grows gradually narrower to Cape Negrais, where it is a very few miles wide from eaſt to weſt.

The kingdom of Tippora, or Tipra, is ſituated to the northward of Arracan, and to the ſouthward of Achem or Azem. It's boundaries have varied at different periods of hiſtory; at one time it was ſuppoſed to be bounded on the eaſt, either by the great river which paſſes through Arracan, or by ſome leſſer ſtream which falls into it, and on the weſt by the Burrampooter river; but about two centuries ago it extended to the Ganges: it's extent is therefore uncertain; travellers deſcribe it as fifteen days journey acroſs; but this computation gives us no idea of the actual dimenſions, as journeys may be performed with very different degrees of celerity.

The air of theſe countries is good, and the ſoil fertile, being watered by many ſtreams; but the ſea-coaſt is very thinly inhabited, it being extremely infeſted with wild elephants and buffaloes, which ruin the fruits of agriculture; and with innumerable herds of tygers, which deſtroy every tame and domeſtic beaſt: ſome few iſlands at ſmall diſtances from the ſhore, are more populous, but the inhabitants of theſe are chiefly wretched fiſhermen.

Arracan produces ivory, tin, lead, ſtick-lac, and timber for building. Some Indian merchants who trade hither at certain times for theſe commodities, have ſometimes met with bargains of gold, diamonds, rubies, and other precious ſtones, which are ſuppoſed to be ſome of that Sultan Sujah's treaſure who we have formerly mentioned to have been driven from Bengal by Emir Jemla, the general of Aurengzebe, and who found protection at Arracan. The fate of this unfortunate prince, his wives, children, and followers, hath been already related.

The King of Arracan having murdered or betrayed him, and ſeized his treaſures to an immenſe amount, died without iſſue; and two princes of the blood contending for the crown, and both reſolving to ſeize the treaſure, the prieſts are ſaid to have removed it to a place only known to themſelves; and the two princes purſued their quarrel with ſuch animoſity, that in one year both themſelves and their whole families were deſtroyed, and the kingdom left in anarchy; but is now, as well as Tippora, ſubject or tributary to the King of Ava.

Neither of theſe kingdoms produce wheat or rye; rice ſerves as a ſubſtitute for both, and is prepared for eating in the uſual manner of the eaſt, by boiling it till it is quite dry, and become a ſolid maſs. Other vegetable productions are in great plenty, though the weather is ſometimes ſeverely cold, and the froſt intenſe.

In the internal parts of theſe countries, buffaloes are uſed for ploughing, horſes being ſeldom or ever to be met with. Theſe buffaloes are fierce, ſtrong, and miſchievous, goring and wounding travellers, even without provocation; and they are extremely offended at any thing of a red colour; yet they are tractable and ſubmiſſive to thoſe who work them, coming to their ſummons by the ſound of a horn, and ſuffering them to ride them long journeys, in which they paſs the worſt and moſt troubleſome roads in ſafety. Among other animals, goats are in great abundance; and here are geeſe, ducks, common-fowls, and fiſh, in great quantities, of many excellent kinds.

The capital of Arracan is of the ſame name; and is ſaid, by ſome travellers, to be about the ſize of Amſterdam; and by others, to be fifteen miles in compaſs: but it is generally agreed, to be only fortified by the ſteep and craggy rocks with which it is ſurrounded, which are cut and ſhaped ſo as to reſemble walls and ramparts; yet it is repreſented to have had formerly a caſtle of ſuch ſtrength as to baffle the attempts of a neighbouring monarch, who beſieged it with an army of three hundred thouſand men and forty thouſand elephants; a force which we are little inclined to believe was ever collected together for this purpoſe.

The river before-mentioned, runs ſo near the city as to ſupply it with ſtreams and navigable canals, which ſerve for the conveyance of proviſions, goods, and merchandizes, to the very ſtreets of Arracan. The courſe of this river has been already deſcribed in our account of the kingdom of Thibet.

The city is populous, and cloſely built; but the houſes are ſmall, and not above five or ſix feet in height from the floors to the roofs; but they are elevated from the ground on poſts, on account of heavy night-fogs which hover over the ſurface of the earth, and diſperſe in the morning. The houſes are lightly built of bamboos, and covered with leaves;

and ſpaces are left between the bamboos for windows, which makes them airy: thoſe of the richer inhabitants contain ſeveral apartments, appropriated to different uſes; but the habitations of the poor conſiſt of only one room, and a little kind of penthouſe by way of kitchen; they have no beds, but ſleep on carpets or matts ſpread on the floors, and have cotton counterpanes to cover them. The reſidences of the nobility are, however, much more ſpacious and ſumptuous, being adorned with carving, gilding, and painting; and here are ſome public buildings ornamented in the ſame way, particularly ſeveral piazzas uſed as exchanges for the tranſaction of mercantile buſineſs; and temples or pagodas, of which they reckon no fewer than five hundred in this metropolis.

The royal palace ſtands on pillars compoſed of whole trees of large ſize, gilded with gold, and is principally, if not wholly, built of ſanders, and other odoriferous timber; and the inſide of the great hall is reported to be actually covered with plates of gold: the profuſion of gold and jewels which are aſſerted to have been contained within this palace, at the period of time when the accounts of this capital were obtained, exceeds all probability; if they are to be credited, the Indian monarchy, in it's utmoſt ſplendor, fell far ſhort in magnificence and riches of the capital of Arracan.

From this city to Orietan, a maritime city on the northern coaſts of the kingdom, the paſſage by water is deſcribed as moſt delightful, the banks of the river being ſaid to be planted with tall trees, which, over-hanging, meet and form an arbour impervious to the rays of the ſun; and whilſt the traveller thus enjoys the comfort of ſhade, and is wafted on a chryſtal ſtream, a thouſand monkeys and apes, ſkipping from tree to tree, divert him with their agility; and peacocks, equally numerous, delight his eye with their variegated and gawdy plumage.

Orietan is reported to be a place of trade, and to be reſorted to by merchants from India, China, and even Japan. To a mountain of the name of Mawm, at ſome little diſtance from this city, which riſes from the brink of a lake of the ſame name, criminals are baniſhed, and are ſtrictly guarded, to prevent their leaving this inhoſpitable ſpot, which is infeſted with tygers and other wild beaſts; and that no poſſibility may remain of their eſcaping, they are maimed and rendered lame, by being deprived of one or both their heels.

Peroem, Rama, and Diango, are other cities of Arracan; but the accounts of them are too obſcure to deſerve inſertion; and towards Cape Negrais, are Dobazi and Chudabe, concerning which no better information can be gathered. Unleſs Chategan be ſtill allowed to belong to Tipra, no other city or town is mentioned by thoſe who have deſcribed that kingdom.

The inhabitants of theſe countries conſider a broad flat forehead as a point of beauty, and endeavour to procure this pleaſing appearance by binding a plate of lead on this part of the face as ſoon as the infant is born; both men and women have wide open noſtrils, ſmall ſparkling eyes, and ears which hang down upon their ſhoulders: the women are tolerably fair, the men dark-complexioned.

Such of the men as are affluent, or of rank, wear ſhirts or veſts of calico; and, over theſe, long gowns of the ſame cloth, which fit cloſe to the bodies and arms, and are buttoned at the wriſts, and tied with ribbands on the breaſts; they wear alſo aprons which cover their bellies and thighs before, and another calico cloth folded or plaited, which anſwers the ſame purpoſe behind; and both theſe are tied round their waiſts: they let the hair grow long, and tie it in treſſes with ribbands, or pieces of ſilk or cotton cloth.

The dreſs of the women is compoſed partly of a tranſparent flowered gauze, (which, covering their boſoms, paſſes over the ſhoulders) and partly of calico; a piece of which is wrapped three or four times round their waiſts, and reaches to their feet: women of condition have ſcarfs of coloured ſilk, which are thrown over one arm; their hair is not tied, but curled elegantly; and their ears, which are enlarged like thoſe of the men, are ornamented with jewels among the rich, and by the poor with rings of metal, or even glaſs; their arms are adorned with bracelets from the wriſts to the elbows, and their legs with rings from the calves to the ancles, either of metal enriched with precious ſtones, or without, or with common Japan ware, according to condition or circumſtances.

They are ſaid to be proud and oſtentatious, and to exceed their fortunes in perſonal appearance and numbers of attendants.

Of their animal food, the accounts given are horrible. They are reported to make dainty diſhes of rats, mice, and ſerpents; to make ſauces of crabs or other fiſh, reduced to ſuch a ſtate of putrefaction as to be capable of being beat up to a kind of liquid: and their only liquor, beſides water, is a wine drawn from a tree by inciſion, which they call auze.

Their prieſts, as uſual, are their phyſicians, who uſe incantations, and offer ſacrifices; if theſe fail, a vow is made by the neareſt relation of the ſick perſon, to make a feaſt to the honour of ſome idol: this feaſt ſometimes laſts a week, if the patient happens to live ſo long; all his friends and relations are invited to it, and the perſon who has made the vow is to dance daily till he is quite exhauſted, in which ſtate he is ſuppoſed to communicate with the Deity: if the ſick man happens to recover, his cure is attributed to the performance of this ceremony; and he is carried to one of their temples, and anointed with oil: if he dies, they ſay the ſacrifice was unacceptable, or that a greater favour is done to him by his removal into a world of greater happineſs.

They have many ridiculous ceremonies in their funerals; among others, they are particularly careful to prevent a black cat from paſſing over the dead body before it can be burnt; a circumſtance which they ſuppoſe would have the diſagreeable effect of compelling the deceaſed to return to life again in ſome ignominious ſituation: to prevent this injury and diſgrace, the prieſts exorciſe, and burn perfumes. The coffin is adorned with a variety of the moſt noble beaſts, in painting or ſculpture, that, as they believe in tranſmigration, the next receptacle of the ſoul may be an honourable one. When the body is incloſed in this coffin, it is carried to ſome open place, and the whole burnt to aſhes: but thoſe who cannot afford a coffin, or a funeral pile, lay the body at the brink of a river, at low water, that the next tide may carry it off: nor do they only expoſe the dead in this way; when the ſick are ſuppoſed to be incurable, they are placed in the ſame ſituation, where they are waſhed away by the returning tide; and, according to the conceptions of theſe people, delivered from pain and miſery, and conſigned to happineſs.

The trade of this country is chiefly carried on by Mahometan ſtrangers from other countries, few of the natives being inclined to merchandize. Elephants are purchaſed here, and tranſported to the coaſt of Coromandel, and even to Perſia; and the returns are made in calicoes, ſilks, and ſpices.

The natives of theſe countries are groſs idolaters; figures of metal, wood, or clay, receive their adoration; and theſe are ſo numerous, that thouſands are found to be in a ſingle temple; and beſides theſe they have alſo their houſhold gods. Their temples are of a pyramidal form, as in other parts of the eaſt. They are extremely ſuperſtitious, and place great confidence in omens and ſigns of good or ill-luck; and in a feſtival annually celebrated to commemorate the dead, the image of their ſupreme deity is carried in proceſſion, in a vaſt chariot accompanied by ſome ſcores of prieſts, who are on that occaſion cloathed in yellow ſattin: on the wheels of this conveyance are faſtened hooks, on which the fanatic multitude throw themſelves, and believe they receive a degree of ſanctity from being wounded by them; whilſt others, more deſperate, proſtrate themſelves on the ground, that the wheels may paſs over and maim them.

Their prieſts are divided into three different orders, the principal of which are confined to celibacy. They live partly in their own habitations, and partly in monaſtic fraternities, ſome of which are of royal foundation, and the buildings elegant and well provided. All the orders acknowledge one ſupreme high prieſt, or head of their religion, and pay him the ſame kind of obedience as the clergy of the Roman catholic church yield to the Pope.

To the eaſtward of the kingdom of Ava lies a country or kingdom, which travellers have deſcribed by the name of Jangoma; but the accounts of it are neither of modern date, nor much to be depended on.

It is however aſſerted to be of conſiderable extent, and ſo populous as to afford an army of 350,000 fighting men; the country is ſaid to be flat, and full of rivers, and to have wild buffaloes and elephants in great abundance.

Jamahey, or Chiamay, is mentioned as the principal city, and is ſaid to contain many large and handſome ſtreets of houſes built with ſtone: the inhabitants are ſaid to be fairer than thoſe of Pegu, and their dreſs is deſcribed as compoſed only of a piece of cloth or ſilk wrapped about them.

The cuſtoms of this country, which we learn from the few writers who treat of it, appear to be nearly ſimilar to thoſe of the kingdoms laſt deſcribed; and, like them, the religion is idolatry. It had formerly monarchs of it's own, but has for near two centuries been annexed to Ava and Pegu.

Laos, or Lahos, though it's ſituation is differently deſcribed by different travellers and geographers, is generally conceived to lie between the 15th and 22d degrees of north latitude; but it's breadth is allowed to be very inferior to this extent: it is bounded on the weſt by the countries of Ava and Siam, from both which it is ſeparated by a chain of lofty mountains; in the ſame manner it is divided on the eaſt from Tonquin and Cochin-China; it's northern limit is the province of Yunan in China, and it's ſouthern the kingdom of Cambodia.

Laos is divided into two kingdoms or diſtricts, both ſubject to the ſame monarch: that which is called the ſouthern kingdom, is alſo ſometimes known by the name of Lanjang or Lanchang, as is the northern by that of Leng; though it is only, properly, a province which bears that name.

The climate of both kingdoms is ſaid to be tolerably temperate, and extremely healthy; inſtances of longevity being recorded by travellers, which would appear wonderful even in the weſtern world.

The ſoil is alſo good, the ground being fertilized by a great number of ſmall ſtreams which interſect the whole country, and a ſtill greater number of artificial canals cut from the Great River, which the natives call Menan Kong, which paſſes through both kingdoms, and divides them not only in form, but in the goodneſs of their productions; the lands which lie on the eaſt of the river being abundantly more fruitful than thoſe on the weſt, and the very wild animals ſhewing by their ſize the ſuperior excellency of the country they inhabit: the rice on this ſide is remarkably fine, and the trees large, tall, and ſtraight; whilſt, on the weſt, this grain is ſo hard and thick-huſked, that it is ſcarce fit for food, and the growth of the foreſt appears ſtinted. After the regular rainy ſeaſon, a conſtantly ſoutherly wind blows for ſome time; and while this prevails, a ſcum riſes on the water, which floods the newly-ſown rice grounds, which, as the water dries off, hardens into ſalt, and produces a ſupply not only for theſe kingdoms, but for all the neighbouring countries.

The principal commodities of the ſouthern kingdom, are gum-benjamin, gum-lac, ivory, artificial muſk, iron, lead, tin, and ſome gold: the northern kingdom, whoſe inhabitants are ſaid to have fire-arms, and to underſtand the compoſition of gun-powder, had formerly manufactures of ſilks, ſtuffs, and calicoes; they alſo drove a trade in kettles, and other utenſils of copper, emeralds, gold, ſilver, and porcelain, and received in exchange cotton-thread, ſome drugs, (in particular opium) and white linen cloth.

Buffaloes and other horned cattle, which abound in both kingdoms, prove equally advantageous to the inhabitants for labour and food: their gardens produce fruits in great variety, and exquiſitely flavoured; and the rivers ſuch amazing quantities of excellent fiſh, that a hundred weight of the ſmaller kinds may be purchaſed for the value of ſixpence ſterling; and the larger ſort, ſome of which weigh two or three hundred weight, at prices proportionably reaſonable: ſome of theſe fiſh are eaten freſh; and others, being pickled, ſerve as ſauce to give a reliſh to the rice.

Langan is mentioned as the capital of the ſouthern kingdom of Laos, and where the king or viceroy from Ava generally reſides. It is ſaid to be defended in ſome parts by walls of great height, and good ditches, and on others by the Great River. The king's palace is deſcribed to be of ſuch magnitude, as to equal, in itſelf, a city; and to be built with great ſplendour, taſte, and ſymmetry: the royal apartments are ſaid to be entered through a grand portico, and to conſiſt of a moſt magnificent hall, and a great number of ſuperb rooms of leſs dimenſions; the whole conſtructed of wood, which reſiſts the attacks of time and inſects, ornamented with carvings admirably executed; and gilding ſo ſuperbly finiſhed, as to repreſent actual plates of gold.

The apartments of his women, who are wives of two claſſes, a ſuperior and an inferior, are proportionably magnificent; thoſe of the firſt claſs adorned with painting and gilding, thoſe of the ſecond more plain; but both are ſituate in diſtinct courts, in the rear of the palace; and behind theſe are other courts, which contain houſes or habitations for the officers of the royal houſhold.

Though the houſes of men of condition are elegant, yet they are built wholly of wood, the prieſts dividing with the ſovereign the ſole power and privilege of raiſing edifices of brick or ſtone: the habitations of the lower claſſes are mere huts; rich and poor uſe carpets to ſleep on, and hang the ſides of their rooms with neat and ornamental mats.

Leng is ſaid to be the capital of the northern Laos, and to be ſituate on both ſides the river Menan-Tay, which divides it in the middle; it is wholly unfortified, unleſs a paliſading of wood, with which it is ſurrounded, can be conſidered as a defence: this is repreſented as ſo plentiful a place, that rice is ſold for a few pence the hundred weight; the markets are alſo ſupplied with the fleſh of buffaloes and other animals in ſuch quantities, that it is vended at a price comparatively as low.

The inhabitants of theſe countries are ſaid to be ſtout, well-ſhaped, and full of fleſh; their complexions inclinable to an olive colour, their tempers mild, and their manners civil and agreeable; they ſtretch their ears like their neighbours, and ornament them in the ſame way: they are repreſented as poſſeſſing lively imaginations, and ſound judgments; to be friendly, honeſt, and ſincere; yet they are accuſed of being covetous, and of being importunate in their ſolicitations to obtain any thing they deſire to poſſeſs. They are alſo ſaid to be ſo extremely ſubject to ſuperſtition, as to be betrayed by it into horrid cruelties. They entertain an idea, that if the heads of their elephants are wetted with a certain compoſition, in which human gall is an ingredient, it will inſpire with ſtrength and courage both the beaſt and it's owner: to obtain this precious liquid, the governors of provinces are ſaid to give permiſſion to certain deſperadoes, at particular times, to go into the remote parts of the kingdom, or into the foreſts, and murder the firſt man they meet, in order to extract his gall while he is yet alive; and having ſucceeded, they cut off the head of the unfortunate victim, and bring it with them, as a proof that they do not impoſe on their employers.

The food of the inhabitants of theſe countries, though chiefly rice, is yet varied not only by the uſe of buffalo fleſh, but by that of wild animals and poultry; the latter they roaſt with the feathers, and indeed are not remarkably delicate in any part of their cookery.

They only cover their bodies, their legs and feet remaining bare, though ſometimes ornamented with flowers and figures, in painting or punctures: their garments are fitted cloſe to their bodies; and their hair is cut ſhort, except a lock on each temple, which is drawn through the vaſt orifice of the ear.

We have already obſerved, that they have two claſſes of wives; in fact, only one of the firſt claſs is conſidered as a wife; the others, though they are held in different degrees of honour, being only concubines, and the lower claſs ſlaves, who are employed in domeſtic and menial offices; though they are alſo ſubſervient to the pleaſures of their proprietors. The manner in which they contract marriage, might ſerve as a leſſon to more poliſhed nations; they enquire after the oldeſt and happieſt couple in the neighbourhood; and, going before them; promiſe to follow their example; not that theſe obligations are always held ſacred, or that they are at a loſs for pretences to break through them: fornication is tolerated; but adultery, on the part of the wife, puniſhed at the diſcretion of the offended huſband, to whom the wife immediately becomes a ſlave, after conviction of this crime.

They burn their dead, after keeping them a month in coffins, ſo prepared as to preſerve the bodies from putrefaction: during this month the relations celebrate a feſtival, inviting their friends and neighbours; and prieſts attend to ſing certain poetical compoſitions, which they ſay contain inſtructions for the ſoul of the departed, to find it's way to the regions of happineſs. At the expiration of this time, they place the coffin on a pile of wood, ornamentally diſpoſed, according to the condition of the dead, and conſume the whole to aſhes; which are gathered and depoſited in their temples, where monuments are erected to perpetuate the memories of the affluent.

Theſe ceremonies performed, the ſurviving relations mention no more the name of their deceaſed friend, who, they believe, will ſoon be ſent to animate ſome other body; and that therefore no part of him remains which requires their care or remembrance.

Their original, like that of all other parts of the world, ſeems to have been, in the original ſtate, pure deiſm; but as man, in his uninformed ſtate, requires ſome external object to excite his attention and fix his reverence, ſo prieſtcraft hath here, as well as elſewhere, invented ſyſtems which have been conformable to the weakneſs of human ideas: idols therefore have been introduced, and the adoration corruptly transferred from the Deity to the worſhip of men's hands; nor is this ſurpriſing, when the pureſt religion in the world hath ſuffered by errors equally groſs and abſurd.

The prieſts are here alſo called Talapoins, in the language of Pegu; but, in the native language of theſe countries, Fé: they are deſcribed as an illiterate, debauched, and licentious ſet of men; and their morals and manners have been compared to thoſe of certain orders among the profeſſors of the Chriſtian faith.

They are not admitted to the prieſthood, without many ceremonies; one of which is, to find a ſponſor, who is to preſent them for admiſſion into the holy, and become ſurety for their conduct; this is an office which, though it is expenſive, as the ſponſor feaſts the whole fraternity, the rich are deſirous to undertake, from an idea that it confers on them a degree of ſanctity, as it certainly does of confidence with the public.

Theſe prieſts are cloathed in yellow caſſocks, bound round the waiſt with a belt of red cloth; this reaches to the knees, and covers the left arm; the legs and feet are bare, as well as the right arm, in the hand of which they carry a fan; the figures or marks on which denote the rank of the bearer: all the hair on their heads and faces, and even their eye-brows, is cloſe cut or ſhaven.

Their monaſtic houſes are like thoſe of the Roman catholics; the public apartments, and thoſe of the ſuperior, are elegant and ſumptuous; the other members of the ſociety are content with cells, which are ſeparated by partitions of wood. They collect alms, like the capuchins and other mendicants of Europe; and after taking what they like beſt, diſtribute the remainder to the poor, thoſe who are confined in priſons, and animals: they breakfaſt in their own apartments, but dine in a common-hall, where the table is in general well ſerved. In the evening they make a light ſupper, and finiſh the day in the temple belonging to the convent, from which no member muſt abſent himſelf at this time of worſhip.

Theſe prieſts affect great dignity, gravity, and ſolemnity; expect to receive an extraordinary degree of reſpect, and if they fail to receive it, are ſure to puniſh the neglect with extreme ſeverity, engaging ſome of the inferiors of their order to baſtinado ſeverely the contumelious culprit. Nor do thoſe who are witneſſes of theſe outrages, venture to interfere, leſt they ſhould not only incur cenſure, but receive a ſhare of the ſame treatment.

But the religious, who live in communities, are under better regulations: they are reſtrained from debauchery with a ſevere hand; and in caſes of fornication or violence, they are puniſhed condignly. Yet as the clergy claim the privilege of being tried by the king himſelf, he is in general ſo little inclined to have offenders of this order convicted, that a very trifling offence will in general enſure an acquital. If the criminal has been taken in the act, or the evidence is ſo ſtrong that it is impoſſible for him to eſcape, he is condemned to feed the elephants, the moſt diſgraceful ſentence a native of theſe kingdoms can receive; but the number of thoſe conſigned to it falls very ſhort of that of the guilty, nine in ten of whom find means to get off, either by the lenity of the court, or from the dread of revenge under which the proſecutors enforce their ſuits.

Theſe prieſts are obliged to make confeſſion of their ſins at leaſt fourteen times in a month; and this they are enjoined to do in a public manner. All the members of the ſociety being aſſembled in their hall, they proceed ſingly, according to ſeniority and rank, to leave their ſeats, and go into the middle of the room, where, on their knees, they make their declarations aloud of the faults they have committed, which are generally confined to exceſſes, in indulging the appetites, or gratifying the paſſions; but whatever enormities they acknowledge, they are ſure to receive inſtant abſolution, and then return to a repetition of thoſe crimes which find ſo very eaſy an expiation.

They uſe a kind of holy water, ſprinkling the ſick with it, and placing a degree of confidence in it, as a reſtorative to the body, and a cordial to the ſoul; but the principal uſe ſeems to be the profit it brings the prieſt, who receives in return for it, wine, or ſome other good liquor.

The ſacrifices made to their idols are neither frequent or coſtly; they conſiſt principally of a few flowers, ſome odoriferous compoſitions, and ſmall quantities of rice, which are laid on the altars; and on ſuch occaſions, but at no other times, they light up tapers. The prieſts carry in their hands ſtrings of beads, by which they count their hymns or prayers, in the manner practiſed by the members of the Roman Catholic church.

There are alſo other eccleſiaſtics, who retire to the woods, and lead ſolitary lives as hermits; not that they refuſe to receive company, that of females in particular, who flock to them in ſuch numbers as to ſcandalize their pretenſions to ſanctity: theſe hermits are liberally ſupplied with all manner of proviſions from the benevolence of the devout; and though they pretend to faſt three months, are ſuppoſed not even to live abſtemiouſly during that time. As ſoon as this farce is over, they celebrate a feſtival of the ſame duration, eating and drinking publicly, and without reſtraint.

If thoſe travellers who treat of the prieſthood of theſe countries are to be credited, they reſemble in craft the Jeſuits of Europe; for they aſſert, that if a new invention in arts or mechanics makes it's appearance, theſe eccleſiaſtics will be ſure to procure a model or copy, and then paſs it for a diſcovery of their own; and it is vain for the real inventor to claim the credit of his ingenuity, as thoſe before their appeal muſt be tried will be ſure to determine againſt him.

Yet the ſovereign is the head of the church; and not only eſtabliſhes and ſuperintends the rules and orders for their government, but actually appoints their feſtivals, determines the ceremonies to be uſed in the celebration of them, explains their doctrines, ſolves doubts and difficulties, and corrects and licences their writings: but at the ſame time, as their judge, he ſhelters them from civil puniſhment; and in order to obtain the aſſiſtance of their ſuppoſed magical powers, winks at the commiſſion of the groſſeſt enormities. And ſo far does he carry his reſpect to this body of his people, that if he meets a prieſt, he offers him the firſt civility, by raiſing his right-hand, the uſual ſalute of the country. He ſurrenders his vaſſals to them for ſlaves, and conſigns whole diſtricts and villages to ſupply them with neceſſaries; compelling the unhappy inhabitants to labour for them without any other compenſation than the means of a wretched exiſtence.

Theſe prieſts are ſaid to poſſeſs certain arts, which they impoſe on the public as the effects of magic or ſupernatural influence: among others, they put a plaiſter of a particular compoſition on the back or rump of a female tame elephant; and turning her into the woods, ſhe draws a great number of males after her, who are eaſily tamed and rendered tractable; they alſo give out, when any perſon of conſequence is taken ſick, that he labours under the influence of ſome ſpell, which has been placed on him by ſome prieſt, for neglect of duty or reſpect; and then another is ſent for, who for a reward undertakes to expel the charm, either by prayers or the adminiſtration of internal medicines.

In many of their ceremonials they ſeem ſimilar to thoſe of the Chriſtian Roman Catholic church: they agree to cure a ſick man for his weight in rice; and then give him an old garment of theirs in exchange for a new one of his, and perſuade him that he will either recover from his indiſpoſition, or if he dies in it, that it will be his paſſport to future ſcenes of happineſs. We read of kings and princes in Europe, who have attempted to find the way to heaven in Monk's cowls.

The ſubmiſſion of men of rank, to perform ſervile offices for the prieſts, reſembles the humiliating ſervices formerly performed by Chriſtians of high quality to eccleſiaſtics of that faith. Here the grandee ſcruples not to go into the foreſts, fell wood, and bring it on his ſhoulders, for the ſupply of the lazy inhabitants of the cloyſter, and glory in the performance of duties, to which, on any other occaſion, he would ſcorn to ſubmit.

Shaka, their ſupreme deity, or great idol, has a feſtival in the month of April, at which time he is expoſed to public view in the court of his temple; and the people flock about him in great numbers, bringing offerings of gold, ſilver, precious ſtones, cloth, and even rice, and other common neceſſaries, for none approach him empty-handed: the former articles of theſe oblations are pretended to be hung up in the temple, but much the greater part of them fall to the ſhare of the prieſts, who, on theſe occaſions, furniſh themſelves with the means of debauchery for the remainder of the year.

The reſidence of this fabricated Deity, is in a temple upwards of one hundred cubits high, the numerous windows of which are always kept open; it is ornamented with plates of gold, many of which are hung looſe, and being forced againſt each other by the air, make a perpetual jingling, like the ſound of muſical inſtruments at a diſtance. In this temple is ſaid to be an altar, having two pillars of ſolid gold ten cubits high; nor, though this temple is thus always open, is the leaſt apprehenſion entertained that it will be robbed of it's rich contents: the devotion and ſuperſtition of the people is a ſufficient guard for whatever is found within the ſacred limits.

During the feſtival month of Shaka, the prieſts preach daily in the temples, the ſubject of their ſermons being invariably an inculcation to their auditors of the propriety of this ſeaſon for rendering themſelves worthy of temporal and eternal bleſſings; and this, according to their doctrines, is to be done by renouncing, during the continuance of this feaſt, the cares of the world, and employing themſelves in viſiting the temple, and partaking of thoſe diverſions and amuſements which are provided by the prieſts, and which conſiſt of ſhews, pantomimes, farces, dancing, ſinging, and muſic.

Their law conſiſts of five negative precepts, to which the preachers never fail to exhort obedience: theſe are, not to kill any living creature; not to commit adultery; not to lye, or ſuppreſs the truth; not to ſteal; to abſtain from wine. But ſtrongly as theſe precepts are enforced in the pulpits, they are almoſt totally neglected in practice, the prieſts themſelves granting diſpenſations to all who have ability or inclination to purchaſe them: each of theſe diſpenſations, however, allows only the commiſſion of one crime; ſo that he who deſires to commit ſeveral, muſt pay for ſo many diſpenſations, which are written in myſtical characters on a palm-leaf.

The kingdom of Siam ſeems to have received this name from the Portugueſe, and other Europeans, who probably took it from the Peguans, who call it Pſiam: by the natives it is denominated the country of Tai, which ſignifies Freemen; and the Peguan word Pſiam has the ſame ſignification. The inhabitants alſo call themſelves Tay-noo, or Little Siameſe, by way of diſtinction from Tay-yay, or Great Siameſe, the nations who inhabit mountains to the northward of this country, and who are ſuppoſed to be wild and ferocious.

The opinions of geographers are not more various with reſpect to the ſituation and extent of any of the inland countries of Aſia, than of Siam; nor is it exactly known in what part of the peninſula of Malacca it begins, nor how far it extends beyond it, the preciſe boundaries either of that or the neighbouring kingdoms, being left undetermined by the few European travellers who have viſited them; but this is not the caſe with reſpect to the capital of Siam, the exact ſituation of which ſeems to be accurately determined. According to the beſt computations, Siam occupies about 12 degrees of latitude, lying between the 7th and the 19th degrees; and is therefore, from north to ſouth, about 278 leagues in length; and extending between the 115th and 121ſt degrees of longitude, is in it's greateſt breadth, from eaſt to weſt, about 133 leagues, but towards the northern extremity grows much narrower.

Siam is almoſt ſurrounded with high mountains, within which the whole country is in a manner level, having a large river divided into many branches, or receiving many leſſer ſtreams, running through it from north to ſouth: it is bounded on the north by Pegu and Laos; by Cambodia and Cochin-China on the eaſt; on the ſouth by the kingdom of Malacca and the Gulph of Siam; and the Bay of Bengal on the weſt. It is divided into two diſtricts, called Upper and Lower Siam; the former of which contains the following provinces, which receive their names from the reſpective capital cities, Porſelouc, Sanquelouc, Lacontay, Kampeng-pet, Koconrepina, Peſhebon, and Pichay. The Lower, or ſouthern Siam, contains the provinces of Jor, Patana, Ligor, Jeneſſerim, Chantebon, Petelong or Bordelong, and Chiay; and theſe are in like manner named after the principal city or town in each province.

The principal river of Siam is the Menan; the ſource of which is ſo doubtful, that it has been conceived to be a branch of the Ganges: after a courſe of amazing length, it diſcharges itſelf into the Gulph of Siam, in the fourteenth degree of north latitude. The next in conſequence is the Menan, which paſſes through Laos and Cambodia; but the accounts of it's diſemboguing differ; ſome affirming that it falls into the Indian Sea, in the ninth degree of north latitude; and others, that it is received by the river juſt named. A third river is the Jeneſſerim, which is ſuppoſed to riſe in the mountains of Ava; and falling into the Bay of Bengal, in the thirteenth degree of latitude, forms an iſland called Merguy, and an excellent harbour of the ſame name: and a fourth river is the Chantebon, which is more navigable than either of the others, though it has not ſo long a courſe. Moſt of the principal towns of this kingdom are ſituate on the ſea-coaſt, or upon ſome of theſe rivers, the mountainous part of the country being almoſt covered with woods; and that which is leſs cloathed with trees, is ſcorched up by the heat of the ſun, and is wholly unfit for the cultivation of rice, the common and almoſt ſole food of the inhabitants of theſe eaſtern countries.

The winds blow from the ſouthward, upon the coaſt of Siam, in the months of March, April, and May; in the ſecond of theſe months the rains begin, and continue, almoſt without intermiſſion, during all May and June. In July, Auguſt, and September, the wind ſets from the weſtward; and the rains continuing, though in a ſomewhat leſs degree, the rivers overflow their banks, and the waters extend nine or ten miles on each ſide; and during this flood, and more particularly in July, the tides make ſo ſtrong in the river Menan, as to reach the city of Siam, though it is ſituated ſixty miles from it's mouth, and, in particular inſtances, fifty miles higher. In October the winds blow from the weſt and north, and then the rain ceaſes. In November and December they come from the north; and this being the dry ſeaſon, the waters are in a few days reduced to their proper channels. The tides flow ſo inſenſibly, that the water is freſh at the mouth of the river; and at Siam there is no more than one flood and one ebb in the ſpace of twenty-four hours. In January the wind ſhifts to the eaſt, and in February blows ſometimes from the eaſt, and ſometimes from the ſouth. The current of the river is influenced by the wind; when it is at eaſt, the current ſets to the weſtward; when the wind is from the weſt, the current runs to the eaſtward.

Situated as this country is, near the tropic, it muſt of courſe be intenſely hot; yet, as in other places of nearly the ſame latitude, when the ſun is vertical, and ſhines with it's moſt powerful effect, the inhabitants are bleſſed with the intervention of clouds; and the air is ſo refreſhed by the continued rains which occaſion the overflow of the plains, the only parts inhabited, that the heats are endurable, nor do they produce any malignity in the air. When the cool winds blow in December and January, it is delightfully pleaſant.

The ſoil of Siam, at leaſt the ſurface of it, to a conſiderable depth, has been gradually formed by the clay and earth waſhed down from the mountains, and diſtributed over the face of the country by the overflowing of the rivers; ſo that they have little ſtony ground, and there is hardly a flint to be found in the whole kingdom. Ancient writers mention it's being rich in mines; and the numbers of ſtatues, and other caſts in metals of different kinds, as well as the old pits which have been diſcovered, ſhew that more were worked formerly than at preſent; and from the gold with which ſome of their idols, and even the roofs of their temples, are covered, it is evident that great quantities of that metal were once found here; but fruitleſs attempts were made towards the cloſe of the laſt century, to diſcover any vein, either of gold or ſilver, that promiſed to anſwer the expence of working, though ſeveral Europeans were employed in the ſearch, and particularly a Spaniard, who was well acquainted with the buſineſs, having been accuſtomed to work in the mines of Mexico. All their endeavours, however, ended in finding ſome inconſiderable veins of copper, intermixed with a little gold and ſilver: but a French phyſician is ſaid to have diſcovered a mine of good ſteel, and others of chryſtal, antimony, emery, and other minerals; he alſo found a quarry of beautiful white marble, and a gold mine, which he ſuppoſed to be very rich; but did not think fit to communicate his ſucceſs to the Siameſe, though he inſtructed ſeveral of the prieſts, and others, how to purify and ſeparate metals, from ſpecimens of very rich ore which they ſecretly brought him. Tin and lead are, however, found in great plenty; the latter they harden and purify by a mineral called kadmia, reduced to powder; and the tin, thus hardened, is the metal now well known in Europe by the name of tutanaque.

Diamonds, ſapphires, and agates, are found in the mountains; but theſe are all ſeized for the uſe of the king; ſo that the inhabitants have no encouragement to ſearch after them. There is alſo ſaid to be a mountain of loadſtone near the city of Louvo, and another in the iſland of Gonſalam, on the Malacca coaſt, in the Bay of Bengal.

The plains of Siam are rendered fertile by the mud which the rivers leave behind them, when they return within their banks after overflowing; but the high grounds are dried up and burnt by the ſun, as ſoon as the rains are over: and though ſome of theſe higher lands are naturally fertile, yet they are ſo ſubject to contagious diſeaſes, that the natives who dare cultivate them are frequently cut off; or, if they ſurvive, the fruits of their labours are ſo ravaged by inſects, that they are ſometimes deprived of their harveſt for ſeveral ſucceſſive years; and theſe times of famine are generally ſucceeded by peſtilential diſeaſes. The inſects which prove moſt troubleſome are white ants, a kind of gnats called marin-gowins;

the millipedes, or palmer-worms, which have ſtings both in their heads and tails; and little ſhining flies with four wings: the ants, to avoid the floods, make their neſts in the trees; and fowls, not accuſtomed to perch in other countries, do it here for the ſame reaſon.

Wheat is ſometimes ſown upon the land, which the inundation does not reach; but this muſt be watered by little channels cut through the fields: they have two crops in every year, but do not ſow twice on the ſame ſpot of ground.

Oxen and buffaloes are employed indifferently in works of agriculture; they are guided with a rope run through their noſes, and paſſing through a ring fixed on the plough, which is without wheels, has a ſhare or ſtaff to hold it by, and in other reſpects is not unlike the foot ploughs of England, only that, inſtead of nails, the parts are faſtened together with pins and thongs.

The rice is not threſhed, but trodden out by cattle, and the duſt and chaff ſeparated by pouring it down by degrees from a high place, the wind performing the office of winnowing; but the rice, having ſtill a hard thick ſkin, is beat in a wooden mortar to get it off, and render it fit for culinary preparations.

The land is prepared for tillage as ſoon as the earth is ſufficiently moiſtened by the floods. They ſow their rice before the waters arrive at any conſiderable height; and as the riſe of the waters is ſlow, the growth of the rice keeps pace with it, and the ear is always above the waters: they cannot reap this corn till the water retires, unleſs they go in boats to cut it while the waters are upon the ground, which they are ſometimes obliged to do. If rice is ſown in lands which are not ſubject to be overflowed, they are obliged to ſupply theſe fields conſtantly with water while the rice is growing, from baſons and ponds, which, lying above them, their contents can be eaſily diſtributed over theſe arable grounds; and the rice grown here is preferred to that produced in wet lands, and will keep longer.

It was formerly a cuſtom for the King of Siam to plow, annually, a piece of land with his own hands; but this ceremony is at preſent performed by a deputy; and a great ſacrifice is ſubſtituted to thoſe idols whom they ſuppoſe to have the care and government of the produce of the earth.

Their gardens produce pulſe and roots of different kinds; ſome of them wholly unknown in Europe: they have excellent potatoes, which, being roaſted, are as good as cheſnuts; but ſome able writers aſſert they have neither garlic, radiſhes, onions, turnips, carrots, or parſnips; nor any lettuces, coleworts, or other of our ſallad-herbs; but only aſparagus, which they do not uſe: whilſt others affirm that they have cucumbers in great plenty, of a very inoffenſive quality, and garlic remarkably mild and pleaſant. After the floods, when the land begins to parch, they ſhelter their garden plants from the heat of the ſun, as Europeans do from the cold.

Here are ſeveral of the fruits known in Europe, particularly oranges, lemons, citrons, and pomegranates; the former are of different kinds, ſome or other of which are ripe at all ſeaſons of the year, but moſt of their other fruits ripen at a particular ſeaſon: they have alſo all the fruits common to warm climates, ſuch as bananas, Indian figs, jaques, durions,

rions, mangoes, mangoſtans, tamarinds, ananas, and cocoa-nuts. Sugar-canes and pepper are produced in great abundance; and as they depend for great part of their food on the produce of their gardens, they extend for ſeveral leagues together, upon the banks of rivers near the capital towns and cities; but their vineyards are trifling, as the grapes produced here will not yield wine.

Many of the flowers common in Europe are found here; ſuch as tuberoſes, gilliflowers, and amaranthus's; they have alſo ſome roſes and jeſſamines, but not in great plenty; nor are theſe, or any of the other flowers, ſo highly ſcented as in Europe: they have alſo ſome peculiar to the country, which are very beautifully coloured and variegated; and it is obſervable, that ſome of them emit their fragrance in the night-time only, the heat of the day entirely overpowering the ſcent.

We have already remarked, that the hilly part of the country is almoſt entirely uncultivated, being covered with wood; but the plant moſt uſeful in this country is the bamboo, which flouriſhes in marſhy ſoils, and, like reed and ſedge, is found on the margins of ponds and rivers: when young, it reſembles theſe aquatic plants, but grows to an aſtoniſhing ſize, and hardens ſo as to be applied to the uſes of timber: when it is green and tender, the Siameſe pickle it for ſauce, and it is commonly brought to England thus prepared, from different parts of the Eaſt Indies. The bamboo is hollow, and the ſhoots are ſeparated by knots or joints; but it differs from the reeds of Europe, by being branched and thorny: each root puts out ſeveral ſtems; ſo that no taſk is more difficult than to paſs through a plantation of bamboos, eſpecially as the wood is hard to cut, though it will very eaſily cleave: like canes of other kinds, it has a ſweet pith; and this is the wood which, when perfectly dry, the Siameſe uſe to procure fire by friction.

The foreſts of this kingdom alſo afford timber fit for building ſhips, and for maſts and yards; and they make cordage of the huſk which covers the cocoa-nut, as uſual in other countries of the eaſt: they have likewiſe timber proper for building houſes, and for wainſcot; and ſome trees, the wood of which will not cleave; in particular, one called by the Europeans wood-mary, ſaid to be excellent for the ribs of ſhips. Cotton-trees they have in great plenty, and others that yield capoc, a very fine cotton wool, but too ſhort to be fit for ſpinning, and therefore uſed in ſtuffing mattraſſes and pillows. Some of their trees afford oil, and others yield gum and varniſh, which, mixed with the oil, gives a ſurface to wood like poliſhed marble. Cinnamon-trees are found here, but of an inferior kind to thoſe of Ceylon; and ſome dye-woods, but in no great plenty.

The animals of Siam are, the elephant, the rhinoceros, a few horſes, and ſome ſheep and goats; but the fleſh of the latter is not uſed as food: their oxen and buffaloes are chiefly employed in the tillage; and their hogs are of a ſmall ſize, but fat, and the wholeſomeſt animal-food which the country produces. Here are alſo ſome few hares, but no rabbits: deer abound, though great numbers are deſtroyed by tygers and other wild beaſts, with which the foreſts are infeſted; and many of them are killed by the inhabitants, only for the ſake of the ſkins, which are purchaſed by the Dutch, and carried to Japan.

Of tame fowls, they have cocks and hens, ducks extremely good, and pigeons: of wild, peacocks, grey partridges, turtle-doves, with a variety of gay plumage; admirably-flavoured ſnipes, and abundance of water-fowl, which the natives neither kill nor take; but the Mahometans are ſaid to have faulcons brought from Perſia for the ſports of the field.

Vultures and other birds of prey are common here; as are parrots, crows, ſparrows, and a vaſt variety of ſmall birds, moſt of which are of beautiful plumage; but their notes are by no means harmonious, though ſome imitate the human voice. The religion of the Siameſe preventing their offering injury to the feathered race, the ſparrows are ſo tame, that they fly into the houſes and pick up the inſects. Vultures and crows alſo are equally familiar, and are fed by the people. Some travellers aſſert, that the Siameſe give their children, who die before they are three years old, to be devoured by birds of prey; which, next to burning them, is eſteemed the moſt honourable method in which the dead can be diſpoſed of. Fowls of vaſt ſize are alſo reported to be ſometimes found in this country; ſome of which are near five feet in length from the beak to the feet; and their wings, when extended, ſeven or eight feet: theſe birds are ſaid to have beaks three feet long, and are probably of the pelican kind.

Snakes, lizards, and ſcorpions, are very numerous; and ſome of the former are repreſented to be of ſo enormous a ſize, that we forbear to mention it, as we apprehend the account does not deſerve credit.

Siam is by no means populous; which may be accounted for, from the vaſt extent of the foreſts, which occupy the larger half of the kingdom.

The Siameſe are, in general, under the common European ſize, but handſomely made, and well proportioned: their complexions are dark; and the faces of both the men and women are broad at the cheeks; but their foreheads ſuddenly contracting, terminate in a point, as do their chins, ſo that the figure of the countenance is extremely unpleaſing. Their eyes are ſmall and black, their jaws hollow, their mouths large, and their lips thin and pale; their teeth they dye black; their noſes are ſhort, and round at the extremities; and they have monſtrous ears, which they ſuppoſe to contribute to their beauty: their hair is thick, lank, and generally black; and both ſexes cut it ſo ſhort, that it does not reach below their ears; the women turn it back upon their foreheads; the young women cut their hair cloſe on the crowns of their heads, but let the reſt grow to it's length, and hang down to their ſhoulders. Theſe people are in general naked, except a piece of cotton-cloth, or ſilk, wound round their waiſts, and reaching to their knees: the rich have this cloth of ſuch an extraordinary length, that the men bring it up between their legs, and tuck it into their girdles, ſo that it anſwers the purpoſe of a pair of breeches: theſe have alſo a muſlin ſhirt, with wide ſleeves, but without collar or wriſtbands, and the boſom open. In winter they throw a piece of ſtuff or painted linen over their ſhoulders, like a mantle, and wind it about their arms; their legs are bare, but they wear pointed ſlippers: women of condition ſuffer the calico about their waiſts to hang almoſt to the ground, without keeping it up.

The king diſtinguiſhes himſelf by wearing a veſt of brocaded ſattin with ſleeves, ſtrait, and reaching to the wriſt, under the ſhirt or veſt above deſcribed: nor is any ſubject at liberty to wear this garment, unleſs he receives it as a mark of royal favour from the ſovereign; and when the king preſents a ſcarlet veſt, which is the military colour, to a general, it is buttoned before, and reaches to the knees; but the ſleeves are wide, and ſo ſhort as ſcarcely to cover the elbows. All the ſervants of the king, both civil and military, are cloathed in red, when the king either makes war, or goes to hunt; but on other occaſions wear the common colours. The chief officers have caps of ſtate, white, high, and pointed like ſugar-loaves; that of the king is encompaſſed with a circle of precious ſtones; and thoſe of his officers have the like of gold, ſilver, or vermilion gilded, to diſtinguiſh their rank: theſe caps are faſtened with a ſtay under the chin; but are only worn in the king's preſence, when they preſide in courts of juſtice, and on ſome other particular occaſions. They cover their heads with hats when they travel at other times; few people wear any thing on their heads, but defend themſelves from the ſcorching heat of the ſun by a fan of leaves, or an umbrella: on the water, they wrap a piece of linen round their heads, ſo that it cannot be blown off.

When a Siameſe enters the houſe of another perſon, and eſpecially of his ſuperior, he always pulls off his ſlippers; it being thought indecent to dirty the floors of any man of condition.

The women ornament the three laſt fingers of each hand with rings, almoſt to their nails; and the youth of both ſexes wear bracelets upon their wriſts and ancles, with jewels in their ears; but the former are left off when they are marriageable.

They bathe two or three times a day, repeating it as often as they have occaſion; before they make viſits, they either go into the water, or have it poured on their heads and bodies for an hour together; after which they perfume themſelves, and anoint their lips with a ſweet pomatum, which, being white, adds to their natural paleneſs: they cleanſe and ſweeten their hair; and their teeth, though black, are conſtantly bruſhed.

The women of rank never bathe in the rivers; but thoſe of the lower claſſes are ſometimes compelled to it, for want of convenient baths, in which caſes they always keep on the cloth which hangs from their waiſt. Travellers, indeed, ſpeak highly of their modeſty; and affirm, that indecent language is prohibited by the laws of the country: a regulation well worthy the imitation of more enlightened nations.

The Siameſe are quick of apprehenſion, and their anſwers are lively and pertinent; they imitate any thing with uncommon readineſs, and will in a very few hours become tolerable workmen in almoſt any branch of mechanics; but their lazineſs is an invincible bar to their attainment of great perfection, in any art or ſcience, though they affect to be adepts in aſtronomy and chemiſtry; but they neither underſtand the principles or rules of either.

The inhabitants of this country are neither addicted to immoderate luſt or intemperance: modeſt and diſcreet in their converſation, their wit never deſcends to obſcenity. The higher claſſes not only deteſt drunkenneſs, but eſteem the drinking of ſtrong liquors infamous; and adultery is never heard of at Siam: but this may be attributed to their being conſtantly employed, the female ſex being as induſtrious as thoſe of the other are indolent; and they have alſo a high ſenſe of honour, and would rather be put to death, than fall into the hands of an enemy who might conſign them to his haram. The Siameſe have an averſion to blood, and their quarrels ſeldom come to blows; if they conceive an implacable hatred to any man, they procure him to be taken off by aſſaſſination: however, moſt of their diſputes end in abuſive language; a ſpecies of oratory in which they are extremely voluble.

They are generally characterized as polite and courteous; but inſolent to their inferiors, and cringingly humble to their ſuperiors. They are timorous, yet careleſs and inattentive; follow implicitly the precepts and cuſtoms handed down to them from their forefathers; make no innovations in their manner of living, dreſs, or manners; and ſhew no curioſity to learn thoſe of other nations, nor any ſatisfaction at being acquainted with them. Thus their lives paſs on without buſtle or perturbation; and, as if influenced by their ſettled and unchanging climate, they have naturally that command of their paſſions which Europeans can hardly acquire by the aids of religion and philoſophy: they make no profeſſions of friendſhip; but when they drink out of the ſame cup with you, they give you the ſtrongeſt proof of their regard, for they will never participate with one they diſlike.

The Siameſe are more fond of their wives and children than moſt other eaſtern nations: the latter are ſaid to be particularly good-humoured and engaging; but at ſeven or eight years old they approach manhood; ſo that their ſtate of childhood is of very ſhort duration.

Their common food is rice and fiſh: of the latter, the ſea affords them a vaſt variety of many kinds unknown on the coaſts of Europe; beſides ſmall turtles, lobſters, and oyſters of peculiar excellence. River fiſh is alſo in equal plenty, particularly eels, which abound in all parts of the kingdom; but they prefer dried and ſalted, nay even ſtinking fiſh, to freſh: indeed they are by no means delicate in their food, eating rats, mice, lizards, and ſome kinds of inſects, and having no diſlike to a rotten egg; they are very fond of that pickle or ſauce made of ſmall ſhell-fiſh reduced to a liquid, which has been already mentioned in our account of Ava and Pegu; they uſe a good deal of ſpice with their food, and the ſaffron of the country, which differs very conſiderably from that of Europe.

Yet, notwithſtanding they feed thus impurely, they are ſaid to be moderate, even to a degree of abſtemiouſneſs: a Siameſe will live twenty-four hours upon a pound of rice, which may be purchaſed for a ſingle farthing, and the addition of a piece of ſalt fiſh of the ſame price, and make no complaint of his fare; and as water is their chief drink, they are at no loſs on that account; though thoſe who are inclined to indulge in ſpirits may procure arrack, the only kind diſtilled here, at about fourpence ſterling the quart; ſo that the inhabitants have little care about the means of exiſtence; and inſtead of being worn down by the neceſſary labours of the day, their habitations in the evening reſound with the voices of mirth and feſtivity.

They uſe the buffaloes milk, which is ſaid to yield a greater quantity of cream than that of cows; but they make little butter, and no cheeſe; ſo that they have little variety at their tables, for they ſeldom eat fleſh; and when they do, their diſhes are compoſed of the inteſtines, and thoſe parts which are moſt loathſome to an European ſtomach. The poultry, and all butchers meat, is tough and inſipid; ſo that Europeans who reſide in Siam ſoon betake themſelves to rice and fiſh. The prices of the animals whoſe fleſh is chiefly eaten, differ very widely from thoſe of Europe: a cow is not worth above five ſhillings; a ſheep four times, and a goat three times that ſum; a hog, ſix or ſeven pence; a duck, three or four pence; and common fowls twenty-pence a dozen: but as theſe were the prices much more than a century ago, it is probable they are now much altered.

As there are few ſprings in the flat country, which is chiefly inhabited, they are obliged to drink the water of the rivers; but when the floods retire after the overflowings, the rivers are filled with mud, and the water muſt ſtand three weeks or a month in jars before it can be uſed; if it be drank when firſt taken up, it occaſions fluxes and other diſorders. A large ciſtern ſtands in the fields, at ſome little diſtance from the city of Siam; the waters of which being appropriated to the royal uſe, it is conſtantly guarded by ſoldiers. Near the metropolis is alſo a lake, about eight leagues in circumference, called the *Rich Sea*; but this is only repleniſhed by the rain waters, which are accounted wholeſome on account of the depth; and of theſe the king alſo ſometimes drinks.

The Siameſe are accuſtomed to the uſe of tea, which they give at their entertainments, and take as a remedy againſt the head-ache, to which they are extremely ſubject; they keep ſmall pieces of ſugar-candy in their mouths as they drink it, but put no ſugar into the diſhes.

The king has a right to ſix months labour in every year of all his ſubjects, as will be mentioned hereafter. During this time, the females maintain and provide for their families, and conduct the affairs of the houſhold; they alſo cultivate the land, get in their crops, ſell and exchange the produce of their labours, and lay up a fund for the remaining ſix months of the year, that the huſband, at his return, may have nothing to do but to follow his amuſements, and enjoy himſelf: and, indeed, no life can be more indolent than that of a Siameſe during this receſs; he takes a breakfaſt in bed, riſes at noon to another meal, walks abroad, and viſits public ſpectacles and other diverſions in the evening, finds his ſupper prepared at night, and retires to reſt without an anxious thought for the ſucceeding day.

The amuſements of the Siameſe conſiſt of a kind of puppet-ſhews; in which are introduced tumbling, rope-dancing, and ladder-dancing; in all which they excel: they have alſo prize-fighting, races of oxen, or buffaloes, and conteſts in rowing-boats; they fight cocks, fly paper-kites; (which, though the play of children in Europe, is royal ſport here) and play off fire-works in great perfection. They play at cheſs, and ſome games of chance; to which they are ſo addicted, as to ſtake not only all the property they have in the world, but even their liberties; and will rather ſell themſelves, their wives and children, as ſlaves, than give out.

But the great royal diverſion is the fighting of elephants: this is not performed by tame, but wild beaſts, which being decoyed, as uſual, by females, into a narrow place, are eaſily ſecured with ropes; by which alſo they are faſtened to rings of iron when they fight, and reſtrained from coming ſo cloſe as to injure each other, or the riders; ſo that the fights conſiſt of blows with the trunks, and theſe are not ſuffered to be repeated often enough to hurt them materially; but they are ſeparated by bringing in females as ſoon as they become enraged.

The Siameſe poſtures of reſpect and modes of ſalutation, are different from thoſe in uſe among Europeans: here ſlaves and people of inferior rank ſit upon their heels, their heads a little inclined, and their hands joined and lifted up to their foreheads. In paſſing ſuperiors in the ſtreet, they bend their bodies, join their hands, and elevate them towards their heads, raiſing them more or leſs, in proportion to the reſpect they mean to ſhew, which is always adapted to the rank of the ſaluted. When an inferior pays a viſit, he ſtoops as he enters the room; and then proſtrating himſelf, remains in the poſition above deſcribed, without ſpeaking a word, till he receives ſome compliment from the perſon he viſits; and this is generally an offer of his place to his gueſt, who declining to accept it, a converſation commences, and the entertainment conſiſts of fruits, ſweetmeats, arek, betel, and tea. When a perſon of rank is the viſitor, and the perſon he viſits his inferior, he walks upright; and the maſter of the houſe, receiving him at the door, ſhews him to his ſeat, and waits on him to the door again, when the viſit is ended: when both parties are of equal rank, the ceremonies are mutual.

The higheſt places being eſteemed the moſt honourable, and no perſon caring to lodge under another, the Siameſe, whoſe houſes have but one ſtory, contrive to have the rooms riſe gradually, ſo that the innermoſt are the higheſt, and of conſequence the moſt honourable. An ambaſſador from Siam having been formerly at the court of France, was, as uſual in Europe, lodged in a firſt floor, and ſome of his retinue in the chambers over his head; but they no ſooner diſcovered their ſituation, than they were ſtruck with horror, and left their apartments inſtantly, with the moſt extravagant expreſſions of concern at having been guilty of ſo enormous a breach of duty and reſpect.

In this country, as well as in Europe, the right hand is eſteemed the moſt honourable, and the place of reſpect in a room is oppoſite to the door; and this is always offered to a ſtranger in the houſe of a perſon of equal rank. The arrival of unexpected gueſts never fails to throw the whole company into confuſion, and occaſion a general remove; for every one who comes muſt be placed according to his quality; in which caſes the poſture is alſo different, as we have already mentioned: but all perſons who are admitted to the royal preſence fall upon their knees, and bow their faces to the ground, continuing in that poſture, reſting upon their elbows, during the audience. And ſo nicely obſervant are they of theſe ceremonials, that a man would be baſtinadoed who ſhould not keep his due poſture in the company to which he was admitted.

The carriage of the Siameſe is haughty and imperious: they treat their inferiors with inſolence, and keep them at a great diſtance; and he who ſhould be inclined to be affable or condeſcending to them, would be conſidered as a very weak man. Yet their whole conduct ſeems to be a ſyſtem of contrariety; their pride to thoſe below them is converted to the meaneſt humility towards their ſuperiors, and in many eſſential points they forfeit all pretence, not only to good breeding, but even decency: for inſtance, they make no ſcruple to break wind from their mouths, even at table, without putting their hands before them, or turning aſide; or to wipe the ſweat off their faces with their hands; yet they carefully avoid ſpitting on the floor, and in the royal preſence refrain even from coughing. The head is held in extraordinary reſpect; and it is the greateſt affront to touch that of another perſon, or to meddle with his hair: the very cap or hat, which is uſed as an occaſional covering for the head, partakes of the reſpect, and muſt not be touched; and even when it is carried by a ſervant, he puts it on a ſtand like thoſe in hatters ſhops in England, and holds it above his head; and when the maſter ſtands ſtill, the ſtand is ſet down, and taken up again when he moves: and as the Siameſe ſalute by lifting their hands to the head, when they receive letters, they ſhew their reſpect for the writers by immediately holding them up to their heads, or laying them upon them.

Thoſe to whom the education of youth is intruſted, inſtruct them to expreſs great ſubmiſſion and deference towards their elders and ſuperiors; they are particularly guarded againſt being too noiſy or talkative, which they muſt learn to avoid if they hope for preferment, as in the royal court, and in the houſes of the great, a profound ſilence is almoſt conſtantly obſerved, at leaſt among the ſervants and domeſtics: they are inſtructed to be ſo cautious of ſaying any thing that may be offenſive, that they will not relate a known fact, if they ſuppoſe the recital will diſguſt any one of the company; they affect great diffidence of their own judgments, and appear deſirous to learn and be inſtructed by their ſuperiors; nor do they ever obtrude their opinions, or offer them, till they are in a manner compelled to give them. The ignorant are by no means liable to be inſulted by them; on the contrary, it is eſteemed a breach of good manners to pretend to be better informed than any individual of the company: they carry this affectation of modeſty ſo far, as ſeldom to ſpeak in the firſt perſon; and their extreme complaiſance induces them to uſe abſurd epithets, particularly when they addreſs the ſofter ſex; whom they honour with the titles of Ladies or Princeſſes, whatever may be their condition, and call them young, though they are decrepit with age; very juſtly conceiving, that none of the ſex wiſh to be thought paſt the bloom of youth; or, in other words, to be ſuppoſed ſubject to the infirmities which mark the advance of life, and render them leſs the objects of love and deſire.

The only domeſtic animals which the Siameſe uſe for travelling, are the elephant, the ox, and the buffalo: the Mahometan inhabitants, indeed, have ſome camels, which are brought from other countries. The male elephants are reſerved for the purpoſes of war, and the females chiefly employed on ordinary occaſions: and theſe beaſts are extremely numerous; ſo that every man is at liberty to hunt and take them for uſe, but it is a high offence to kill them. The king uſually keeps a very conſiderable number of horſes; but they are more for ſhew than uſe, as he ſeldom mounts them.

For the purpoſes of viſiting, and making ſhort journies, they have a kind of chair, which is placed on a frame reſembling a bier or chairman's horſe, and carried by four or eight men on their ſhoulders, one or two to each end of the poles, according to the burden they are to carry, or the expedition required; and others run by, to be ready to relieve them as they grow fatigued. Some of theſe chairs have backs and arms, and others have only a low rail at the back and ſides, by way of ornament; they are open at top in fair weather, but during the rains are covered with a canopy, and the Siameſe ſit croſs-legged on a cuſhion in the bottom: but theſe chairs are only allowed to a few of the royal favourites; nor are the common people permitted to be carried in palanquins, the uſe of which is confined to Europeans, and ſuch of the natives as are ſick or lame. The ſame reſtriction prevails with reſpect to umbrellas, the carrying which muſt be ſanctioned by the royal permiſſion; and theſe differ in form, according to the rank of the perſon who obtains this indulgence. The prieſts of the higheſt order may uſe umbrellas; but thoſe of the inferior claſſes are only allowed fans.

But the moſt univerſal mode of travelling is by water, in balons, or boats, hollowed out of a ſingle tree, and therefore extremely narrow, though in common fifteen or twenty feet long, and thoſe of the king and his nobility much longer. Some of theſe have eighty or an hundred rowers each, who ſit by pairs on benches croſs-legged, the numbers being proportioned to the ſize of the boat; each rower or pegayer holds an oar or pegaye, which he graſps with one hand in the middle, and directs with the other at one of the extremities; in this manner he plunges his oar with a graceful and vigorous motion: the rowers all keep admirable time in their ſtrokes, drawing the oar towards them, and having their faces towards the place to which they are bound; and though they only ſweep the ſurface, yet this is done with ſuch uniform force, that the boat darts through the water with aſtoniſhing velocity; one man is placed in the ſtern of the boat, who ſtands upright, and ſteers it with an oar of the ſame kind, which he applies ſometimes on one ſide the veſſel, and ſometimes on the other, according to his intended courſe. The boats uſed for the conveyance of ladies are rowed by female ſlaves. The ordinary paſſage-boats have cabins in the middle, conſtructed with bamboos, and covered with leaves; but thoſe which are uſed to accompany the king on the water, or on other ſtate occaſions, have only a ſeat elevated above the rowers, and ſheltered with an umbrella or a canopy, which, as well as the other parts of the veſſel, is more or leſs ornamented with gilding, painting, and carving, according to the ability or inclination of the owner. A number of theſe elegant boats drawn together on any feſtival, or public occaſion, exhibits a ſpectacle highly pleaſing, and not to be met with in any other part of the eaſt.

The Siameſe marry young; and propoſals of marriage are here, as in other eaſtern countries, made by matrons of the man's family to the parents of the girl who they underſtand to be a ſuitable match for him: if they are accepted, an aſtrologer is conſulted, who is required to give intelligence as to the circumſtances of the man's family, which he is ſuppoſed capable of diſcovering by his art, and whether the match will prove fortunate, and the couple thrive and live happily; and the reſolution of the parties depends upon the aſtrologer's anſwer. If this be favourable, and the parents are agreed, the youth is allowed to viſit his miſtreſs thrice, and to preſent betel or fruit to her; at the third viſit, the relations on both ſides are preſent, and then the lady's portion is paid, and the huſband's proviſion advanced; and the marriage being conſidered as compleat, they receive the preſents of their friends, and conſummate without farther ceremony, and without the performance of any religious rites, the prieſts being prohibited by their laws from being even preſent at theſe ſolemnities: however, ſome days after the celebration of the wedding, they go to the apartment of the bridegroom, ſprinkle the new-married couple with holy water, and repeat a certain form of prayers, invoking bleſſings and happineſs on them.

Marriages here, as in other parts of the world, are celebrated with mirth and feſtivity; public dancers are hired to divert the company, but neither the married couple nor their relations join in the dance on theſe occaſions. The entertainment is provided at the houſe and at the expence of the bride's father, where an apartment is built for the purpoſe; and there the new-married couple remain a certain time, and then remove to the habitation intended for their future reſidence.

When the daughter of any great officer is married, ſhe wears a circle of gold, like that worn by her father on his cap of ſtate; and her rank and conſequence is denoted by the richneſs of her cloaths, the extraordinary number of rings on her fingers, and the value of her ear-rings, bracelets, and other jewels.

The Siameſe are allowed a plurality of wives; but this is an indulgence ſeldom claimed, except by the great, who conſider a number of women as a neceſſary appendage of grandeur. When they have ſeveral wives, one has the pre-eminence, and is diſtinguiſhed by the title of great or ſuperior wife; the others are purchaſed, and pay her deference and obedience. The children by the chief wife inherit the huſband's eſtate, the inferior wives and their children having no ſhare of it, unleſs the huſband beſtows any thing on them in his life-time; nay, thoſe inferior wives and their children may be ſold by the heir, and the daughters are always diſpoſed of to ſuch purchaſers as have occaſion for theſe ſecond-rate wives.

The Siameſe wives, as we have already obſerved, work for their huſbands during the ſix months of the year which they ſpend in the ſervice of their ſovereign; nor does their labour always end here, for the huſbands are ſometimes compelled to ſerve the prince two or three years together, and the families are left to depend on the induſtry of the females. Divorces are allowed, but it is only in the huſband's power to put off his great or ſuperior wife, and in that caſe he muſt reſtore the portion ſhe brought. The children of the marriage are equally divided, unleſs there happens to be an odd one, which falls to the ſhare of the woman; for ſhe takes the firſt, and conſequently all the uneven numbers, and the huſband the reſt. Perſons divorced may marry again immediately, if they pleaſe; but this ſeldom happens; and indeed divorces are in general held to be diſgraceful, and few chuſe to connect themſelves with the ſubjects of them.

The huſband has an abſolute power over every part of his family, except his chief wife, and may diſpoſe of the inferior wives and their children as his cattle, or any other part of his property: after his death, the widow has the ſame right over the firſt, third, and every other child, who, in that mode of calculating, ſtands at an odd number: the others, which are conſidered as the huſband's ſhare, may be claimed by his relations; but huſbands are not permitted to deprive their wives of life, nor are they or their widows authorized to deſtroy their offspring.

The unmarried of both ſexes, at leaſt ſuch of them as are without parents, commit fornication without reſtraint, or indeed much ſcandal; yet the fathers of young girls are attentive to prevent their being debauched; nor are the women of this country ſo ready to connect themſelves with ſtrangers as thoſe of Pegu, whoſe conduct in this reſpect hath been already deſcribed: on the contrary, it is with extreme difficulty that an European can prevail on a Siameſe female to become his miſtreſs; a reluctance which is treated with great contempt by the Peguans, who reproach them with want of ſpirit.

Notwithſtanding the women of Siam enjoy perfect liberty, yet they are ſo tender of their reputations, that they will not admit viſits from men, even in the tranſaction of their buſineſs,

neſs, which, during the abſence of their huſbands, ſeems to require ſuch an intercourſe, the neceſſity for which is however in ſome meaſure avoided by the ſituation of other wives, who, being in like manner engaged in the management of their huſbands affairs, the bargains, contracts, and exchanges, are made between woman and woman.

The funeral obſequies of the Siameſe are performed in nearly the ſame way as thoſe of their neighbours, already deſcribed. When a perſon of diſtinction dies, the body is immediately placed in a coffin of wood varniſhed and gilt, or of lead, which is ſet upon a high frame or table, in the largeſt room of the houſe, till preparations are made for the ſolemnity; this is either in one week, two, three, or even a month, according to circumſtances: in the mean time, they burn perfumes and tapers before the corpſe, and the prieſts range themſelves round the ſides of the room at night, and chant hymns ſuitable to the occaſion, or make diſcourſes in honour of the dead; for which they are rewarded with good entertainment, and money.

At length a ſquare ſpot of ground, near ſome temple, being incloſed with a bamboo paliſade, which is ornamented with painted and gilt paper, in the form of houſes, goods, animals, and ſuch neceſſaries as the deceaſed may be ſuppoſed to ſtand in need of in another world, the funeral pile is erected in the middle of the area, and is compoſed, for the affluent, of ſanders, lignum vitæ, aloes, and other odoriferous woods; a greater or leſs quantity of which is uſed, according to the ability or rank of the family: the pile ſtands on a ſcaffold, which is erected on a mound of earth, ſo that the ſummit of the pile riſes to a great height.

In the morning of the day on which it is intended to be lighted, the body is carried to the pile, accompanied by a band of muſic, and attended by the relations of the deceaſed, cloathed in white, and the faces of the females covered with white veils, who ſeverally expreſs their grief by loud groans and lamentations. Being arrived at the pile, they take the body out of the coffin, and carry it to the top of the pile, where they place it with great care and decency; the prieſts now commence a funeral hymn, which continues about fifteen minutes, and then they retire, being prohibited from being preſent at the remaining part of the rites.

About noon, fire is ſet to the pile by a ſervant belonging to the prieſts, or, if the deceaſed was of very high rank, by the king himſelf; which, having burnt about two hours, is extinguiſhed, and the remains of the body are collected; and being replaced in the coffin, are interred under a pyramid in the neighbourhood of ſome temple.

After the pile has been conſumed, the company are entertained by the relations of the deceaſed, not only with meat and drink, but with public ſpectacles and ſhews, which continue three or four days: they alſo beſtow benefactions on the prieſts of the convent neareſt to the ſpot where the pile was erected.

The bodies of the poor are laid in the ground without burning; nor are thoſe burnt whoſe deaths are untimely. It ſometimes happens, that the ſon of a man thus quietly interred, becomes rich and great; in which caſe, it is not uncommon for him to have his father's body dug up, and to give it an honourable funeral, by placing it on a pile, with thoſe ceremonies which we have juſt deſcribed. It is uſual to bury, with the remains of the rich, their jewels and treaſure; and ſo ſacred are theſe ſepulchres eſteemed, that no robber will venture to violate them; yet, as the pyramids erected over theſe remains are of ſlight conſtruction, and ſeldom laſt a century, diſcoveries are frequently made of theſe precious relics, which are then appropriated to the uſe of the finder. Nobles and grandees have private chapels or temples of their own, where the remains of their bodies are depoſited: thoſe of leſs conſequence purchaſe leave to erect their tombs near ſome public temple, by preſenting an idol of wood or clay to it; and the poor, who can neither afford a tomb, or hire the prieſts to ſing a requiem, expoſe their dead to be devoured by birds of prey; which is alſo the caſe with thoſe of perſons who die by the hands of the executioner, ſuicides, and thoſe who die other violent deaths.

The inhabitants of this country uſe two languages; the one called, properly, Siameſe, and the other Balli: the former, which is the language commonly ſpoken, has thirty-ſeven letters; the latter, which is the learned language, or that in which their books and writings are compoſed, have thirty-three letters, all conſonants: the vowels and diphthongs in both languages are expreſſed by peculiar characters, diſtinct from the letters; ſome of which are placed before the conſonant, and others after; ſome above, and others beneath; and theſe characters direct the pronunciation. Some writers are of opinion, that theſe languages, like the Hebrew, were originally deſtitute of thoſe marks, which, as well as the points of that language, they think are of modern invention.

Both theſe languages are written from the left to the right, and reſemble the Chineſe in chiefly conſiſting of monoſyllables, and having neither conjugation nor declenſion: like that too, they are both highly accented, ſo that the delivery of them almoſt approaches to ſinging; but they differ conſiderably in the alphabets, thoſe of this country having ſome letters which that of the Chineſe want. The books of the Siameſe, as well as the other nations of the eaſt, being wholly in manuſcript, they are but few in number; and their hiſtories neither go far back, nor are penned with ſuch accuracy as to deſerve much credit; indeed they are ſo full of allegory and fable, that it is a difficult matter to diſcover what parts of them are founded on fact.

The education of their children commences at very early ages; they are ſent to the convents of the prieſts, where they aſſume their habit, which they are at liberty to quit when they pleaſe. They are ſupplied with food by their friends; and thoſe who belong to perſons of rank or fortune have a ſlave or two to attend them: their learning conſiſts in reading, writing, and arithmetic; they alſo acquire the knowledge of the Balli or learned tongue, the principles of morality, and are inſtructed in the myſteries of their religion; but they are neither taught hiſtory, laws, or any branch of the ſciences.

They are ready at calculation, and expert in arithmetic, in which they uſe ten characters, counting the ſums anſwering to tens, hundreds, and thouſands, as in our method of caſting up accounts.

The ſcience of oratory is uſeleſs in a country where there are no ſenates for debate, nor any council employed in their courts of law; every man here pleads his own cauſe: the allegations and proofs are taken down by an officer of the court, upon which the magiſtrate proceeds to judgment, uninfluenced by the powers of eloquence, and unbewildered by ſophiſtry and chicanery; nor are formal ſpeeches at all neceſſary, where it is eſteemed a breach of decency to addreſs a ſuperior in any terms, however reſpectful, ſilence being the compliments expected, till a queſtion is aſked, and the anſwer muſt then be as conciſe as poſſible; and ſo little are the Siameſe accuſtomed to '*the throng of words*,' that even compliments and terms of ceremony are all proſcribed; nor has the fine gentleman, or the man of breeding, any advantage, in this reſpect, over his leſs poliſhed neighbour.

But though the Siameſe are not orators, they are by nature poets, and their meaſures conſiſt in a regular number of ſyllables formed into rhyme. It will not appear extraordinary, to thoſe who are acquainted with any of the eaſtern languages, that their poems ſhould be extremely difficult to tranſlate, as they are full of metaphor, allegory, and hyperbole; but they are ſaid to be written on various ſubjects; ſuch as love, hiſtory, feats of war, morality, and even religion.

Of philoſophy they have no idea: and the laws of this country depending more on the king's will than any written code, they are never ſtudied, even by thoſe who are to adminiſter juſtice; but when they are preferred to ſuch an office, a ſet of inſtructions and rules to be obſerved in the diſcharge of their duty, are delivered to them, which they implicitly follow, without attempting to exerciſe any judgment of their own.

They are totally ignorant of geometry, and of all the principles of mechanics; and their aſtronomy is very imperfect; for they have no knowledge of the true ſyſtem of the world, and, in common with other nations of the Eaſt, believe that eclipſes are occaſioned by a dragon, who is able to deſtroy the ſun and moon: they apprehend the form of the earth to be ſquare, and that the arch of the vaulted firmament reſts on the corners.

They divide the earth into four parts, of equal dimenſions, which they ſay are ſeparated from each other by ſea, of the ſame preciſe extent; that each of theſe four parts is a diſtinct habitable world; that in the centre of the four is a vaſt pyramidal mountain reaching to the ſkies, the top of which is equally diſtant from the baſe, and from each of the four diviſions of the earth; that the world, or portion of which their country forms a part, lies to the ſouthward of the mountain; and that day, night, and the ſeaſons, are occaſioned by conſtant motions of the ſun, moon, and ſtars, round this quarter: at the ſummit of the pyramid, they ſay, is the heaven for human ſouls, and above it the heaven of Angels.

From hence it will appear they know nothing of rational aſtronomy, though they are great pretenders to the judicial application of it: they are wonderfully addicted to divination, omens, and preſages; conſult their juggling aſtronomers before they engage in any buſineſs of conſequence; and govern themſelves entirely by the promiſes he gives them of good ſucceſs, or the doubts he expreſſes of the event of their undertakings; the very whiſtling of the wind, the howling of wild beaſts, and the barking of dogs, are ſuppoſed to prognoſticate good or evil.

They compoſe a kind of Almanac, and calculate, with tolerable exactneſs, the ſituations of the planets; but this may be attributed to an extraordinary genius or two, who at diſtant periods of their hiſtory have reformed their calendar, though they have been obliged to ſupply the want of aſtronomical tables by two arbitrary epochas; one of which is ſaid to refer to the death of the founder of their religion, which they ſay happened two thouſand three hundred and twenty-eight years ago, and the other to ſome other event, which took place about eleven hundred and forty-five years ſince; but they now omit the former in their aſtronomical calculations, though they retain it as an æra of date.

They divide the year into three ſeaſons: the cold months, or winter, which are December, January, and part of February; the moderate months, or ſpring, being the remainder of February, March, and April; and the ſummer, or time of the heats, which extends through the reſt of the year. In the winter they have no froſts; nor is the cold intenſe, except on the mountains: the ſpring is pleaſant, and the fruits and flowers are then in perfection; but the ſummer, which alſo includes the rainy ſeaſon, is either ſultry, or the heat of the ſun ſo fervent, as to have the ſame effect on trees and plants here as the ſeverity of winter has in Europe, ſtopping their growth, and depriving them of their verdure.

Their year commences with the firſt new moon in November, though their months are not lunar ones, but conſiſt of thirty days each; they give no names to them, but count and date with them, in numerical order, to the days of the week.

They divide the natural day into twenty-four hours, and the night into four watches; the firſt of which commences at ſun-ſet, and the laſt ends at day-break: and this order of time is invariable, in a country where the days are always of the ſame length, by which means they are alſo enabled to meaſure the paſſing time in the day, by the ſituation of the ſun; and, to anſwer the ſame purpoſe in the night, they are ſaid to have contrivances of veſſels, with ſmall apertures to admit water, which, being placed in that element, will fill and ſink in a certain ſpace of time.

They are wholly ignorant of anatomy, and are very ill ſkilled in medicine: the royal phyſicians were formerly Chineſe or Peguans; but ſo many Europeans have, for the laſt century, viſited Siam, that they are ſeldom at a loſs for medical aſſiſtance from thoſe who have ſtudied in Europe. By theſe foreign ſurgeons, the practice of letting blood has been lately introduced among them. The phyſicians of the country ſeldom vary their preſcriptions, which are all made up from a ſet of receipts, handed down to them from their anceſtors; ſome of theſe preſcriptions were of a practical nature, ſuch as having the ſick perſon trampled on in a particular way; and if it happened to be a woman with child, this operation was to be performed by children, which would procure an eaſy delivery: when theſe remedies failed, they always declared, that the want of ſucceſs was owing to the patient's being ſubject to ſome ſpell or witchcraft, and the prieſt was ſent for to exorciſe. Theſe phyſicians ſometimes adminiſtered purgatives, but never ventured on emetics; and their principal dependence ſeemed to be on warm and cordial medicines, and ſudorifics; they adviſed bathing in fevers, and confined the patient to a low diet of thin rice-gruel, till his diſeaſe had left him; and this is the caſe with the preſent practitioners, as the broth of animal fleſh in this country is extremely prejudicial, and the only food of that kind allowed to perſons on their recovery from illneſs, is hogs fleſh, which is eſteemed light and nutritive.

The abſtinence and temperance of the Siameſe does not prevent their being afflicted with many diſeaſes; the principal of which are, dyſenteries and fluxes; and to theſe, ſtrangers are much more ſubject than the natives; but agues, gout, epilepſy, phthiſic, ſcurvy, dropſy, colic, or ſtone, are ſeldom troubleſome in theſe warm climates; the inhabitants of which are, however, ſubject to cancers, fiſtulas, and abſceſſes: but the moſt peſtilential diſorder which prevails in Siam is the ſmall-pox, which frequently viſits this country with a mortality little ſhort of that which is occaſioned by the plague in other parts of the eaſt; the ſpreading of which they endeavour to prevent, by burying the bodies of thoſe who die in it immediately after their death, and deferring the ceremonial of burning for two or three years, when they ſuppoſe the danger of infection is paſt, and dig them up again to beſtow on them funeral honours.

They are ſaid to practiſe a very extraordinary and (in this hot climate) cruel method of purifying women after child-birth: this they do by keeping them continually before a large fire for a whole month; during which time they are not only roaſted, but almoſt ſuffocated, there being no chimnies in their houſes, and only holes in the roofs to let out the ſmoke; their meat and drink muſt alſo be taken hot. They make an offering to the fire of every thing they uſe, and of whatever is taken by their friends and viſitors; and on this occaſion, though it does not appear they do ſo on any other, they ſeem to conſider the fire as a deity, and offer thankſgiving to it for their preſervation and purification.

The Siameſe are very indifferent muſicians, nor have they any more knowledge of this ſcience than of the others; notes they are wholly unacquainted with, nor have they any idea of playing or ſinging in parts: their inſtruments are harſh and untuneful; they conſiſt of ſmall, ill-ſounding drums, of two different kinds; the one beaten with the fiſt, the other with a ſingle ſtick; trumpets, ſtill more deficient in harmony; ſhrill hautboys, which they accompany with a kind of cymbals of copper; and a ſmall violin with three ſtrings. Upon great ſolemnities, and in particular when the king goes abroad, all theſe ſound together, and produce a concert, which would not be very pleaſing to an Italian audience, though is ſuits the Siameſe taſte, whoſe organs of hearing may be ſuppoſed to be leſs delicately framed.

The metropolis of the kingdom of Siam bears uſually the ſame name, though it is called, by the Siameſe, Siyothiya; and, by eaſtern ſtrangers, corruptedly, Judia and Odiua. It is ſituated in an iſland, or rather iſthmus, formed by the river Menan, in about 14 degrees 28 minutes north latitude, and in the 100th degree of eaſt longitude from London; and is three leagues in circumference, and in the ſhape of a pear; the narrow part being towards the eaſt, and the broad to the weſt: at the eaſt is a bridge, or cauſeway, to paſs out of the town by land. The city is encompaſſed by a wall with towers, and is believed by the inhabitants to be impregnable: which would be indeed the caſe, if it could hold out a ſiege of ſix months; at the end of which time, the river overflowing, would carry off or drown the army of the beſiegers, if they did not retire in time. Some writers aſſert, that not a ſixth part of the ſpace within the walls is applied to ordinary buildings, and the habitations of men; for that there are between two and three hundred pagodas, or temples, ſurrounded by their burying-places, which, with the gardens of nearly as many convents of prieſts, occupy a very conſiderable part of this extent; and the lofty trees planted in thoſe gardens, mingled with the pyramids erected in the burying-grounds, with their ſpires, and the gilded towers of the pagodas, form a variegated and pleaſing appearance.

Theſe pagodas are ſaid to ſurpaſs, in magnificence, thoſe of every other part of the Indies: that in the king's palace is deſcribed as of peculiar ſplendor, though the receptacle of two frightful monſters, the objects of the idolatrous worſhip of this unenlightened people. It is repreſented as embelliſhed and enriched in a moſt aſtoniſhing manner; the walls, the cieling, pillars, and an infinite number of figures of men and various animals, ſo exquiſitely gilded, as to ſeem covered with plates of gold; and on the altar, which is elevated from the floor, are ſaid to be four figures of ſolid gold, each nearly the ſize of the life: theſe, as uſual with their idols, are ſitting croſs-legged. At ſome diſtance advancing from the altar, is a pagod or idol, reported to be fifteen yards in height: it ſtands erect, and touches with it's head the vaulted roof of the choir; and this immenſe figure is alſo ſaid to be of the pureſt gold; though leſs credulous travellers have confeſſed themſelves fully ſatisfied that it is formed of wood, and only thinly covered with plates of gold, or finely gilded with that metal. The natives, however, maintain the former opinion; and affirm, that this Coloſſal ſtatue was caſt in the place where it ſtands, and the temple afterwards built over it. This pagoda contains many other idols, beſides thoſe we have deſcribed, of various forms, and different degrees of value: ſome of theſe are ſaid to be decorated with precious ſtones.

At a very ſmall diſtance from this is another temple, which, though not equally rich, is admired as a more regular and elegant building. It has five domes or cupolas; a large one in the middle, ſurrounded by four of ſmaller dimenſions: the roof is ſaid to be covered with plates of tutanaque, gilded with gold. Three rows of monumental pyramids encompaſs this temple; and the whole area which contains theſe buildings is ſurrounded with galleries, in which are placed above four hundred ſtatues, formed of inferior metals, wood, and clay, and which are conſidered as deities of a lower order.

The city is by no means means deſpicable; the ſtreets are ſtraight and ſpacious, but only the principal ones are paved with brick: they have, however, generally, canals cut through them; ſo that, like the city of Venice, moſt houſes may be approached by boats. This facility of bringing their merchandize from the ſea, and landing them at the doors of their warehouſes; and the certainty of an immediate market, and a profitable return, attracted the traders of the eaſtern world, and rendered this remote city a place of conſiderable commerce. The numerous bridges over theſe canals would be highly ornamental, if they were of regular conſtruction; but ſome of them are of brick, others of wood, and not a few even of hurdles. The houſes are built with bamboos, and erected, as in other parts of the eaſt, upon pillars; the parts underneath the houſes being left open for a free paſſage of air, to carry off the damps to which countries, ſubject to overflowings, are conſtantly liable. Of the ſame wood, ſplit into planks, are the floors alſo made; but theſe, as well as the walls of the ſame materials, are covered with mats; a precaution abſolutely neceſſary, as both are full of open crevices: their windows are a kind of lattice-work, without glaſs; and, from the whole figure of theſe houſes, and the aſcent to them being by a ladder inſtead of ſtairs, they have more the appearance of granaries than the habitations of men; and this is more ſtriking, from the want of chimnies, the places of which are in general ſupplied by temporary hearths, compoſed of earth in baſkets.

The houſes, even in the ſtreets, never join each other; nor are they in general capacious enough to contain the whole family, if it is numerous; but ſeveral diſtinct buildings, erected on pillars, and proportioned in ſize and number to the quality of the owner, and the number of his women, dependants and ſervants, are incloſed within a bamboo paling; ſo that each man of conſequence has a fenced village, the magnitude of which is determined by his rank and fortune. At the approach of the floods, the very cattle are conveyed into theſe apartments for ſafety, as the whole city is then overflowed, as well as the neighbouring country, and the only communication is by boats; with one or more of which, according to circumſtances, every family is provided. Here are ſome houſes built of brick, which are inhabited by Chriſtians, Mahometans, and Chineſe; and theſe are erected on ground artificially raiſed high enough to be ſecure from the conſtant inundation, which, returning at certain periods, is eaſily provided againſt.

Though neither private houſes, or even the palace itſelf, exceed one ſtory high, yet the height of the front frequently differs from that of the rooms within, as the room next the entrance is always the loweſt; and from this, the aſcent to the next is by two or three ſteps, and ſo on to a third, fourth, and others, the roof riſing in proportion to this elevation of the apartments.

The houſes of the nobles and officers of ſtate have ſeldom more than three apartments, riſing above each other; it is reſerved for the royal palaces to have ſeven or eight degrees of aſcent; but in every caſe, the entrance to the firſt room is by very narrow ſtairs, and a ſmall door at one extremity of the building.

Their furniture conſiſts of couches covered with mats, but merely large enough for one perſon to ſleep on, each individual of an opulent family being furniſhed with ſuch a bed; the poor only mixing together on the floor. The couches have each a curtain, which ſerves to divide thoſe who reſt in the ſame apartments; and the rich, inſtead of feather-beds, uſe mattraſſes ſtuffed with cotton, like thoſe of Europe; and have alſo a pillow, a piece of calico or ſilk on the mattraſs, and a piece of carpet to cover them.

The Siameſe take their food lying on the ground; and every individual of the company has a table of lacquered ware, with a border round it, but without feet. Their apartments contain alſo cabinets, cheſts of drawers, and veſſels of porcelain, copper, and earth; and they are ornamented with paintings on paper, either reſembling thoſe of China, or actually imported from that country.

Little variety as they have in their houſhold furniture, they have ſtill proportionably leſs in their mechanic tools, and implements of huſbandry: the total want of iron may account for the little need there is of the former, and the nature of the ſoil, and manner of cultivation, renders the latter unneceſſary; yet, notwithſtanding this deficiency, the bricks with which ſome of their temples, palaces, and pyramids are built, are ſaid to be tolerably well made; and their cement binds with extraordinary ſtrength, and is of ſuch beauty, that a wall plaiſtered with it has, as has been already obſerved, the appearance of poliſhed marble: yet theſe excellent materials do not enſure the duration of the buildings, which, for want of proper foundations, ſoon totter, and are then ſupported by pillars of wood, to prevent their total overthrow.

Their gardens are generally within the bamboo paling already deſcribed; and, as they are chiefly calculated for uſe, are laid out in no regular order, but diſpoſed to the beſt advantage, for the production of ſuch vegetables as are moſt neceſſary for domeſtic purpoſes.

But though the habitations of private individuals are neither remarkable for external ſplendor, or internal ornament; yet the royal palace, both within and without, is repreſented as poſſeſſing both in a more eminent degree than even the temples. It is ſituate on an elevation, riſing from the banks of the river; and though, from it's extent, it hath been compared to a city, yet it is aſſerted, that all the towers, pyramids, and other conſpicuous parts of the buildings, are gilded; and that the apartments of the king and his ladies are filled with ornaments of gold, ſilver, and precious ſtones, to an aſtoniſhing value; and the royal meals ſerved ſometimes in diſhes of gold and ſilver, though, on ordinary occaſions, in China-ware.

The palace is built with brick, and ſurrounded by a treble incloſure of brick walls, which are at very conſiderable diſtances from each other: between each wall is a ſpacious court; the innermoſt of which contains the royal apartments, and gardens planted with trees forming ſhady groves, and refreſhed with canals of water; on the margins of which are airy rooms, incompaſſed by low walls, and the roofs ſupported by pillars. It is in theſe rooms that the king generally receives ambaſſadors, as a mark of great reſpect; as every one of his ſubjects is enjoined to fall proſtrate on the ground, whenever he even enters or leaves this court; nor muſt he paſs by the outer gates of the palace without bending his body.

The gates are always ſhut; nor is any perſon permittted to enter, till the officer of the guard is informed of his requeſt: if it is granted, he muſt deliver his arms at the gate, and be examined, to diſcover if he has drank any ſpirituous liquor, which is done by ſmelling his breath. In the firſt court is a ſmall number of ſoldiers, who are unarmed, and are always in a ſtooping poſture. Theſe ſerve the king in the double capacity of guards and executioners, and ſeldom exceed five or ſix hundred. When the king is to receive an ambaſſador, or on any other public occaſion, they have arms delivered to them from the palace; but they are not permitted to have them in their cuſtodies, after the immediate ceremony of the day is performed.

The guards are compoſed of horſe and foot; the former are principally foreigners, and are divided into bodies, commanded by officers of their own reſpective countries; but the body-guard, which is alſo horſe, conſiſts of four troops of gentlemen, having thirty in each, beſides officers; and theſe are all Indians of Indoſtan, Chineſe, and natives of Tartary; the latter of whom are armed with bows and arrows, the others with fire-arms and ſcymitars: the arms and horſes are provided by the monarch. Some of theſe, as well as of the other horſe-guards, attend the ſovereign when he goes abroad; but none of theſe are ever permitted to enter the gates of the palace, though they are aſſembled without to receive him, and accompany him at his return, to ſee him ſafely within his own walls.

The favourite elephants and horſes of the king have their ſtables within the firſt incloſure. Each of the elephants has ſeveral attendants; but the number is proportioned to the name given him by his majeſty, which diſtinguiſhes his rank, being allegorical, and referring to ſome peculiar quality which he is ſuppoſed to poſſeſs. When they go out, either for ſervice or air, they are loaded with trappings and ornaments; and a part of the regard with which they are treated is occaſioned by a common idea, that their docility and ſagacity is owing to their being informed by ſouls which had formerly animated the bodies of illuſtrious perſons. The Siameſe too have generally a white elephant, which they pretend to be the only one in the world, and believe him to contain the ſoul which once reſided in a ſovereign prince: he is therefore never uſed, even by the king. Notwithſtanding he is commonly called the white elephant, he is not perfectly free from a ſhade of red; from whence he has, by ſome travellers, been called the white and red elephant, and been repreſented as ſtriped with theſe colours. This beaſt is ſaid to be ſerved with food and water in veſſels of gold and ſilver.

Next to the white elephant, a white horſe is the great favourite, and is treated with a degree of reſpect little inferior; and the beaſt in the third degree of honour, is a black elephant; but, though this is almoſt as ſeldom found as a white one, yet they frequently colour them, when they are not naturally ſo black as they wiſh them; which is generally the caſe, as it is ſuppoſed one perfectly black was hardly ever ſeen.

The barges and gallies belonging to the king are nearly of the ſame conſtruction as thoſe we have already deſcribed, and are ſecured in proper buildings on the ſide of the river, oppoſite the palace; but they are ſeldom uſed, as the guards cannot attend ſo conveniently when he travels by water, as when he moves by land.

Like other monarchs of the eaſt, the King of Siam exacts from his ſubjects a reverence which even approaches to adoration. The nobility and great officers of ſtate fall proſtrate the moment they enter into his preſence, and in that humiliating poſture receive his commands; and even when he condeſcends to take their advice in council, they are not permitted to raiſe their bodies, though the diſcuſſion of the buſineſs ſhould take three or four hours, except they are called upon to offer their opinions; in which caſe they may do it on their knees, with their hands elevated to their heads, at every period of ſpeech making profound reverences, and addreſſing the prince with the moſt pompous titles, and the moſt fulſome adulations; and, however abſurd may be his judgment, it is received with the higheſt tokens of approbation, and his conſequent orders inſtantly executed, without the leaſt oppoſition or murmur. When he appears, his ſubjects are not to be ſeen in the ſtreets: and ſo compleat is his deſpotiſm, that not only the poſſeſſions of thoſe he governs are precarious, and the enjoyment of them dependent on his will, but rank and condition are entirely in his diſpoſal, following employments which he beſtows on whom he pleaſes, and takes back at his own pleaſure; reducing the grandee to a peaſant, and elevating a mechanic to a miniſter of ſtate.

His revenue ariſes from his lands and goods, which he lets to farm at a certain rent of about nine pence ſterling for every forty fathoms ſquare; from various duties; and, among others, from one on boats, every one of which pays three ſhillings for every fathom it is in length. He has, beſides, not only cuſtoms on goods exported and imported, but a certain tax for the ſhip itſelf, according to it's burden. He has alſo a ſtanding duty upon ſpirits diſtilled, and lays an arbitrary annual tax on all the moſt valuable fruit-trees; ſuch as cocoa-trees, durions, mangoes, oranges, and thoſe that afford betel, which is proportioned to the bearing; and his houſhold is furniſhed with proviſions from immenſe tracts of lands and garden-grounds, which are not farmed, but cultivated by his ſubjects without expence, in a manner which will be mentioned hereafter. Preſents received from his ſubjects conſtitute no inconſiderable part of his revenue; to which may be added, the ſeizure of effects upon the death of his officers; fines, and confiſcations, on the conviction of offenders againſt the laws, and compoſitions for the ſix months ſervice, which is frequently performed in this way by the rich, who do not chuſe to ſubmit to manual labour: and over and above this, the whole, or the greater part of the trade of the kingdom, is in the hands of the ſovereign.

Yet, notwithſtanding theſe reſources, his revenue in money is ſaid not to exceed ſix or ſeven hundred thouſand crowns; but the payments in produce of his demeſne lands, for the ſupport of his houſhold, his ſlaves, and his elephants, is aſtoniſhingly great; and when it is conſidered that all his officers, and even his ſoldiers, ſerve without pay; that he has likewiſe the labour of one half of his ſubjects without wages; and that he ſometimes levies taxes for extraordinary charges, ſuch as the ſupport of ambaſſadors, the erection of public buildings, and the carrying on war; his revenue may be eſtimated at an immenſe ſum: nor will it appear ſurprizing, that the riches of the royal treaſury are ſaid to be inconceivably great, when we are informed, that the vaſt collection of gold, ſilver, and jewels, depoſited there, has been the accumulation of a long ſucceſſion of monarchs; the Siameſe rating the worth of their monarchs, in proportion to the additions they have made to this uſeleſs hoard; the enjoyment of which conſiſts only in reputation, as it muſt remain untouched, however urgent may be the neceſſities of the ſtate.

Thus is the principal wealth of the kingdom depoſited in the royal treaſury, the palace, and the temples: few individuals are opulent, and trade is reſtricted by the want of current caſh; and whilſt the cellars are filled with the richeſt metals, and the moſt precious ſtones, an appearance of poverty prevails, not only in private life, but even in the public courts for the adminiſtration of juſtice, and in other great aſſemblies of ſtate; in one of which, a traveller remarks, that the members were ſeated in a circle, and had only one lamp before them; and were obliged to ſupply themſelves with light to read the reſult of their deliberations, by candles produced from their own pockets, which they lighted at the lamp, and put on pieces of wood, which ſerved by way of candleſticks.

Thoſe who attend the king, either on buſineſs or ceremony, are not admitted to the ſame room with him; but he uſually appears at a window which opens from an inner apartment into the great hall of audience. This hall is ſituate at the extremity of the firſt incloſure; and the window is ſo high, that thoſe who have credentials, memorials, or petitions to deliver, are forced to ſtand upon three ſteps to preſent them to the king's hand: for this purpoſe they are placed in a golden cup, as is every thing elſe which he receives from his officers.

In this hall forty-four pages, ſelected from the ſons of the nobility, are in conſtant waiting; they are divided into four companies, each of which is commanded by two or three officers. Theſe bands of attendants proſtrate themſelves at the hour of audience, one half on the right-hand, and the other on the left of the hall; and the duties of their offices are, to diſpatch the king's orders to his miniſters: they have alſo other employments in the houſhold; ſuch as, to ſerve their ſovereign with betel and other refreſhments, to act as librarians, and to read to him; a buſineſs for which every man of conſequence in the eaſt keeps one or more young men in his ſervice.

But though theſe, as well as the miniſters themſelves, are obliged to fall to the earth before the monarch; yet he has one officer who is exempt from this humiliation, and his duty is to keep his eyes conſtantly fixed on the king, who communicates orders to him by ſigns, which he perfectly underſtands, and conveys them in the ſame way to thoſe who are to put them in execution; and as the royal ſigns are known only to this officer, they frequently convey fatal inſtructions concerning thoſe who are actually in the royal preſence, but who remain perfect ſtrangers to the meditated miſchief, till it overtakes them.

Women only are admitted about the royal perſon; by females his bed is made; and they alſo aſſiſt in putting on all his garments, except his cap: this muſt be done by himſelf alone, leſt his ſacred head ſhould be prophaned by the touch of inferior mortals. His very cooks are of the ſofter ſex, and by them alſo he is attended at table. The diſhes are carried in by the eunuchs, who deliver them to the women; and though we are not acquainted with the manner of dreſſing the proviſions, yet we are told that ſalt and ſpices are put in by weight, that no difference may be diſcovered in diſhes of the ſame quality.

The women receive the royal cloaths from a male keeper of the king's wardrobe; and there are other officers who have the care of the plate and porcelain; the moſt conſiderable of whom has the cuſtody of the cup out of which he commonly drinks, which is a goblet of pure gold.

The king's marriages here, like thoſe in Portugal, are generally among the royal blood; and travellers aſſert, that it is no uncommon caſe for this monarch to marry his own daughter by his ſiſter; a degree of conſanguinity for which the crowned head juſt mentioned would find it difficult to procure a diſpenſation. This queen, however, is treated by the reſt of the women as their ſovereign, has the command of the black and white eunuchs, who are ſeldom above ten or twelve in number, and puniſhes both them and the women at her own diſcretion: ſhe has alſo her elephants and her barges diſtinct from the king, as well as a treaſury and a ſeparate trade. When ſhe goes abroad, her chair is incloſed with a lattice or curtains, through which ſhe can diſtinguiſh every thing as ſhe paſſes, without diſcovering her perſon; and all perſons are injoined to get out of the way, or proſtrate themſelves when ſhe approaches, and to treat her with the ſame exterior reſpect as the king himſelf.

The crown is not, of courſe, hereditary, at leaſt only as in countries where the Mahometan religion is profeſſed. The king's eldeſt ſon, by any woman that brings him a male child, generally ſucceeds; but if his father does not think him qualified, or prefers any after born child, he has the power of changing the ordinary ſucceſſion, and raiſing which he pleaſes to the throne.

The king ſeldom goes abroad, and never on foot: he either rides upon an elephant, or is carried in a chair; and though he has commonly two thouſand fine horſes, very rarely mounts any of them. When he gets upon either of theſe beaſts, he either deſcends immediately from a window of his apartment, or from ſome terrace of a proper height, to ſeat himſelf on it's back, and is never lifted upon it from the ground. On the back of the elephant is an uncovered ſeat, open before, ſheltered from the ſun by an umbrella, which is carried by a man on foot, who, by means of a very long ſtaff, ſpreads it over the king's head; and as this is a very fatiguing ſervice, he is frequently relieved, as is alſo the officer who guides the elephant, and who ſits on the neck of the beaſt, and governs him by pricking him on the head with a pointed ſtick or a goad of iron.

When the king goes to Louvo to hunt, he travels on an elephant; and when he purſues the ſport, he is accompanied by his women on foot; but two or three hundred ſoldiers generally precede him and his ladies, to clear the way, or compel thoſe who cannot quit it to fall with their faces to the earth, and remain in that poſture till he and his female attendants are paſſed.

Great care is taken to prevent cabals among the grandees and perſons of diſtinction: the great officers of ſtate are not allowed to viſit each other but at weddings and funerals, and then their converſations muſt be in the hearing of a third perſon, that nothing may paſs tending to diſaffection; and on all occaſions, every man who overhears any conſultations or propoſitions which threaten danger to the eſtabliſhed government, is bound to give information, on pain of death; and a number of ſpies are alſo employed and paid by the prince, who get admiſſion into all companies, and obſerve what paſſes; yet if any diſcoveries are made, they cannot be communicated to the ſovereign without danger, as his reſentment is apt to fall on thoſe who are the bearers of ill tidings; it being impoſſible to convince him that his government can fail to confer happineſs on a people who, he conceives, ought to place it in ſerving him. No man, however high his rank, dares inform him that the execution of his commands can be attended with any difficulty: his officers therefore endeavour to fulfil his orders, and in caſe of miſcarriage endeavour afterwards to excuſe themſelves, opening the misfortune gradually, and with all poſſible precaution; for every failure is conſtrued into neglect, which is generally puniſhed with the utmoſt rigour.

Nor are the great officers only accountable to their ſovereign for their conduct in the exerciſe of their ſeveral employments. He condeſcends to act alſo as their ſchoolmaſter, and frequently examines them as to their knowledge of the learned languages, and their acquaintance with the doctrines of the religion they profeſs; and any deficiency in either of theſe points is puniſhed with the baſtinado, which is alſo inflicted on them for neglect of duty, without regard to rank or condition.

On theſe accounts the common people are, in many reſpects, more ſafe and happy than thoſe in exalted ſtations. The court is the ſtation of danger; and the greater diſtance a man is removed from it, the greater is his ſecurity; for he is not only leſs liable to the effects of his ſovereign's caprice, but to the miſchiefs occaſioned by informers, who receive ſuch encouragement, that not only the actual commiſſion of crimes muſt be avoided, but every artifice uſed to prevent any accuſation being brought, which, however ill-founded, is generally well received, and the ſuppoſed delinquent ſuffers from a charge, even without conviction.

Yet the people are oppreſſed by the governors of provinces, and other officers of ſtate, who fleece them under pretence of preſents, which, however, thoſe who offer them well know muſt not be witheld, as none of the officers of ſtate receive any ſalaries from the king, but are provided with elephants, ſlaves, habitations and portions of land, which revert to the crown on death or removal. Even the judges are allowed to take money of the parties; but they are not to be influenced by it, for they are puniſhed for injuſtice, though not for bribery.

The king holds frequent councils of ſtate; ſometimes twice in a day, at ten in the morning, and the ſame hour at night. At theſe councils, the ſeveral members to whom the king has committed the management of any particular department, reads his inſtructions, and gives an account of his conduct in the execution of the orders he has received. Before the arrival of the prince, the ſeveral attending members offer their opinions as to the manner in which he has acquitted himſelf; and afterwards, when the king takes his ſeat, the reſult of their debates are reported to him for his examination and final judgment. If the opinions of the counſellors are divided, or if any difficulty ariſes, he orders the caſe to be re-conſidered; and, if the matter is very intricate, ſometimes conſults the ſuperior of the prieſts. But it behoves his council to take care how they offer any opinion which may militate againſt the royal wiſh or inclination, as this is a liberty which generally meets with puniſhment, under the pretence of ill advice; and it is for this reaſon that they never fail to make their determinations ſubſervient to whatever they ſuppoſe will be his pleaſure.

The degrees of honour and dignity in Siam are eſtimated by the number of men each nobleman has under his command. The whole nation are divided into bands, one half of whom are ſoldiery, and the other labourers. The officer who commands a band is called Nay, or Captain; but as they are compoſed of ſeven different numbers, ſo he who commands one of the largeſt, poſſeſſes the higheſt rank; and by ſeven regular gradations they proceed to the loweſt: and the government of provinces and cities are claſſed in nearly the ſame way, and in like manner confer different degrees of conſequence.

Every great officer receives, with his appointment, a new name, and the offices of ſtate are accounted hereditary; yet they ſeldom deſcend, as in a deſpotic government pretences are eaſily found to deprive the legal ſucceſſor, and confer the employment on ſome minion of the royal favour.

The governors and other public officers take an oath of fidelity on their appointments: this ceremony is performed by drinking a certain quantity of conſecrated water, whilſt a prieſt recounts the duties of the office, and denounces vengeance againſt him who drinks it, if he fails in the performance of them, or in his allegiance: and every perſon, of whatever nation or religion, who enters into the Siameſe ſervice, muſt make this public engagement of fidelity.

Every governor of a province or city is inveſted with the whole authority, both civil and military; and though a council is nominated to aſſiſt him when he preſides in a court of juſtice, yet they only give their opinions when required, the determination being ſolely in his own breaſt.

To the hereditary governors are annexed ſeveral legal rights, which interfere with the royal prerogative, and have induced the kings of Siam to render the deſcent of them uncertain: theſe are, rents of lands, profits ariſing by confiſcations and fines, cuſtoms on merchandize, and the monopoly of commerce: ſo that an hereditary governor of a province is a kind of petty prince, owing ſubjection only to the king, but not being amenable to him for ordinary matters of government.

The laws of Siam are contained in three written volumes; the firſt of which contains the names, functions, and particular privileges of the ſeveral officers; the ſecond, the ancient ordinances of the kings; and the third, thoſe of a more modern date: and this volume may be conſidered as a kind of commentary upon the former.

In the metropolis the king is ſupreme judge, and to him appeals are made from all the other tribunals of the kingdom; but he does not preſide in ordinary caſes, appointing one of his chief officers to act as principal judge, in a court of judicature which is held without the ſacred walls of the royal incloſure; but from his determination an appeal alſo lies to the throne. In the provinces the governor is alſo the judge, civil and criminal.

The proceedings in law are all in a criminal way; and every perſon who exhibits a charge againſt another, which he fails to prove, the perſon intending to proſecute draws up a petition, in which he ſtates his complaint, and preſents it to the captain or chief of the band to which he belongs: by him it is tranſmitted to the governor; and if the complaint appears frivolous, or the proſecutor fails in his proof, according to the laws of this country he ſhould undergo the puniſhment which would have followed the conviction of the accuſed; but even in Siam corruption prevails over juſtice, and proſecutions are encouraged, becauſe they miniſter to the avarice of the judge, by multiplying the fees of office.

After the petition is preſented, it is referred by the governor or preſident to his council, who appoint clerks to examine the witneſſes on both ſides, and hear what each party has to offer. This is taken down in writing; and from theſe depoſitions the council form their judgments, which are however ſubject to the reviſal of the governor: no attornies or advocates are neceſſary in the courts of Siam. Here every man pleads his own cauſe; or if he is incapable or unwilling, one of his relations may ſpeak for him; but he who performs this office muſt either be the brother, nephew, or firſt couſin of the party on whoſe behalf he undertakes it.

And however litigations may be privately encouraged, yet, before any cauſe is publicly heard, the parties are ſeveral times called into court, and admoniſhed to agree; but as this matter of form in general proves unſucceſsful, the governor at length appoints a day for all the parties to attend, who being preſent in court, the clerk reads the charge, the defence, the evidence, and the opinion of the council: after which, the governor proceeds to examine the grounds on which they have formed their judgments; which being explained to him, he proceeds to paſs judgment, according to his own conception of the caſe.

If the accuſer fails in his proofs, recourſe is ſometimes had to torture, both by fire and water; but then both the plaintiff and defendant muſt ſubmit to it; and it is inflicted by compelling the parties to walk over a ditch filled with burning coals, their conductors preſſing their ſhoulders, that they may not tread too lightly. He who eſcapes burning; that is to ſay, the party whoſe ſoles are moſt hardened by going barefoot, is adjudged to be in the right. Sometimes the trial is made by compelling them to dip their hands in burning oil; and, however incredible it may appear, yet here too, as well as in other parts of the eaſt, it is very common for one or both the parties to remain unhurt. The trial by water is the ſame that hath been mentioned in other parts of this work; and he who can keep his head longeſt under that element is eſteemed innocent. A third method of determining guilt, is to oblige the accuſer and accuſed to ſwallow emetic pills, which are adminiſtered by a prieſt, with heavy denunciations againſt the criminal, which he is determined to be whoſe ſtomach is ſooneſt offended with the nauſeous drug.

Theſe experiments are made in the preſence of the judge, the council, and as many people as chuſe to aſſemble. The king himſelf very often directs them to be made in caſes of appeal from judgment of inferior tribunals. Sometimes he directs both the ſuppoſed offender and his proſecutor to be thrown into the tygers dens; and if either ſhould eſcape the fury of the beaſt, he is deemed innocent: if both are devoured, they are both conſidered as guilty. And to trials of this deſperate nature will the Siameſe ſubmit with a degree of intrepidity very aſtoniſhing, as they appear in all other caſes to be timid and puſilanimous.

The governors of provinces, or the preſidents of the provincial councils, are not permitted to execute convicted criminals without a particular authority from the king; but they may inflict the baſtinado, and other puniſhments of the like kind, with ſuch ſeverity as to be actually followed by death; and it is in this way they take care to diſpatch thoſe from whoſe informations they have any thing to apprehend. We have already obſerved, that all legal proceedings here are of the criminal kind. Thus, for inſtance; if any man unjuſtly obtains the poſſeſſion of another's land, he is eſteemed guilty of robbery, and being convicted, is compelled not only to reſtore the lands, but to forfeit their full value in money, one half of which goes to the injured party, and the other to the judge; and all other forfeitures being divided in the ſame way, it may be eaſily conceived that the magiſtrates are not very averſe to convictions; and as the officers who are appointed to report what paſſes in the provinces, generally connive at extortions, in which they are permitted to partake, the people receive little advantage from an inſtitution apparently calculated to prevent every ſpecies of oppreſſion.

Capital puniſhments are inflicted in various ways; the criminal is ſometimes expoſed to the elephants, being faſtened to a ſtake, and a ſingle elephant ſuffered to look at him and walk round him, till, at the command of the keeper, the beaſt twines his trunk round the unfortunate wretch, and dragging the ſtake out of the ground, throws both into the air, and receives the offender on his tuſks, from which he is immediately ſhaken off and trampled to pieces: at other times ſeveral elephants are brought out and ſuffered to divert themſelves, by toſſing the devoted offender from trunk to trunk; and this puniſhment is not always mortal, as theſe creatures are ſo extremely tractable, that they deſiſt on certain ſigns being made to them. The puniſhments in this country are generally adapted to the crime: thus the Siameſe puniſh lying, by ſewing up the mouth of the delinquent; and ſuch as are convicted of extortion, or of embezzling the public treaſures, are ſentenced to have melted gold or ſilver poured down their throats. Decollation, and cutting in two, are alſo ſometimes uſed on ſtate criminals, though theſe more frequently periſh under the baſtinado.

Petty crimes are puniſhed by hanging a heavy plank or beam of wood about their necks for a certain ſpace of time, or by placing the convict up to the ſhoulders in the earth, and then buffetting him about the head; and this is conſidered as an infamous puniſhment, though it is ſaid that even the diſgrace of this is ſoon effaced, and that no other affects the reputation of the ſufferer. No puniſhment is infamous longer than it laſts; ſo that he who has gone through it one day, is frequently honoured with the firſt offices of ſtate the next, and is placed even about the royal perſon.

Neglects in the execution of the ſovereign's orders are puniſhed by the infliction of a certain number of punctures on the head, face, or body, with the point of a ſword; and rebellion or mutiny in time of war, by ripping up the bodies of the culprits, taking out their entrails, and leaving the carcaſes to be devoured by beaſts or birds of prey.

When, from policy or jealouſy, one of the blood-royal is condemned to die, he does not ſuffer as an ordinary malefactor, nor muſt his precious blood be ſpilt; but he is either *mercifully* ſentenced to be ſtarved to death, to be ſuffocated in ſilks or other rich cloathing, or to be laid on a piece of ſcarlet cloth and pierced through the body with a pointed ſtake of ſome odoriferous wood.

The kings of Siam are never named by their ſubjects but as the ſovereigns; it is reported that they have no names till after their deaths, when they are fixed by their ſucceſſors, in order to preſerve a hiſtory of events: various reaſons have been aſſigned for this ſtrange deficiency; the beſt ſeems to be an apprehenſion that every proper name is the ſubject of a ſpell, and that any practices that would endanger the ſafety of the monarch, would be prejudicial to the ſtate.

But though the monarchs of this country are undiſtinguiſhed by names, their titles are high and ſounding; they are called reſpectful, great, and immortal; the fountains of wiſdom, juſtice, mercy, and benevolence, lights of the earth, deputies of God, and, like the kings of Pegu, ſovereigns of the white elephant: and to ſuch a height do his ſubjects carry their opinion of his power, that they ſuppoſe him capable of reſtraining the overflowings of the rivers, for which purpoſe he makes an annual public proceſſion on the river, at the commencement of the floods, and iſſues his commands, that the riſe of the waters ſhall not exceed the bounds which he preſcribes. This ceremony is performed with great ſolemnity, the king being ſeated on a throne under a rich canopy, in the middle of a long, narrow, and very ſplendid barge; his nobles and officers of ſtate being ſeated before and

behind

behind the throne, on the floor or bottom of the veſſel, which is rowed by ſixty men in an uniform of crimſon, with caps or turbans highly ornamented: at leaſt a thouſand barges follow that which carries the king, who proceeds from the city to a temple ſituate about three miles above it on the banks of the river; here he pronounces his decree againſt the flood, and offers his devotions; and having received from the prieſts a piece of cotton cloth, which muſt have been manufactured from the wool on the ſame day, the whole proceſſion returns to the city. This monarch alſo, at another ſeaſon of the year, paſſes through his city by land, and diſtributes his bleſſing to his people: this proceſſion is made on elephants, and the nobility alſo attend with bands of ſuch muſic as this country affords; but his ſubjects are forbid to look in his face, and are only indulged with a retroſpective view of the royal perſon, after he is paſſed by them.

We have already obſerved that nobility is only attendant on office; and the patent of creation is a betel box of gold or ſilver, more or leſs valuable, and ornamented according to the rank intended to be conferred. Of the ſeven degrees already mentioned, five are diſtinguiſhed by other employments, beſides the command of their bands: the firſt occupy the great poſts hereafter noticed; from the ſecond order the ambaſſadors or envoys to foreign courts are choſen; the third rank are employed as inferior governors and royal meſſengers; and from the fourth and fifth orders are ſelected the ſuperintendants of the ſhipping, the keepers of the royal palaces, the deputies of the great officers, the lower claſs of judges and council, and the leſs important offices of the royal houſhold: each of theſe are diſtinguiſhed by coronets or circles round their caps, more or leſs rich, both in materials and conſtruction; each rank has alſo it's particular ſword and barge, and their ladies are allowed the ſame marks of diſtinction, when they appear in public, or take their amuſements, which they do with leſs reſtraint than in moſt other countries of the eaſt, and are ſeldom known to abuſe the confidence of their huſbands.

There are ſaid to be ſeven great officers of ſtate: the firſt is prime-miniſter, or rather viceroy, being permitted to ſit in the king's preſence, and in his abſence to exerciſe royal authority; the ſecond is preſident of the ſtate council, receives and anſwers diſpatches from the governors of provinces, and may be conſidered as ſecretary of ſtate; the third is commander in chief of all the forces of the kingdom, and governor of all the fortifications and fortreſſes; the fourth has the ſole management of the houſhold, and orders all matters within the gates of the royal palace; the fifth is intruſted with the collection and care of the public magazines, and to his hands comes all the foreign correſpondence; the ſixth ſuperintends the collecting of the royal revenues; and the ſeventh is the chief criminal judge.

Beſides theſe, there is a high treaſurer, with a deputy and clerks, and at leaſt three thouſand officers of different denominations, whoſe daily attendance in the palace is inforced by ſevere flagellations, with ſplit bamboos, which is inflicted not only on thoſe of the male ſex who are negligent in the performance of this duty, but even on the female attendants of this monarch, whoſe backs are frequently marked with theſe inſignia of office, which they rather ſeek to expoſe than conceal, conſidering them as honourable ſcars.

The Siameſe are but little addicted to war: as the reign of the monarch is not only deſpotic but arbitrary and tyrannical, he has little to expect from his ſubjects in caſe of rebellion or invaſion; and his reign is, therefore, precarious, and his authority only maintained by a prudent diſpoſition of his offices and his treaſure.

We have already mentioned that the King of Siam is entitled to ſix months ſervice in every year of all his male ſubjects; and he may either employ them in labour or in the field, many of the more opulent commute for this ſervice: from thoſe who are unable to buy it off, are drawn the principal part of his military force; and as theſe ſoldiers are relieved every ſix months, they are in general very ill diſciplined.

Ambaſſadors from foreign ſtates, miniſters from his own tributary ſubjects, petitioners and ſuppliants, all approach this prince with conſiderable preſents, which he not only receives graciouſly, but affects to ſet a high value on what is given. If it be any thing to wear, he puts it on in the preſence of the giver; and if the preſent conſiſts of horſes, he gives immediate directions for ſtables to be erected for their reception.

As ſoon as an ambaſſador arrives at the metropolis, he is to deliver his preſents; after which, the king's officers take a very minute account of them, and enquire the value and uſe of every diſtinct article, that they may be prepared to anſwer any queſtions the king may think fit to put to them, which are in general directed to diſcover the value of what is offered, and prevent embezzlements.

Ambaſſadors in this and other countries of the eaſt are only regarded as royal meſſengers, and their credentials are much more highly honoured than themſelves; ſo that every bearer of a letter from a ſovereign receives the ſame reſpect as him who is inveſted with a public character. When ambaſſadors from European princes reach the ports of Siam, their letters and preſents are carried in a royal barge, with ſeveral other veſſels to guard them; while the ambaſſadors and their retinues are ſuffered to proceed up the river in any veſſels they can procure for that purpoſe.

Ambaſſadors from foreign princes are provided with lodging, and maintained at the king's expence; and are permitted to trade during their reſidence: but they are not ſuffered to engage in any commerce, or to expoſe any merchandize they have to diſpoſe of, till they have had public audience; and therefore a meſſage is diſpatched to them from the king, to know if they have any thing to propoſe, and they are then to demand audience. At the audience of leave they are aſked if they are ſatisfied; and at this time they are to make their requeſts as to any national matters which remain unſettled. Public audiences are given in the capital, when the court appears in it's utmoſt ſplendor. Thoſe given at Louvo, and other hunting palaces, are eſteemed private audiences, the guards and attendants being leſs numerous than at Siam.

The King of Siam never ſends miniſters to reſide at any other court; but now and then diſpatches three chiefs to diſcuſs ſome particular tranſaction, or to remove any difficulty which may have ariſen relative to trade: theſe are not all equally entruſted with the management of the affair, but are to ſucceed each other in caſe of death, as they are named in the royal commiſſion or letters of inſtruction.

The Siameſe ſeldom wage war with any of their neighbours but the Peguans; and the armies of theſe two nations ſeldom meet each other in the field, contenting themſelves with making incurſions into each other's territories; and when they have ſeized a number of ſlaves, retiring with all poſſible expedition. If the armies ſhould unavoidably meet, they take all poſſible means to avoid ſlaughter, uſing their artillery, with which they are indifferently furniſhed, rather to frighten than deſtroy. If the enemy advance towards them, they leſſen the quantity of powder, that the balls may fall ſhort; and then, if any of them are killed or wounded, they acquit themſelves of deſigned ſlaughter, the King of Siam always giving orders to his troops, when they take the field, not to kill their enemies; in obedience to which command, they always retreat or diſperſe when they are preſſed, and ſelf-defence would make it requiſite to diſobey this merciful diſpenſation of their ſovereign.

The body of the army thus broken, they retire into the woods; and as the proceedings of the enemy they have to deal with are pretty nearly ſimilar to their own, they ſeldom muſter reſolution enough to follow them; but as the armies of theſe diſputants are generally very numerous, they cannot ſubſiſt long in theſe lurking places, but are forced to leave the country they have invaded; and then the vanquiſhed rally, and return the viſit. The great dependence of eaſtern warriors is on their elephants; but as theſe beaſts become wholly ungovernable the moment they are wounded, ſo they frequently turn back upon the army they are brought to ſupport, and throw the whole into confuſion; and though they will ſtand the fire of ſmall arms, and even the diſcharge of ſmall field-pieces from their backs, yet it is impoſſible to keep them in the ranks if fire-works of any kind are thrown among them, in the preparation of which moſt eaſtern nations are well ſkilled.

There are no horſes in the armies of the Siameſe; the king never permitting thoſe in his ſtables to be mounted for the purpoſes of war; ſo that their force conſiſts in elephants and an ill diſciplined, and half-naked infantry. Theſe are actually drawn up in three diſtinct bodies, each conſiſting of three battalions formed into a ſquare; the general, or commander in chief, generally poſts himſelf in the midſt of the center diviſion, which is compoſed of ſuch troops as he apprehends he can beſt rely on; and the ſubordinate generals, and other officers, very prudently take their ſtations in the centers of their reſpective batallions. If the army is too great to be divided into only nine batallions, theſe are ſubdivided at the diſcretion of the general in chief. The proportion of elephants to each diviſion is ſixteen males in the rear, and two female elephants to each; for theſe animals partake of the diſpoſitions of their maſters, and refuſe to move without their ſeraglios.

The artillery of the Siameſe is without carriages, and is carried in waggons, which are drawn by buffaloes, or oxen: the fight generally begins and ends with cannonading; and it is very ſeldom they approach near enough to their enemies for the fire of their muſquetry to take effect; if, however, they find their retreat cut off, or from any other circumſtance it is abſolutely neceſſary to make a ſtand, the officers, ſtill attentive to their own ſafety, place themſelves behind their men, though the pretence for this ſtation is to keep the troops in action, who would turn their backs, if they did not fear the reſentment of theſe commanders would convert them to more dangerous foes than thoſe in their fronts. The Siameſe are not, however, like moſt other nations of the eaſt, accuſtomed to take quantities of opium to inſpire them with falſe ſpirits; and when they are adviſed by the ſtrangers who ſerve among them, to acquire reſolution by this means, their uſual reply is, that death will as ſoon overtake them when they have deprived themſelves of their ſenſes as when they are in poſſeſſion of them, and that therefore they incur two hazards inſtead of one, by adding intemperance to the dangers of war.

The fortifications in the kingdom of Siam conſiſt in a few old and irregular caſtles, and the remains of ſome places of defence, at different times erected by European powers who have been ſettlers here: attempts have been made to build a few wooden forts; but as the Siameſe are totally unſkilled in this art, they have conſtantly proved abortive.

Nor is the naval force of the King of Siam more formidable than his military; he has generally a few ſmall ſhips of war armed with ſome iron cannon, but theſe are navigated chiefly by Europeans, the Siameſe, who are to fight them, being under the ſame reſtrictions, as to deſtroying their enemies, as the land forces; ſo that they confine their enterprizes to harmleſs plans calculated to catch the veſſels of their enemies by craft or cunning, which do not often prove ſucceſsful. He has alſo a number of row-gallies, which are in fact open boats, manned with fifty or ſixty rowers each, but theſe ſeldom go off the land, making only ſhort cruizes about the Gulph of Siam.

The commerce of Siam was formerly in a very different ſtate from that in which our lateſt travellers found it; an univerſal freedom of import and export invited great numbers of foreigners to ſettle among them; and almoſt every nation of the eaſt, beſides ſome Europeans, had factories in the metropolis: theſe were governed by their own reſpective chiefs or conſuls, and a Siameſe was appointed by the king to tranſact buſineſs with thoſe of each country; but theſe factors were to confine themſelves wholly to trade; and no matter, in which the national intereſt was concerned, could be determined without the intervention of the prime-miniſter. Among other nations, the Mahometans of Indoſtan had at one time the higheſt degree of credit and eſtimation; one of the king's miniſters happening to be of that religion, he conferred on them the principal offices and governments, and ſeveral moſques were erected, not only with the concurrence of the king but at his own expence; and the followers of the doctrines of Mahomet were ſo highly favoured, that the Siameſe who embraced that religion were actually exempted from the ſix month's perſonal duty: but this miniſter very ſoon fell into diſgrace, and the credit of his religion ſunk with him, ſo that all the Mahometans were diveſted of their employments; yet they were not deprived of their moſques, nor forbid the exerciſe of their religion. And thoſe of this perſuaſion are ſtill ſo numerous in Siam, that it is computed there are not leſs than four thouſand Mahometans in the metropolis. Here are alſo an equal number of the mixed breed of Indians and Portugueſe; and this race is, indeed, numerous on all the coaſts of India. The number of the Chineſe who are ſettled in Siam is little inferior; and there are nearly as many Malagans. Here are, beſides, a few of other nations; but the richeſt merchants have for many years retired from Siam, for the reaſons which will be given.

The King of Siam is become the principal merchant, and hath great part both of the foreign and domeſtic trade; he even employs factors to ſell goods at retail in ſhops. He mpels his manufacturing ſubjects to ſell to him all the cotton cloaths they make: as his is the common cloathing of the people, they are obliged to purchaſe them from his its. He claims all the produce of the mines, and ſells the metals to foreigners. His cts muſt ſell to him only their ivory and arek; and as he purchaſes at his own price, xports theſe articles at an immenſe advantage. Sapan-wood, and ſalt-petre, of n great quantities are produced here, alſo belong to him; and ſulphur, gun-powder, and arms, are prohibited articles, except they are bought at the royal magazines. All the ſkins and furs which his ſubjects can procure, are monopolized by the ſovereign, who ſells them again to the Dutch at a ſtipulated and very advanced price: but there are ſeveral articles which his ſubjects are permitted to deal in on their own accounts, and which foreign merchants may, without reſtraint, purchaſe from them; among theſe are rice, ſugar, ſugar-candy, ambergreaſe, bees-wax, gum-lac, and ſeveral other gums, cotton unwrought, ſpices, fruits, mother-of-pearl, and thoſe birds neſts which have long been conſidered as dainty eatables in the eaſt, and have lately been introduced to the tables of ſome voluptuaries in Europe.

When the trade was unreſtrained, it was not uncommon to have a thouſand veſſels in a year trading in the ports of Siam; but of late years it has been viſited by few, except now and then ſome Dutch barks, as the merchants are in general averſe to dealing with the king, who makes his own terms, both as to his purchaſes and ſales: and, as the produce of the country is not very conſiderable, when foreigners were no longer allowed the liberty of trading either with each other or with the natives, till the king had bought and ſold all he thought fit, the advantages ceaſing, the reſort of ſtrangers was of courſe greatly diminiſhed.

A conſiderable number of free Britiſh merchants were in the laſt century ſettle Merji, or Mergui, on the banks of the river Tenaſſerim; where, falling into the ſe., forms a good harbour; and the adjacent country is fruitful in rice, and produces good timber for building, tin, and ivory in great plenty; in which articles theſe merchants had a flouriſhing trade, till the old Eaſt India Company thought fit to interrupt it, and order them to break up their factory, and repair to Fort St. George: and theſe poſitive directions were ſent by a Captain Waldon, who was alſo authorized by the Company to threaten the King of Siam with a war if he continued to give them protection. To this inſolent meſſage was added the wanton murder of ſeveral Siameſe, by the crew of Waldon's ſhip, without any other provocation than their reſiſting their lawleſs attempts to plunder and abuſe them. Theſe repeated injuries at length rouſed the Siameſe to revenge, and they determined to execute it on the principal aggreſſor, and lay in wait for him on a night when they knew he was aſhore; but, having received ſome intimation of their deſign, he made his eſcape on board his ſhip; and the Siameſe, diſappointed in finding the proper object of their reſentments, vented their rage upon the Engliſhmen of the factory, murdering, without exception, all who fell into their hands; ſo that, out of near one hundred, ſcarce twenty eſcaped to the ſhip. Previous to this horrid event, the Engliſh were highly reſpected by the Siameſe, and actually permitted to enjoy places of the higheſt importance in the government, one being advanced to be chief collector of the cuſtoms at Tenaſſerim and Mergi, and another intruſted with the command of the navy: but from this period, they no longer enjoyed the confidence of the monarch, or his ſubjects; and the coldneſs with which they were now treated, concurred to favour of the Engliſh company, ſo that none of the ſurvivors returned to ſettle again in Siam; but they went to Bengal, to the iſland of Sumatra, and other parts of the eaſt, where there appeared more favourable openings for commerce.

In the beginning of the laſt century, the Dutch had the moſt conſiderable trade at Siam of all the nations of Europe; but in 1660, their factories were principally abandoned, in conſequence of ſome diſpute between them and the native inhabitants: but it does not appear that the king was engaged in this quarrel; on the contrary, he ſeemed well aware of the value of their commerce, and ſent a formal embaſſy to invite them to return, offering them particular privileges and immunities; and ſince this time the Dutch agent reſides at the capital, the European merchants of other countries not being permitted to come nearer to it than the port at the mouth of the river. In all other reſpects, however, they fare alike; ſo that this can only be conſidered as an empty honour. The principal Dutch trade is at preſent carried on by one veſſel, which arrives annually from Batavia, importing ſome of the horſes of Java, ſugar, ſpices, and linens; taking in exchange tin or tutanaque, gum-lac, elephants teeth, and a ſmall quantity of pure gold in lumps or ingots. The ſapan-wood already mentioned is however the moſt conſiderable article, as, notwithſtanding it's value, it ſerves to ſtow their ſhips, and is purchaſed at a very low price in proportion to that which it produces.

Men are not here bred to particular mechanic trades; but every inhabitant of Siam underſtands enough of moſt common arts to provide for his own neceſſities, and to excuſe the orders he receives during his ſix months ſervice to the king; for, as they are employed by him in any buſineſs which he has occaſion to have performed, he who would plead ignorance as an excuſe for not doing what he was ſet about, would run no ſmall riſque of ſuffering a ſevere baſtinado. But as the dread of puniſhment is the incentive to ſome degree of ſkill, ſo the fear of being detained in the king's ſervice for life, is a ſufficient check to ingenuity, and damps every idea of aſpiring to excellence. There are, beſides, many other diſcouragements to induſtry in a government ſo tyrannical, that no man is certain that he ſhall be permitted to enjoy a fortune, ſhould he find means to acquire it; for even a ſuſpicion of being rich, ſerves as an intimation to the officers of the crown to charge the ſuppoſed man of wealth with crimes of which he is totally innocent, and to commence the proſecution by the confiſcation of his effects.

The trades in which the Siameſe riſe to the greateſt degree of perfection, are thoſe of the carpenter, the brick-maker, and the ſtone-maſon. They have the art of making an admirable cement, and are acquainted with the methods of purifying and caſting metals; and they alſo ſhew a conſiderable degree of workmanſhip in covering their idols, which are huge maſſes of brick and mortar, with plates of gold, ſilver, or copper: they alſo cover plate, the hilts of ſwords and daggers, and ſome utenſils of the houſhold, with theſe metals; and their gilding is generally well performed.

The Siameſe execute very indifferently ſuch works in iron as are formed by the forge and hammer, making uſe chiefly of caſt-iron. They never ſhoe their horſes; and their ſaddles and furniture are clumſy, but not laſting, for they are unacquainted with the art of tanning leather. They manufacture a ſmall quantity of common cotton cloth, but no kind of woollens, or ſilk, though they purchaſe the latter plain, and embroider it very elegantly. Their paintings are like thoſe of the Chineſe, repreſenting animals which never had exiſtence, and in human figures loſing ſight of every idea of nature.

As the luxury of the Siameſe is confined, and their wants few, they have much leſs temptation to be aſſiduous in diſcoveries and improvements which might lead to profit, than Europeans, whoſe appetites and deſires are unbounded; and this may account for the ſlow progreſs of the arts, among a people by no means deficient in genius or underſtanding. Some few among the opulent are merchants; among the lower claſſes, the ordinary employments are fiſhing and agriculture.

Their markets are open from a very early hour in the morning till late at night; and the ſhopkeepers and traders have been ſo celebrated for integrity, that, it is ſaid, thoſe who buy ſcarce look at the goods they purchaſe, and that thoſe who ſell hardly count the money they receive for them; and when the honeſt Siameſe obſerve the caution with which the Europeans traffic with each other, they treat their circumſpection with pity or ridicule.

They have ſilver coin called tycals, which are all made in the ſame form, and bear the ſame impreſſions, but are of different values: they bear on each ſide certain characters, which none of our travellers have explained. The inſcription on one ſide is included within a ring, and that on the other within the figure of a heart. The tycal is intrinſically worth but two ſhillings and ſix pence, though it paſſes in currency for three ſhillings and three halfpence. They have neither gold or copper money, both theſe metals being deemed mercantile commodities; the former is computed to be twelve times the value of ſilver.

The ſhells called kon, but more commonly cowries, and by the Siameſe bia, anſwer the purpoſes of ſmall coin, and differ in their value, as they are more or leſs plentiful: they are ſometimes ſo low as to be eſtimated at eight hundred for a penny. They ſeldom uſe meaſures, ſelling muſlin and linen by the piece; but thoſe who are very poor, and cannot purchaſe ſo large a quantity, meaſure by their arms: they have, however, a determinate meaſure which they uſe in building, and in taking diſtances on their roads and canals; and the former are divided into regular ſtages, and numbered on ſtones, as in many parts of Europe.

Grain and liquors they meaſure by the ſhell of the cocoa-nut; but as theſe are very unequal in ſize, they aſcertain their capacity by the number of cowries they will contain. They have likewiſe a wicker meaſure, which is ſometimes uſed for corn, and a pitcher for liquids; but theſe are without any determinate ſtandard, ſo that the buyer is generally to diſcover the quantity they will hold by ſome proved cocoa-nut ſhell of his own. Their weights are equally uncertain: conſiſting, for ſmall matters, of pieces of money, which are frequently light; and for heavier goods, ſtones picked up for the occaſion, and often taken at hazard.

The religion of the Siameſe differs but little from that of the people of Laos; they believe that all nature is animated and informed by a rational ſoul; and ſuppoſe every diſtinct maſs of matter, whether in the form of earth, fire, water, wood, mountains, nay even cities and houſes, is inſpired and governed by ſome ſpirit or genius which is neceſſarily attached to the ſituation preſcribed to it, and is compelled to act and endure with the article to which it is thus connected. They hold the doctrine of the Metempſychoſis; and firmly believe that the ſoul of every man has paſſed through innumerable ſtates, and that when it actuates a human body, it is confined to it as a puniſhment for offences committed in a body of ſome other form. And they gather this humiliating doctrine from the obſervation, that the happieſt of mortals are not totally free from pain and diſappointment; from whence they infer, that the human ſtate not being that of the higheſt felicity, and happineſs being the reward of perfect virtue, there muſt be ſome other ſtate in which it can be enjoyed without alloy: and, to favour the doctrine of tranſmigration, ſome of their prieſts pretend to remember their ſeveral pre-exiſtent ſtates. Another article of their faith is, that the heavens, the earth, and the planets, will wear out or be deſtroyed in a certain period of time, and will be ſucceeded by new heavens and a new earth, and new planets, in the ſame form: nor do their prieſts ſcruple to affirm, that the decay and revival of all nature hath already ſeveral times taken place.

They acknowledge that the ſoul conſiſts of ſubtile and immaterial matter; yet they conceive that after death it retains the human form and extenſion, in limbs, members, and thoſe ſolid and liquid ſubſtances of which human bodies are compoſed; and though they admit the ſoul to be inſenſible to the touch and ſight, yet they believe that if a perſon receives his death by a wound, the aërial or immaterial body will retain the appearance of the ſame wound, with the blood flowing from it; but they do not allow that the ſoul is periſhable, inſiſting that it animates ſome animal or ſubſtance, ſo as to be ſenſible of pleaſure and pain; and that it will, in the courſe of it's tranſmigrations, re-enter a human body, and enjoy conſequence, power, riches, and proſperity, proportioned to it's behaviour in it's other different ſhapes: but they do not confine rewards and puniſhments merely to the ſhifting the habitations of ſouls, and to the good or evil which may befal them in theſe changes; they have alſo an idea of a heaven and a hell, and believe there are certain places above the viſible world where they ſhall receive the ultimate and everlaſting meaſure of their deſerts; and where thoſe whoſe conduct hath rendered them deſerving of being made happy, ſhall aſcend above the ſtars; and thoſe whoſe journey through the different ſtates of life hath merited divine diſapprobation, ſhall ſink into gloomy regions, far beneath even the habitable world. They alſo allow nine different degrees of happineſs, and as many of miſery, the higheſt and loweſt of each being moſt exquiſite in their kinds; and as they contend that the ſoul does not paſs immediately from one ſtate to another, but muſt be regenerated, though in the ſame form, they apprehend it will have occaſion for the ſame things as the body it animated wanted in this life; and therefore burn with their bodies their moſt valuable moveables, animals, ſlaves, and wives, that they may all be born again at the ſame moment, and be ready to enter into the ſervice of their old owners, maſters, or huſbands.

The Siameſe have alſo another motive for endeavouring to contribute to the comfort of the deceaſed; they believe that the dead are capable of doing miſchief to or aſſiſting the living. Hence it is that they do their departed friends all poſſible honour, in the moſt ſplendid funerals, and ſupplicate their ſpirits of the anceſtors even ſo high as the great-grandfather; but they do not carry their reverence farther back, conceiving that thoſe beyond this degree have ſuffered ſo many tranſmigrations, that they have forgot their relatives on earth, and have no knowledge of ſuch diſtant deſcendants.

The moral precepts of the Siameſe, like thoſe of other Indian nations, are reduced to five principal ones; theſe are, not to kill, to ſteal, to commit uncleanneſs, to lye, or to drink ſtrong liquors. The firſt precept they extend to the vegetable as well as animal productions of nature; ſo that they think it criminal not only to kill the plant, but even to deſtroy the ſeed of it. Fruit they are at liberty to eat, but they always preſerve the ſtone or kernel; nor do they eat the fruit before it is ripe, becauſe then the ſeed not arriving to maturity, would prove abortive: and, as they believe all natural productions are animated, they do not cut down a tree, leſt they ſhould diſpoſſeſs a ſoul of it's habitation; or break off a branch from it, leſt they ſhould give it's ſpirit offence; but when they find a tree blown or cut down, or a beaſt killed to their hands, they do not ſcruple to burn the one or to eat the other.

They aſſert that the ſoul reſides in the blood, and therefore hold it unlawful to open a vein, or to make any inciſion by which the blood may flow; and this doctrine they carry ſo far, that they will not cut a plant to let out it's juice, leſt it's ſoul ſhould iſſue at the wound.

But, like the religious of moſt other perſuaſions, they have various methods of evading moſt of the precepts which their religion requires them to obſerve. Thus, as we have already noticed, they avoid in war the guilt of deſtroying an enemy, by aſſerting that they did not ſhoot directly at their adverſaries army, but that the balls accidentally glanced that way; or that they ſhot ſhort of their enemies, who received their injury in advancing. Thoſe of religious orders do not ſcruple to eat rice, though it is a ſeed: but then they do not boil it themſelves, but permit their ſervants to dreſs it and kill the ſeed; and, after the life is extinguiſhed, they eat it without conceiving themſelves guilty of any offence againſt their precepts.

It appears from what has been already ſaid, that they conſider the time for which a ſoul is doomed to tranſmigration as a kind of purgatory, to prepare them for endleſs felicity; and they ſay, when a perſon has merited this ſtate, he acquires invincible ſtrength of body, a perfect knowledge of all arts and ſciences, and becomes the moſt powerful and convincing preacher of righteouſneſs: and that having arrived at this height of perfection, he does not die like common mortals, but vaniſhes from human ſight like a ſpark which is loſt in air. And thoſe are the ſaints to whom the Siameſe dedicate their temples.

The founder, or rather reſtorer of their religion, the purity of whoſe life they celebrate as wholly perfect, and therefore worſhip with the higheſt devotion, they call Sommona

Codom: Sommona ſignifying, in the Siameſe language, a Talapoin of the Woods, and Codom being ſuppoſed to be his Proper Name. The books of the prieſts relate, that he was born of a flower which iſſued from the navel of an infant, who was itſelf the leaf of a tree, and appeared ſwimming on the water in the act of biting it's toe: yet they ſay he was the ſon of Ceylon, or Seylan, and not only beſtowed all his fortune in acts of benevolence, but at length pulled out his eyes, and killed his wife and children, giving their fleſh to the prieſts for food. Of Sommona Codom they not only aſſert, that before his entrance into the ſtate of perfect felicity, he acquired aſtoniſhing ſtrength of body, but that he had the power of working miracles, and was able to enlarge his body to any ſize he thought fit, or to reduce it to ſo ſmall a point as to be totally inviſible; that he could at any time diſappear, and place another man in his ſtead, and could tranſport himſelf with incredible ſwiftneſs from one country to another. They deſcribe two principal diſciples, whoſe images they place on altars immediately behind his: but theſe are of a very inferior ſize. The image on the right-hand of Sommona Codom is called Pra Mogla, and that on his left Pra Sharabout. Behind them on the other altars are placed images, repreſenting the officers who exerciſed their functions within Sommona Codom's palace, thoſe whoſe buſineſs was without the gates being placed in the galleries or cloyſters of the temples. They affirm that Pra Mogla, at the inſtance of the evil genii, or the ſpirits of darkneſs, overturned the earth, and took hell-fire into the hollow of his hand to extinguiſh the flames; but finding it beyond the reach of his power, he beſought Sommona Codom to quench it, which he refuſed to do, aſſigning as a reaſon, that the wickedneſs of mankind would increaſe if the dread of this puniſhment ſhould be taken away.

They have a thouſand ridiculous fables and ſtrange ideas concerning this imaginary perfect man. Among others, they ſuppoſe that his power and authority are confined to the Siameſe alone; or, at leaſt, that he could not extend his protection or care to other nations, without exciting the anger or jealouſy of other tutelar ſaints; one of whom, they apprehend, is devoted to the ſervice of every particular kingdom or ſtate: and all theſe demi-deities they believe to have been originally perfect men, as well as Sommona Codom, and have many fabulous legends of thoſe who are ſuppoſed to govern neighbouring countries.

Far from perſecuting the profeſſors of other religions, the Siameſe think a variety of religions abſolutely neceſſary, as well as different languages; and though they are perfectly ſatisfied with the truth of their own faith, and hold their principles to be the moſt perfect, yet they admit that all religions which teach the moral duties are good, and allow unreſtricted indulgence to Jews, Chriſtians, Mahometans, and every ſect of Pagans.

The Talapoins, or prieſts, are of both ſexes; but females are never admitted to the prieſthood till they are of too advanced an age to incur ſcandal, by living in the ſame convents with the men, which is conſtantly the caſe. So that thoſe who commence nuns in this country are generally ſuch as have met with diſappointments in life, or are tired of it's pleaſures and enjoyments; which ſeems a plan ſomewhat more rational than that of the Church of Rome, where the unfortunate victims are either teazed or forced into a renunciation of the world, at a time when all their paſſions are awake to it's pleaſures,

ſures, and the laws of God and nature forbid the unnatural conſtraint. And ſo far is the religion of Siam from compelling thoſe who are reluctant to immure themſelves, that thoſe who have actually entered on a religious life are at all times at liberty to return into the world, whenever they find the reſtraints of a cloyſter irkſome or diſagreeable to them.

The youth of Siam are all educated by the Talapoins, each of whom takes two or three pupils; but theſe muſt alſo ſerve him, whatever may be the rank or condition of their parents, while they continue in the convent. Theſe, however, act as the particular ſervants of diſtinct prieſts; thoſe who miniſter to the ſociety generally go in whilſt they are young, but not for education, living and growing old there, in the character of a kind of lay-brothers: theſe cultivate the gardens, dreſs the food, clean the apartments, and perform other menial offices, which the prieſt himſelf is forbidden by the ordinances of their religion to execute. There is a common ſchool-room in the convent for teaching the pupils publicly, and another which is the council-room, or ordinary aſſembling-place of the ſociety; and here the devout bring and depoſit their alms on the days when the temple is not open.

Every convent has a maſter or principal, like other religious communities; and theſe, in ſome houſes, have greater privileges than in others; they are called ſancrats. To theſe belongs the ſole power of admitting perſons into the order of prieſthood, and of inveſting them with the habit of the order; but their authority is confined to their own particular ſociety, and does not extend to any who do not belong to their reſpective convents. On the election or appointment of a ſancrat, the king ſometimes gives him a new name, and beſtows on him an umbrella, a chair, and ſlaves to carry it; but this vehicle is only uſed by them on days of great ſolemnity, or when they are ſent for to court to be conſulted on any difficulty by their royal maſter.

Theſe prieſts are obliged to lead lives of apparent auſterity, by which they are pretended to atone for the ſins of their flocks: yet, though they live by alms, and not in common, every one ſubſiſting upon what he himſelf collects by begging, they are all obliged to contribute to a ſtock for acts of humanity, and hoſpitality to ſtrangers; from the participation of which they do not even exclude Chriſtians, having for them, as well as other travellers in diſtreſs, lodgings on each ſide their gates, where they are provided with neceſſaries till they are refreſhed and able to proceed on their journies.

All orders of prieſts are reſtricted from attending places of public entertainment, and from the uſe of perfumes, and other articles of luxury. They are alſo forbidden to borrow, lend, or receive preſents, except of ſuch matters as are neceſſary for their ſupport; and of the food thus gathered, none muſt be kept beyond the preſent day; whatever remains when they have finiſhed the laſt meal, muſt be divided among their domeſtic animals. They muſt neither buy, ſell, or traffic by way of exchange; and are not only ſtrictly enjoined to celibacy, but they muſt not put their continence in the way of temptation, by exchanging common civilities with a female, ſitting next her, or even taking alms out of her hand. If a woman is diſpoſed to give, ſhe muſt lay down her offering and retire, and then they may advance and take it up. They muſt ſuppreſs their vanity, ſo as never to boaſt of their deſcent or connections; and govern their paſſions, ſo that they muſt neither reſent nor return an inſult. Such are the rules by which the prieſts of Siam are expected to regulate their lives; but, like thoſe of other countries, they are rather apt to conſider theſe doctrines as ſpeculative than practicable.

In Siam alſo, as well as Laos, there are two orders of prieſts, or Talapoins, diſtinguiſhed into thoſe of the Woods and thoſe of Cities, the former leading much ſeverer lives than the latter. Both are, however, enjoined to celibacy, under the penalty of being burnt: a ſentence which is ſtrictly executed, by the immediate orders of the king himſelf, in caſes of delinquency; it being his care that, in return for the great privileges they enjoy in being exempted from the ſix months ſervice, they ſhall ſtrictly obſerve the regulations of their profeſſion. Policy alſo ſuggeſts the propriety of obliging them to bear their ſhare of hardſhips, leſt the greateſt part of the people, tempted by the indulgences they receive, ſhould betake themſelves to the order of prieſthood, and be thus rendered uſeleſs to the ſtate. The king, for the ſame reaſons, alſo has them ſometimes examined as to their ſkill in the learned language in which the precepts of their religion are written; and at one particular period in the hiſtory of Siam, the ſovereign of that country diſmiſſed ſome thouſands of them from the prieſthood for their ignorance in this particular, as it appeared on their examination by ſome of his officers of ſtate; but to this examination the Talapoins or prieſts of the woods refuſe to ſubmit, unleſs to perſons of their own order.

Nor is the buſineſs of the Talapoins confined to the education of youth: at every new and full-moon they are enjoined to explain the precepts of their religion to congregations who aſſemble for inſtruction in their temples; and during the continuance of the inundation, they preach by turns every day, from ſix in the morning till noon, and from one in the afternoon till five in the evening, the preacher ſitting with his legs croſſed, on an elevated ſtage; and when one is fatigued with this duty, he is relieved by another, the people aſſenting to the doctrine, and ſhewing their attention by repeated exclamations of, 'Very right! Very true! Very proper!' and the like. When the ſermons are ended, the congregation preſent their alms to the preacher, many of whom are extremely popular, and are enriched by the gifts they receive from their auditors, notwithſtanding their vows of poverty.

During the continuance of the floods, the Talapoins obſerve a kind of Lent, eating nothing after noon; or if they do not entirely faſt, they take only fruit after the middle of the day. Some of theſe prieſts pretend that they faſt thirty or forty days together, or at leaſt that they take no other ſuſtenance during that time than ſome weak liquor, containing a ſmall mixture of a particular powder; but though there is certainly ſome trick in this exiſtence with ſo little apparent aliment, yet it is undoubtedly true, that faſting is much more eaſily endured in a hot country than in a cold one, and that the effects of an empty ſtomach are by no means ſo pernicious in theſe warm climates as in the more northern regions.

As ſoon as the rice is ſaved, and that harveſt compleatly finiſhed, the Talapoins of the towns watch every night for three ſucceſſive weeks in the fields, where they erect ſmall huts of the branches and leaves of trees, and in the day-time retire to their cells. On theſe occaſions their night encampments are formed in a ſquare, nearly in the ſame figure with

that

that in which their habitations near the temples ſtand; and the hut of the ſuperior of each convent is placed in the centre: nor do theſe pretended holy men uſe the common precautions to prevent the attacks of wild beaſts, relying on their ſanctity as a certain preſervative. Indeed, they have a ſomewhat better ſecurity: they take great care to fix theſe nocturnal ſtations at ſuch a diſtance from the foreſts, the common haunts of wild beaſts, where thoſe who are compelled to take up their abodes muſt, in ſpite of ſanctity, or the holy order, defend themſelves with the uſual weapons, and guard againſt their approaches by the ordinary means uſed to terrify them. The prieſts, however, pretend that the tygers are ſo complaiſant, that if they diſcover a ſleeping Talapoin, they only lick his hands and feet; and if the remains of a dead body are found, which appears to have been deſtroyed by beaſts of prey, the reſt of the fraternity either deny it to be a Talapoin, or, if that cannot be diſputed, they aſſert that he had tranſgreſſed the rules of his order, and that his life had been forfeited in this way as a puniſhment for his offences.

All orders of the prieſthood are without ſhoes or ſtockings; nor are their heads covered, notwithſtanding the heat of the ſun. Round their loins they gird, with a broad ſaſh, a linen cloth of the royal yellow colour, which hangs down both before and behind, about as low as their knees; they have another looſe garment of the ſame materials and colour acroſs their ſhoulders, which reaches to the ground; and, over the whole, a yellow linen mantle, or cloak. Their heads, beards, and even their eye-brows, are ſhaved cloſe with razors of copper; and every individual is obliged to ſhave himſelf, till he is diſabled by age or ſickneſs from uſing the razor. In either of theſe caſes, another may ſupply that office; but he muſt not undertake it till he has made many profeſſions of his unworthineſs to touch ſo ſacred a head.

The Talapoins are enjoined to waſh themſelves every morning as ſoon as it is light enough to diſcover the veins of their hands; but they are reſtrained from doing it earlier, leſt they ſhould drown ſome inſect which might accidentally have faſtened on them. The moment they are dreſſed they attend their principal to the temple, where they ſpend an hour or two at their devotions. Their forms of worſhip are written in the Balli language with an iron pencil, on a peculiar leaf about the breadth of a man's hand, ſeveral of which being faſtened together, make a book; but theſe are only uſed by the prieſts, the common people performing their devotions without any other than mental aſſiſtance. The Talapoins have each a fan of leaves in their hands, and repeating their prayers in a particular cadence, keep time with the inſtrument, as if they were fanning themſelves. As well at quitting, as on entering the temple, both the prieſts and people bow their heads to the ground three times before the great idol.

Every new and full moon, the Talapoins are waſhed by the people; and, in all private families, the children perform the ſame office on their naked parents and relations, without the ſmalleſt regard either to ſex or age.

In the morning, as ſoon as their devotions are ended, the Talapoins put an iron bowl in a linen bag, and throwing it acroſs their ſhoulders, go into the city to collect alms; and theſe they obtain without actual begging, by ſtanding before the doors of the moſt opulent inhabitants, where they are ſeldom ſuffered to remain long unſupplied. On their return to the temple, they offer what they have procured to the great idol, and having taken their breakfaſts, ſtudy till dinner; after which meal, they refreſh themſelves by an hour or two's ſleep, and then inſtruct their pupils till towards the cloſe of the day, when, after ſweeping and cleaning the temple, they ſpend about two hours in chanting the evening ſervice, and retire to reſt, without any other ſupper than ſometimes a little fruit.

In every convent there is a ſuperior Talapoin, to whom the reſt pay the moſt implicit obedience, proſtrating themſelves before him, and kiſſing his feet, whenever they go out: and, at his deceaſe, another is elected by the ſociety, from thoſe who are moſt diſtinguiſhed by age and learning. Perſons, however, who erect temples, themſelves appoint the ſuperior, for whom only they provide a cell, the reſt being afterwards erected at the admiſſion of other members.

When any one wiſhes to be admitted, he makes application to the ſuperior, who never refuſes thoſe who offer; and the ceremony of inveſting him is performed by ſome Sancrat. The parents of the devotees are likewiſe ſo far from having any objection to their aſſuming the habit, that they hire ſingers and dancers to precede them on the occaſion, who, however, are not permitted to enter the convent. The head, beard, and eye-brows of the new-elected Talapoin, are immediately ſhaved; and after the Sancrat has repeated a few pious ſentences, he is conducted to his cell, and forbid to partake, in future, the pleaſures of muſic and dancing.

The Talapoineſſes may receive the habit from the ſuperior of any convent, or even from the pupils, without a Sancrat's conſent, being eſteemed but partly religious: and, unlike the Talapoins, who are burnt for incontinence, the Talapoineſſes are only delivered to their relations to be baſtinadoed on ſuch occaſions, as the Talapoins are not permitted to ſtrike or chaſtiſe any one.

The moſt important particulars relative to the government, cuſtoms, and manners of the Siameſe, having been already noticed, and the capital deſcribed, it remains only that we take a ſlight view of the other chief places in Siam.

Louvo, where the king uſually ſpends eight or ten months in the year, is ſituated about ten leagues from Siam, with which it communicates by means of a fine canal. The palace at this place is very extenſive, conſiſting of two large piles of brick building, covered with yellow tiles that glitter in the ſun, and reſemble plates of gold: it is pleaſantly ſituated on an eminence, a little to the eaſt of one of the branches of the river Menan. The town is ſo greatly crouded with inhabitants, that though proviſions are very plentiful, they are conſiderably dearer than in any other place in this country.

Chantebon, or Liam, ſtands at the mouth of a broad river, on the weſt ſide of the Gulph of Siam, at the foot of a chain of mountains which ſeparate Siam from Cambodia.

Bancock, is ſituated on an iſland formed by the river Menan, at the diſtance of about twenty leagues ſouth from Siam: on both ſides the river, between theſe two places, there are a great number of villages, conſiſting of bamboo huts erected on pillars. On this iſland there is a flat where ſhips uſually put their guns aſhore, and all veſſels bound to

Siam are obliged to touch at the port of Bancock, as well to give in an account of their cargo, and from whence they came, as to pay the cuſtoms; a receipt for which they muſt produce at another place up the river, called Canon Bantenau, within about four miles of Siam, and they are then permitted to trade in any part of the kingdom, paying only for the inſtrument of leave, which they muſt immediately do, or forfeit the ſhip. It has been aſſerted, by writers of great credit, that Europeans are not permitted to proceed to Siam, being confined to the north of the river Menan, the Dutch only excepted.

Prabat, is a ſmall town about twenty-one leagues to the north-eaſt of Louvo, famous only for a mark on a rock pretended to be the impreſſion of their great ſaint Sommona Codom's foot, which the King of Siam annually viſits in great pomp.

Tenacerin, which is the capital of a province ſo called, is ſituated on a river of the ſame name, that empties itſelf into the Bay of Bengal. This city is exceedingly populous, it's trade is very conſiderable, and the adjacent country ſupplies, in great plenty, every neceſſary of life.

Martaban, was formerly an independent kingdom, but has now for ſome years been ſubjected to Siam. It is bounded on the weſt by the Bay of Bengal, on the ſouth and eaſt by Siam, and on the north by Pegu; and is ſaid to extend a hundred leagues from north to ſouth, and a hundred and five in the broadeſt part from eaſt to weſt. In this country there are ſeveral mines of gold, ſilver, copper, iron, and lead; and it abounds with corn, and medicinal herbs and flowers, as well as with figs, oranges, lemons, and other fruits. Oil of jeſſamine is extracted in great quantities by the inhabitants, and they are famous for making a ſort of porcelain veſſels varniſhed black, which are held in great eſtimation. The capital, which is ſeated in the Bay of Bengal, is well built, and populous; it has an excellent haven, and was a place of much trade, till the Peguans choaked up the harbour by ſinking veſſels at it's entrance: and, indeed, the perpetual conteſts between the kings of Pegu and Siam, have nearly ruined this whole country.

Jonſalam, is a ſmall iſland, ſituated within about three quarters of a mile from the continent, between which there is a good and ſafe harbour for veſſels.

To the north of Siam Proper, lies the peninſula of Malacca, ſuppoſed to be the Aurea Cherſoneſus of Ptolemy. It is bounded by the ſtraits of it's own name, on the weſt; and on the eaſt and ſouth by the Indian ocean: and extends from the ſecond to the eleventh degree of north latitude; being about ſix hundred miles long, and in ſome places two hundred broad.

This peninſula is divided into ſeveral petty kingdoms, ſome of which are ſubject to the King of Siam, and others are independent ſtates; but in general theſe kingdoms are ſo diminutive as ſcarcely to deſerve that title. The chief are Malacca, which gives name to the peninſula, Jahore, Patana, Pahan, Tringano, and Pera.

The coaſts of Malacca are low, marſhy, and unhealthful; and the inland parts are moſtly dreary deſarts and barren mountains, that produce nothing for exportation, except elephants teeth and tin. The common neceſſaries of life are cultivated in gardens, and ſome peas and rice grow on the mountains; but the natives are ſupplied with the greateſt part of their proviſions from the neighbouring countries. Yet amidſt this general infertility, there are a variety of exquiſite and uncommon fruits; particularly the mangoſtane, nearly reſembling an apple; the ramboſtan, about the ſize of a walnut; and the durian, whoſe pulp is thick, like cream, but far more delicious. The pine-apples are eſteemed the fineſt in the world, and are not apt to ſurfeit, like thoſe of moſt other countries. Cocoas, oranges, lemons, limes, ſugar-canes and mangoes, with aloes, and other tropical productions, are exceeding plentiful. In the mountains are tygers, elephants, wild boars, and ſwine; but the cattle are few, and poor. They have wild and tame fowl, ſeveral ſorts of game, and plenty of fiſh on their coaſts.

The inhabitants are called Malayans, and are too generally cruel, treacherous, and inhuman; particularly thoſe of the inland parts. Their deep tawny complexion, and forbidding aſpect, ſeem to beſpeak the malignity of their hearts; and ſo great is the dread Europeans entertain of them, that they will not even employ a Malayan ſailor. Innumerable inſtances might be adduced, from the beſt authorities, of the ſavage inhumanity of theſe wretches, to thoſe who have been unfortunately wrecked on their coaſts. Yet while we regard their ferocity with horror, their language is the moſt pure, nervous, ſoft, and harmonious, of any ſpoken in India: they ſtudy it with the utmoſt care, and ſome of their compoſitions are exceedingly elegant. The Malayan tongue is the Pariſian language of the eaſt, being as common in India as French in Europe.

The men go naked, except having a piece of ſtuff round their waiſts: the women, who are ſaid to be haughtier and more reſerved than in the reſt of India, wear a looſe ſilken robe, embroidered with gold or ſilver. Both ſexes adorn themſelves with ear-rings, jewels, and bracelets; and the women wear their hair extremely long, which they anoint with oil of cocoa, and ornament with precious ſtones.

The religion of the natives is a ſtrange mixture of Pagan ſuperſtition, and Mahometan deluſion.

The city of Malacca lies at the bottom of a bay, where the Straits of Malacca are not more than three leagues over, which are uſually as calm as a canal. It is ſituated in two degrees 30 minutes north latitude, and 100 degrees eaſt longitude from London; and is reported to have been built two hundred years before the arrival of the Portugueſe in 1509. In 1511, Alphonſo Albuquerque poſſeſſed himſelf of the city, after a noble defence; and having plundered it of immenſe riches, inhumanly murdered the king. The King of Siam, however, to revenge the barbarity, in conjunction with ſome other princes, took the city by ſtorm: but the Portugueſe had the good fortune to eſcape by ſea; and, returning in greater force, retook it, and erected a caſtle, churches, monaſteries, and a ſuperb college for the Jeſuits. In 1606, the Dutch began to diſpute their poſſeſſion of this place; and, after an unremitted ſtate of hoſtilities for thirty-five years, at laſt wreſted the city from the Portugueſe, in the following manner.

The Dutch, having diſcovered that animoſities ſubſiſted between the Portugueſe inhabitants and the Sovereign of Jahore, fomented the diſputes, and engaged the king on their ſide, in hopes of exterminating the Portugueſe. An alliance offenſive and defenſive was accordingly ſoon formed, which was ratified with a ſolemnity and pomp of expreſſion

peculiar

peculiar to the natives of the eaſt; the King of Jahore engaging that it ſhould laſt *as long as the ſun and moon illumined the world.* This prince now inveſted the fort by land with twenty thouſand men; while the Dutch compleatly blocked it up by ſea: but perceiving that force was unlikely to prevail, and that the operation of famine would be too tedious, they had recourſe to ſtratagem and fraud. The governor being a mean and mercenary man, the Dutch offered him a vaſt bribe to ſurrender the fort. The price of his honour was fixed at eighty thouſand pieces of eight; and he was to be conducted to Batavia, and admitted to every privilege of a freeman. Having agreed to theſe terms, the governor artfully called a council, declaring his intention to circumvent the Dutch, by ſuffering them to approach the walls without moleſtation, and then attacking them on all ſides, and putting every man to the ſword. The Dutch, as had been previouſly agreed upon, advanced without reſiſtance, and placed their ſcaling-ladders againſt the walls. The garriſon, alarmed, diſpatched repeated meſſengers to inform the governor of their danger for want of orders to fire; but he amuſed them till the Dutch had forced the guard at the eaſtern gate, and introduced their whole army; which was no ſooner entered, than the Dutch maſſacred every perſon they found in arms, concluding the ſcene of blood by the murder of the governor himſelf, to ſave the ſtipulated reward of his treachery.

The city of Malacca, which is built on a low, level ground, cloſe to the ſea, is large, populous, and ſurrounded with walls and baſtions. Some of the ſtreets are ſpacious, and beautifully planted with trees on each ſide; the houſe of the governor is both elegant and convenient, as well as ſeveral private edifices, but in general they are compoſed of bamboo. The fort ſtands on the eaſt ſide of a ſmall river, which divides it from the city, and acroſs which there is a communication by means of a draw-bridge. The harbour being both ſpacious and ſafe in all ſeaſons, is much frequented by trading veſſels from every part of the Indies. While this place was in the hands of the Portugueſe, it was inferior only to Ormus and Goa, in riches and commerce of every kind: but Batavia being the grand emporium of the Dutch trade, it has ſuffered much; and is now principally valuable to the poſſeſſors from it's command of the Straits bearing the ſame name, which enables them to engroſs, in a great meaſure, the trade of China and Japan.

Conſidering the climate of this city, it is tolerably healthful; being neither expoſed to the ſultry winds of the Coromandel coaſt, nor the chilling blaſts of Sumatra. Beſides the Dutch inhabitants, there are ſome Portugueſe, Chineſe, and Mooriſh families, with a few Armenian merchants. The richeſt ſhops are thoſe belonging to the Chineſe, which are filled with the elegant manufactures and produce of their own country. The native Malayans live very meanly in the ſuburbs, and are kept in great ſubjection by their imperious maſters; yet ſometimes thoſe of the neighbouring provinces find opportunities to revenge themſelves for the tyranny and oppreſſion exerciſed by the Dutch; and ſuch occaſions are ſeldom neglected.

Jahore Lami, the capital of the ſmall kingdom of Jahore, is ſituated on a river about twenty-one leagues ſouth of Malacca. It was a place of ſome importance, till the Portugueſe deſtroyed it in 1603; the king then removed farther up in the country, and built another city, which he named Batuſabar. The town conſiſts of two diviſions, the one of about thirteen hundred paces, and the other five hundred in circumference, and contains about four thouſand men capable of bearing arms. The houſes are raiſed on piles eight or nine feet high, along the banks of the river; and, being built with freeſtone, make a very grand and beautiful appearance.

The natives are a mixture of Pagans and Mahometans. They make uſe of a gold coin called a macy, worth about three ſhillings and ſixpence ſterling; and a coupang, which is a quarter of a macy. The circumjacent country is very woody, and produces lemons, citrons of an uncommon ſize, pepper, aquila-wood, and canes. Gold, tin, and elephants teeth, are alſo found here; and, among other cattle, are buffaloes, deer, wild boars, and cows. The dreſs of the common people is only a piece of ſtuff depending before; but that of the quality is calico made up in form of a ſhift, with ſilk head-bands and girdles, and poniards ſtudded with jewels by their ſides. They ſtain their nails yellow; and the greater the quality of the perſon, the longer his nails are permitted to grow: which cuſtom entirely correſponds with the practice of the Otaheitean Indians, and other new-diſcovered iſlanders, in the South Seas.

The town of Patana, lies on the eaſtern coaſt of the Gulph of Siam, and had once an Engliſh and Dutch factory; but although it is governed by it's own magiſtrates, an annual homage is paid to the King of Siam, by preſenting him with a gold flower worth fifty crowns. The town is about a mile and a half in length, and is fortified with wooden paliſadoes, higher than the loftieſt maſt. The inhabitants of this place keep as many wives and concubines as they can ſupport; and, by the infamous practice of proſtituting their wives and daughters to ſtrangers, for a limited time, ſome of the principal people reap conſiderable profits.

The kingdoms and cities of Pahan and Trangano, which lie upwards of fifty leagues north-eaſt of Malacca, contain nothing worthy of obſervation, either in the produce of the ſoil, or the manners of the people.

Pera, another kingdom and city of this peninſula, is one hundred and fifty-four miles north-weſt of Malacca, and is equally deſtitute of conſequence with the preceding.

Uninviting in the climate, and in the manners of the people, this peninſula is not much frequented by Europeans. A few adventurers and travellers have, however, tranſmitted down ſome imperfect accounts of it; but, in general, they are neither well authenticated, nor would they deſerve much attention even could they be depended on.

Cochin-China, ſo called, to diſtinguiſh it from Cochin on the Malabar coaſt, including the province of Chiampa, extends from 11 degrees 30 minutes, to 16 degrees 10 minutes north latitude, and is about three hundred miles in length from north to ſouth, and where broadeſt, one hundred and fifty from eaſt to weſt. It is bounded on the north by Tonquin, on the eaſt by the Sea of China, on the ſouth by the Indian Ocean, and on the weſt by Laos and Cambodia. This country, about three hundred years ago, was a province of Tonquin; but is now, like it, tributary to China.

The natives call this kingdom Anam, or the weſt country; it is flat and level, except the Themois mountains, which divide it from Cambodia. The air is not ſo fervid as in many places which lie near the equator, owing to the refreſhing breezes from the ſea, which blow without interruption over this champain ſituation. There are annual inundations in this country, which happen once a fortnight for three days at a time, during September, October, and November; and theſe ſo fertilize the ſoil as to produce three crops of rice in a year. At the ſeaſon of theſe inundations they keep their greateſt fairs, on account of the facility of conveyance, by boats, from one place to another; in which, likewiſe, they collect their drowned cattle, which ſerve them for food.

Cochin-China is divided into the following provinces: Renan, Polocambi, Quamgum, Cochiam, and Siamuva. This laſt, in which the king keeps his court, is connected with Tonquin. But although theſe diviſions are thus laid down by travellers, they have neither deſcribed their ſituations, nor mentioned the towns they contain.

This country is fertile in ſugar-canes, and all other tropical productions; particularly ananas, bananas, durions, oranges, and melons; but they have few European fruits: they have, however, vaſt woods of mulberry-trees, iron-wood of ſeveral ſorts, and the aquila-tree, which has a moſt fragrant ſmell; and thoſe of long ſtanding being reckoned the beſt, are reſerved for the uſe of the ſovereign. Some are of opinion that this tree is the ſame as the lignum-aloe; it is of great eſtimation in China and Japan, where a block of it is uſed as a pillow, and the Gentoos conſume vaſt quantities in their funeral piles.

The rhinoceros is found in this country, with elephants of a prodigious ſize, and plenty of wild and tame cattle, fiſh, and fowl.

Thoſe edible birds-neſts, which are admired as an extraordinary dainty, are very common in Cochin-China: a ſmall bird, reſembling a ſwallow, builds them in the rocks on the ſea-ſhore, with ſea-froth and a liquor from it's own ſtomach; which, being hardened by the ſun, becomes tranſparent, and when diſſolved in ſoup is eſteemed both nutritive and delicious.

The natives, in their features and complexion, bear a ſtrong affinity to the Chineſe: their dreſs, particularly that of the women, is the chaſteſt of any in India. The learned are diſtinguiſhed by a black damaſk gown thrown over their other cloaths; but others, of both ſexes, wear embroidered caps of gold and ſilver: and as they think nature intended their hair and nails as perſonal ornaments, they carefully preſerve them as much as is conſiſtent with their avocations in life.

The people are temperate in living; and, in manners and diſpoſition, more courteous and affable than any of their neighbours: they have great command of their paſſions; and, though far from being acquainted with the elegances and refinements of life, enjoy a felicity worthy the envy and imitation of more enlightened nations.

Their houſes are conſtructed of wood, about two ſtories high, well carved within, and raiſed on pillars, that they may be ſafe from the inundations. They have two dialects; one for the learned, the other for the vulgar, both which ſeem to reſemble the Chineſe: they believe in the immortality of the ſoul, and everlaſting rewards and puniſhments; are of opinion that the ſpirit, paſſing from an inferior into a ſuperior body, conſtitutes a very conſiderable portion of the happineſs of the bleſſed; and make entertainments for the deceaſed, who they ſuppoſe feed on the immaterial parts of the proviſions. They worſhip the ſouls of thoſe who were eſteemed moſt holy, and mix their images with thoſe of their deities. Their high altar is empty, with a dark ſpace behind for the ſupreme Being, to whom they attribute inviſibility, and pray to their inferior idols only as interceſſors.

An author of reputation informs us, that he was in this country when one of the governors died; and, while he lay on his death-bed, a multitude of armed men ſtood round him, throwing darts, waving their ſcymitars, firing muſkets, and continually beating the air about his mouth, to hinder evil ſpirits from moleſting his departing ſoul: and no ſucceſſor was appointed for the ſpace of three years, as they imagined the influence of the ſoul of the deceaſed would operate till the expiration of that period.

The ſovereign of Cochin-China is very deſpotic, and difficult of acceſs; no perſon muſt approach him within eighty paces. The laws of this country are uncommonly rigid and ſevere. The mandarins, who preſide over provinces and courts of juſtice, if convicted of any mal-adminiſtration, are ſure to atone for their delinquency with their lives; and in caſes of treaſon, not only the offender is executed with the cruelleſt tortures, but all his relations, within the bonds of conſanguinity, are likewiſe put to death.

They are rather averſe to any commercial connections with the Europeans, and carry their gold, raw ſilks, and drugs, with which the country abounds, to Cambodia; or export them in their junks to Canton in China, or Jahore.

Cambodia, a kingdom adjoining to and dependent on Cochin-China, extends from the eighth to nearly the fifteenth degree of north latitude. It's greateſt length is near four hundred miles, and it's breadth about two hundred and ten; but towards the north it almoſt terminates in a point.

Mountains and deſarts occupy the weſtern part of this country; but the middle is low, and well watered by the ſpacious river Mecan, which riſes in Tibet, and running through it's whole extent, falls into the ſea by two mouths. It begins to ſwell in the month of June, and continues increaſing till Auguſt; when it is generally ten or twelve feet high, and overflows the circumjacent lands.

As the manner in which Cambodia became tributary to Cochin-China is ſomewhat particular, we ſhall lay it before our readers. About the year 1716, the King of Siam preparing to invade this country, it's monarch, ſenſible of his incompetence to encounter ſo powerful a prince, ordered all his ſubjects on the frontiers of Siam, to remove or deſtroy their property, and retire towards Cambodia. This being effected, the country was, for fifty leagues, rendered a mere deſart. He then obtained the aſſiſtance of the King of Cochin-China on condition of becoming tributary to that prince. Notwithſtanding this junction of forces, the King of Siam was ſtill vaſtly their ſuperior: but, finding the country deſolate through which he paſſed, his numerous army was ſoon diſtreſſed by famine; and being obliged to kill all their elephants and horſes, that unwholſome food brought on a flux, which in two months carried off one half of his people, while the reſt were haraſſed in their retreat to Siam by the Cambodian army. Nor were the invaders more ſucceſsful with their fleet: after committing ſeveral depredations, and burning, with the town of Ponteamaſs, about two hundred tons of elephant's teeth, the greateſt part was burnt or driven on ſhore, and what eſcaped returned in diſgrace to Siam.

A great number of precious ſtones are found in this country; ſuch as ſaphires, amethyſts, chryſolites, cornelians, garnets, and blood-ſtones: and it abounds with gold, elephants teeth, the gum called cambogia or gamboge, ſtick-lac for japanning, and raw ſilk.

Proviſions and fruits of all kinds are uncommonly cheap; a fine bullock may be purchaſed for a dollar, and one hundred and forty pounds weight of rice for about eight pence ſterling. In the woods are lions, tygers, wild boars, horſes, and plenty of deer.

In different parts of this country are manufactories of muſlins, calicoes, and dimities, which are of a ſuperior quality to any European produce; and the natives, though indolent, are reckoned very ingenious.

The Cambodians are brown complexioned, with long hair, thin beards, and well-proportioned limbs; their women may be called handſome, but are ſaid to be deſtitute of that modeſty which is the firſt female ornament. Both ſexes are curious in dreſſing their hair; the men wear a ſhort veſt; the women a petticoat that reaches below their ancles, and a jacket that fits cloſe to their bodies and arms.

Cambodia is the only city of this kingdom deſerving notice; it is ſituated on the river Mecan, about fifty-five leagues from Ponteamaſs. It is built on a riſing ground, to avoid the inundations; and conſiſts of one principal ſtreet. The prince reſides in a mean palace, near the centre of the town, ſurrounded with a palliſade, reſembling a partition wall. There are ſome few pieces of artillery planted on the wall, which were ſaved from the wreck of two Dutch veſſels loſt on the coaſt; and a number of Chineſe cannon. There is in this city a much-admired temple, ſupported by wooden pillars varniſhed black, and ornamented with gilded foliages and reliefs; the pavement is ſpread with mats. The prieſts who officiate in this edifice hold the firſt places in the ſtate.

Among the Cambodians are many Topaſſes, or Portugueſe Indians, married and ſettled, who hold conſiderable poſts in the government. But no prieſt has choſen to reſide among them ſince the year 1710; when a poor capuchin, by virtue of his ſacerdotal office, remonſtrating with a man for having two wives, and proceeding to excommunication, was murdered by the obſtinate polygamiſt.

The King of Cambodia, though tributary to Cochin-China, is as deſpotic as the other monarchs of the eaſt. When a handſome preſent induces his majeſty to confer on any one a ſingular honour, he gives him two ſwords; one of which is called the ſword of ſtate, and the other that of juſtice, which are always to be carried before him when he goes abroad. While thus equipped, all muſt give place to him, and addreſs him in a particular form of expreſſion, till he meets with another who has obtained the like privilege; when the dates of their patents are examined, and precedence is given to the ſenior patentee. The power of theſe knights of the ſword is very conſiderable; when they go into the country, they hold courts of juſtice, both civil and criminal, impoſe fines, and have even power to pronounce ſentence of death.

The kingdom of Tonquin is bounded by China on the north and eaſt, from which it is ſeparated by inacceſſible mountains and the Bay of Cochin-China, by this laſt kingdom on the ſouth, and by Laos on the weſt. It is ſituated between the 101 and the 108 degrees of eaſtern longitude, and between the 18th and 26th degrees of north latitude; being about five hundred miles long, and four hundred in it's greateſt breadth, but in ſome places it is very unequal. Geographers have divided this kingdom into eight provinces; Nejeam, Temboa, Teman, Cachao, and the eaſt, weſt, north, and ſouth provinces.

The climate, as may from it's ſituation be ſuppoſed, is exceſſively hot in the dry ſeaſon, and deluged in the wet. The revolutions of ſpring, ſummer, autumn, and winter, are here unknown; as indeed they are in every country within the tropics. The wet and the dry are the only diſtinctions of ſeaſon regarded, and the tranſition from the one to the other is not attended with any extraordinary and ſudden change of the weather; but the commencement of the rainy ſeaſon is preceded by a few gentle ſhowers, and two or three fair days denote the approach of the dry one.

The wet ſeaſon begins about the end of April, or beginning of May, and continues till the beginning of September; during which interval, however, there are ſome fine days and fair weather, particularly in the mornings: the three firſt months are very unhealthy, and often fatal to the natives as well as ſtrangers. In Auguſt the weather begins to be moderate, equally removed from the extremes of cold and heat, of wet and dry; yet, between the firſt of Auguſt and latter end of October, thoſe dreadful ſtorms, or hurricanes, called typhons, and vulgarly tuffoons, prevail; during which no ſhips can venture out of harbour. Theſe ſtorms come on about the new or full moon, and are preceded by fair weather, gentle breezes, and a clear ſerene ſky. The common trade-wind, which at that time blows from the ſouth-weſt, flutters about to the north or north-eaſt. A dreadful louring cloud prognoſticates the typhon's approach, which is ſometimes obſerved ſeveral hours before; and, in proportion to the ſwiftneſs of the cloud's motion, the violence of the ſtorm may be expected. For twelve hours the wind blows with unremitted fury from the north-eaſt, attended with tremendous claps of thunder, rather ſheets than flaſhes of lightning, and exceſſive heavy rains: theſe ſuddenly abating, a perfect calm ſucceeds, which having continued near an hour, the wind ſhifts again to the ſouth-weſt, and continues to blow with all it's former fury.

January, February, and March, are for the moſt part dry and cold: in April it is extremely temperate; but November and December are the two moſt pleaſant months, as they are both dry and healthful. This may ſerve as a general view of the year: yet the ſeaſons often vary in their duration and ſeverity; and, as Tonquin depends on the annual floods to enrich it's ſoil, when they happen unſeaſonably, or are exceſſive, the poor, who are very numerous, are conſtrained to ſell their children for ſuſtenance, and often ſuffer all the horrors of real famine.

The ſoil is principally fertile in rice, of which, if the ſeaſons are moderate, it produces two annual crops; and there are great plenty of pine-apples, mangoes, bananas, cocoas, limes, guavas, and large and ſmall oranges. The large oranges are ſaid to be the beſt in the world, and are both delicious and wholeſome; the ſmall are equally agreeable in flavour, but are eſteemed dangerouſly pernicious. Yams, onions, and potatoes, are likewiſe cultivated in the gardens; and the betel leaf, ſo highly valued in the eaſt, grows very plentiful. They plant vaſt quantities of mulberry-trees for the food of their ſilk-worms, and the country in general affords plenty of wood for the purpoſes of houſe and ſhip-building. Theſe woods contain, in general, the ſame ſpecies of animals and fowls as have been before deſcribed, in treating of adjacent kingdoms. Beſides the inſects common to hot countries, there are a peculiar kind of locuſts about the ſize of a man's finger, which are eſteemed tolerable food by the natives; but the ants of Tonquin are the moſt miſchievous of any of their inſects, marching in large bodies, and devouring every thing they can penetrate. They are of the ſame ſpecies as the termites of Africa, which will be particularly deſcribed when we treat of that quarter of the world.

The Tonquineſe are well-proportioned, and of a middle ſtature; their complexions are not ſo dark as in many of the eaſtern nations; they have long black hair, which flows gracefully on their ſhoulders; and their features, according to our ideas of beauty, may be called regular. About the age of puberty, they dye their teeth black with a very nauſeous compoſition; and as this operation takes up ſome days, they almoſt refrain from nouriſhment till it is compleated. This is the prevailing faſhion of the country, and for which they aſſign as a reaſon, that it is degrading for men to have teeth of the ſame colour as thoſe of brutes. Their dreſs by no means ſerves the purpoſe of diſtinguiſhing the ſexes, the outer garments of both being a long gown bound round the waiſt with a ſaſh: people of condition uſually wear ſilks, though they prefer Engliſh broad cloth, particularly the gayeſt colours, of which too they make caps. Cotton, or calico, is the dreſs of the poorer people; from whom the ſoldiers are diſtinguiſhed by the ſhortneſs of their upper garments, and both wear drawers, which reach to the middle of their legs. They are ſaid to poſſeſs fidelity, diligence, and ſubmiſſion to ſuperiors, and to be remakable for their ſocial and convivial diſpoſitions.

The hiſtory of this country is ſo blended with fiction, and involved in the inexplicable mazes of tradition and report, that it is impoſſible to give any ſatisfactory account of it's revolutions in diſtant ages. We only know that it was once ſubject to China, when a captain of a band of robbers, named Din, put himſelf at the head of a number of banditti, and inſpired them with the reſolution of aſſerting their liberty: he ſucceeded in his deſign, threw off the yoke, and was ſeated on the throne. The Tonquineſe, who had ſuppoſed happineſs inſeparable from the independence they had ſecured, were wretchedly miſtaken: different factions were ſoon formed among them; and, as ambition or revenge prompted, the cauſe of different competitors for royalty was adopted; and they ceaſed not to experience the horrors of inteſtine broils, till the regal line had been ſix ſeveral times changed. The laſt civil conteſt in which they were engaged brought about an unuſual revolution.

The King of Tonquin, to whom alſo Cochin-China was ſubject, had been accuſtomed to appoint a general, with almoſt unlimited power, to command in each kingdom; but the general of Cochin-China, throwing off his allegiance, made himſelf king. The

Tonquineſe general, ſtimulated by this ſucceſs, ſeized on all the revenues of his kingdom; but being leſs ambitious of the title of ſovereign, than of real advantage, he left the king the empty ſplendor of the name, reſerving to himſelf the entire command of the army, and almoſt the whole revenue of the kingdom; and it was agreed that his deſcendants ſhould for ever enjoy the ſame power and emoluments.

In Tonquin, then, are two kings; the one called Boua, and the other Choua. The Boua indulges himſelf in voluptuouſneſs and indolence among his concubines, and receives all the honours of royalty; while the Choua has the executive part of government entirely in his own hands: yet the Boua at ſtated times receives the homage of his ſubjects, who are devoted to him with the warmeſt attachment; he is alſo addreſſed by ambaſſadors, and ratifies the decrees of the Choua. The dignity of the latter is hereditary, and his eldeſt ſon ſucceeds him; but the right of primogeniture does not determine the ſucceſſion of the Boua; the will of the father, or rather of the Choua, frequently appoints a ſucceſſor, ſometimes even from the collateral branches of the royal family, to the excluſion of the ſons. The father's confinement is entailed on his offspring: they are not permitted to leave the palace but at ſtated times, of ſhort duration, when they are attended by the Choua's officers. Yet, although the king and his family are in fact only ſtate-priſoners entruſted to the care of the Choua, he affects to pay the higheſt reſpect to his ſovereign, and declares that he accepts the adminiſtration of government only to eaſe him of the cares attendant on the execution of regal authority. When a Boua dies, his table is as regularly ſerved for ſixty-five days as if he were ſtill alive, and proviſions are diſtributed among the bonzes and the poor; after which a very ſplendid proceſſion, conſiſting of an immenſe number of officers, elephants, and horſes, with the body of the deceaſed drawn in a chariot by ſix ſtags, ſets out for the deſarts of Bodego, where the Boua is interred with the utmoſt privacy by ſix of the principal eunuchs of his court, who bind themſelves by an oath to conceal the place where they depoſit the corpſe. The time of mourning is regulated by the quality of the mourner; the mandarins, chief officers, and magiſtrates, mourn three years for the prince; the king's houſhold, nine months; the nobility, ſix; and the common people, three; and no diverſions of any kind are permitted for three years, or any public rejoicings, except at the coronation of the ſucceeding monarch. In a word, the ſolemnity and pomp attending a Boua's deceaſe, if we give credit to the moſt authentic relations of travellers, can only be equalled by the ſplendid exhibition of the ſucceeding prince's coronation; which, whether we regard the profuſe generoſity of the monarch, the brilliance of his train, or the varied round of amuſements which are unintermitted for a month, muſt give us an idea of eaſtern grandeur of which Europe affords no ſingle inſtance: but theſe are almoſt the only honours that diſtinguiſh the prince; and for which he is probably more indebted to the policy of the Choua, than to any reſpect or affection. The Boua is not even allowed a guard; while the Choua keeps three hundred elephants, and near thirty thouſand armed men ſtationed near the capital, beſides his horſe and foot guards, and can uſually command a ſtanding army of forty or fifty thouſand men in different parts of the kingdom, particularly on the frontiers of Cochin-China.

The generals and principal officers are mounted on elephants when they march, a wooden turret being fixed on the back of this powerful animal ſufficiently large to contain at leaſt a dozen men with their arms and ammunition. Their naval force is extremely inſignificant, conſiſting only of ſmall veſſels, in which they never venture far from the ſhore, but ply about the coaſts with oars, without making uſe of ſails. No perſon can fill any public employ without going through a regular courſe of ſtudy, and taking his degrees when qualified; yet their magiſtrates are chiefly eunuchs, whoſe unjuſt exactions are diſregarded, becauſe government is ſure to be benefitted by them in the end. An oath of fidelity is every year adminiſtered to all the ſubjects, which they ratify by drinking the blood of fowls, mixed in a cup with arrack, which is eſteemed the moſt ſolemn form that can be uſed. Puniſhments for offences are inflicted by any magiſtrate, without a formal trial, and the ſentence is ſpeedy and irrevocable; yet there are ſome eſtabliſhed laws by which the magiſtrate regulates his deciſions: murder is puniſhed by decapitation; theft, by the loſs of ſome member, according to the nature of the crime; and for petty offences, there is a kind of pillory. Debtors are delivered up to their creditors to work till their debts are paid; during which time, their treatment and living depend much on the diſpoſition of the creditor.

Cachao, the capital of this kingdom, ſtands on a riſing ground about one hundred miles up the river Domea; it is entirely defenceleſs, and contains about twenty thouſand mean houſes, built of mud, with thatched roofs. The principal ſtreets are ſpacious; but, in the wet ſeaſon, dirty and diſagreeable; and, during the dry ſeaſon, ſome ſtagnant waters in this city emit a very noiſome ſmell, though the air is in general eſteemed very ſalubrious.

The king's palace is in this city; and, with the park and gardens that ſurround it, occupies a prodigious ſpace: it's interior apartments and decorations are in the Chineſe ſtile. The palace of the Choua is rather mean in it's appearance; but before it is a grand parade for exerciſing the ſoldiers, and a low building adjoining, where the train of artillery is depoſited, conſiſting chiefly of fifty or ſixty iron guns, with a few mortars of the ſame metal Near this laſt place is a ſtable for the war elephants, and another which contains about three hundred of the king's horſes. There is an Engliſh and a Dutch factory in this city, but neither of them of importance.

There are a few more cities in Tonquin, among which are Domea and Hean; but they are all without fortifications, and are neither elegant nor extenſive. There are a number of villages all over the flat country, ſurrounded by groves, beyond which high banks are raiſed to prevent their gardens from being overflowed by the annual rains: theſe villages form an agreeable ſcene to the eye of the traveller, and are pleaſantly ſituated for the inhabitants.

The Tonquineſe are elegant in their ſtile of living, and have their proviſions dreſſed with neatneſs, and ſerved up with taſte. But this is only to be underſtood of the great; the common people ſubſiſt principally on boiled rice, fiſh, and pulſe: tea is the uſual beverage of all ranks, but the people of condition frequently mix arrack with it; and, indeed, too often indulge themſelves with this mixture to intoxication. When they receive company, betel and areka are preſented to their gueſts, which they chew as Europeans uſe tobacco, and it would be eſteemed the greateſt rudeneſs to refuſe partaking with them. In this country, and indeed all over the eaſt, it is the greateſt misfortune for a man to be left-handed; for if a ſtranger, or even a native, extends his left-hand to receive any thing, he immediately ſinks ſo much in their eſteem, that if he poſſeſſed a thouſand amiable qualities, they would not all compenſate for this defect.

Theſe people, who are in general poor, are eſteemed good mechanics; and the trading part of them, in the fidelity and punctuality with which they tranſact buſineſs, form a ſtrong contraſt to their cunning mercenary neighbours the Chineſe. They are fond of hunting and fiſhing; for which laſt diverſion their country is particularly calculated, by the number of it's rivers, and the abundance of fiſh on the coaſt. They generally travel by water, on account of the convenience of their canals.

Among the Tonquineſe there are great numbers of painters, weavers, turners, carpenters, and paper-makers; they likewiſe manufacture great quantities of ſtuffs from ſilk produced in their own country, which are principally diſpoſed of to the Engliſh and Dutch. It is, however, the misfortune of the natives of this country to be kept in ſuch poverty by their grandeur, that they often cannot purchaſe materials to work upon till the foreign merchants arrive; who are, for the ſame reaſons, frequently obliged to wait ſeveral months before their orders can be compleated. But the Dutch, with their uſual policy, to obviate this inconvenience, contract a kind of temporary marriage with the women of this country, whom they appoint factors in their abſence; and by theſe means have their goods ready by the time their ſhips arrive. The lacquered ware of the Tonquineſe is only inferior to that of Japan; and they export ſeveral kinds of dyes, and other drugs. The goods imported are, Engliſh broad-cloth, great guns, ſulphur, ſaltpetre, lead, pepper, and ſeveral other articles, for which they barter the produce of their own country.

In their religion, ſuperſtitions, and language, they bear a ſtrong reſemblance to the Chineſe; and the name of Confucius is held in the utmoſt veneration among them. They worſhip a variety of idols; but the moſt common are the elephant and the horſe. Their pagodas, or temples, are often ſo ſmall as only to contain the idols for whoſe reception they were built; in the towns they are rather more elegant than in the country, but in neither worth notice. The auſtere lives of their prieſts ariſe, in ſome meaſure, from their extreme poverty; their only ſubſiſtence is from the voluntary donations of the people, and this is ſeldom more than a little rice and betel. The people preſent their prayers to the prieſts in writing, and it is their buſineſs to offer them up; which they perform in a loud voice, the ſuppliant lying proſtrate upon the ground. People of rank generally perform their devotions before an idol placed in one of the courts of their own houſe; ſome dependant reading the petition, inſtead of the prieſt, while the maſter remains in the ſame humble poſture as thoſe who frequent the pagoda. The petitioner returns thanks to Heaven for the bleſſings he has received, all which are enumerated; and prays for a continuance of them. This ceremony being finiſhed, the paper is burnt in a pan of incenſe, and their devotion concludes, very rationally, with an entertainment for their attendants and the poor.

The Tonquineſe annually obſerve two feaſts with great ſolemnity. The firſt commences at their new year, which begins the firſt new moon after the middle of January, when they ſpend ten or twelve days in continual feſtivity: during this time there is a ceſſation from all employments; and drunkenneſs, uproar, and unbridled licentiouſneſs, triumph over every reſtraint. Their other grand feſtival is celebrated in the ſixth month, after having got in their harveſt, with the ſame diſſolute merriment. On the firſt and fifteenth days of every month, they perform their devotions with the utmoſt fervour, and ſacrifice to their departed friends, by making oblations at their tombs. They have likewiſe other inferior feaſts and entertainments, at ſome of which they perform comedies, and are ſaid to be tolerable actors: the time of the repreſentation uſually takes up the whole night; but the performance does not prevent the audience from eating and drinking during it's continuance.

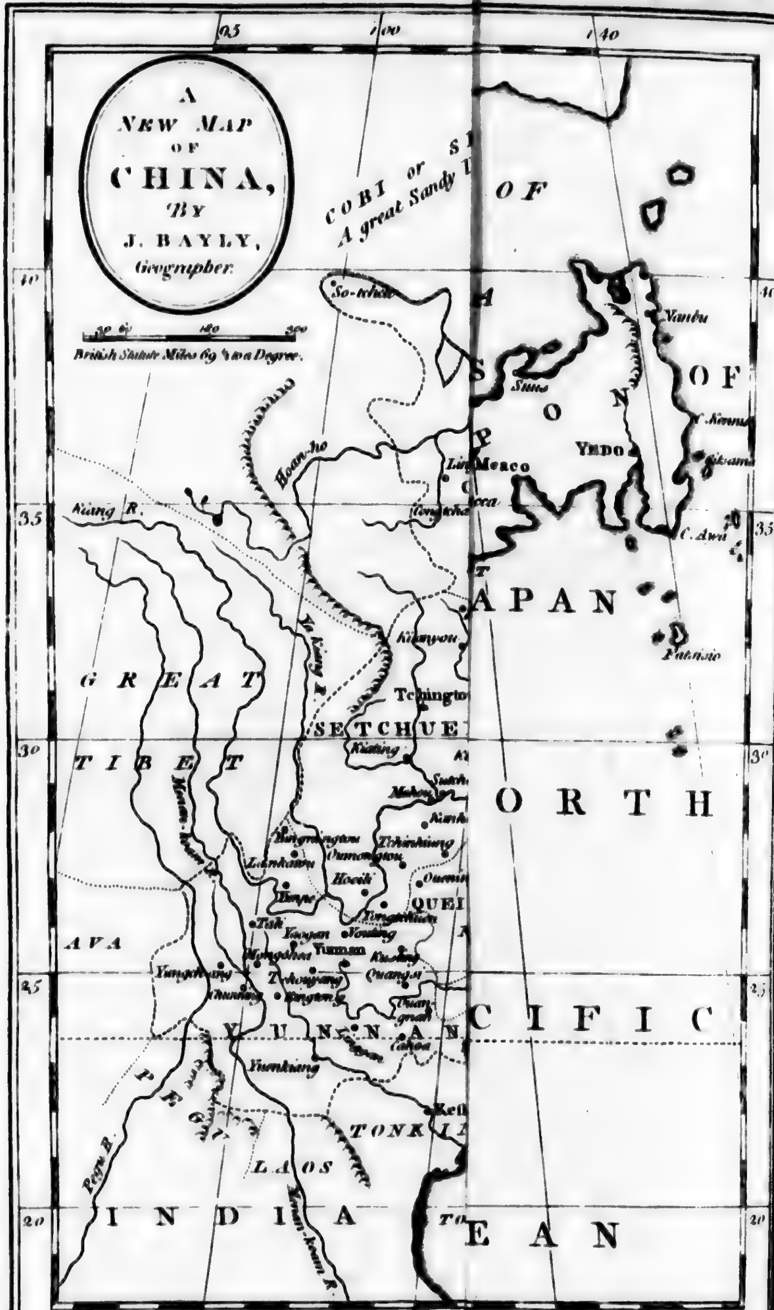
The Tonquineſe allow a plurality of wives, and men of quality make no ſcruple to proſtitute their daughters to European merchants. One chief inducement to this ſtrange commerce is ſaid to be the hope of rendering their poſterity fairer and more beautiful. The women ſubmit without reluctance, eſteeming this as laudable a method of obtaining money as any other; and if their children become burdenſome, part with them to the beſt bidder, without the ſmalleſt regret.

Marriages are ſolemnized in Tonquin with the utmoſt feſtivity, which commonly laſts for three days; yet, for the moſt trivial offence, a man may divorce his wife on reſtoring the fortune he received with her. If a woman is convicted of adultery, ſhe is expoſed to an elephant bred up to ſuch executions, who having firſt toſſed her up in the air, catches her as ſhe falls, and tramples her to death with the ſame facility as a man would cruſh an inſect.

The Tonquineſe bury their dead in the gardens or other grounds of the deceaſed, without burning; and, a month after hold a feaſt at the grave, where a bramin attends. Over the tombs of people of quality they erect a wooden tower ſeven or eight feet ſquare, and about twenty-five feet high; from the top of which the prieſt makes an oration to the aſſembly, enumerating the good qualities of the deceaſed: he then deſcends, and ſets fire to the tower; after which, the populace ſit down to an entertainment provided on purpoſe, uſually conſiſting of vaſt quantities of proviſions and fruits.

Theſe people are much addicted to ſuperſtition, and on all occaſions of moment conſult an aſtrologer, whoſe advice they very religiouſly purſue. Every hour of their day bears the name of ſome beaſt; as the lion, the tyger, the horſe, &c. and the beaſt which gives name to their natal hour is always avoided with the moſt careful circumſpection. Such is the extreme to which they carry their ſuperſtition, that if the firſt object a man meets in the morning appears to him unpropitious, he will deſiſt from his journey or intended buſineſs; and, returning home, endeavour to avert the fatal omen by a confinement of ſeveral hours.

CHAP.



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CHAP. V.

CHINA.

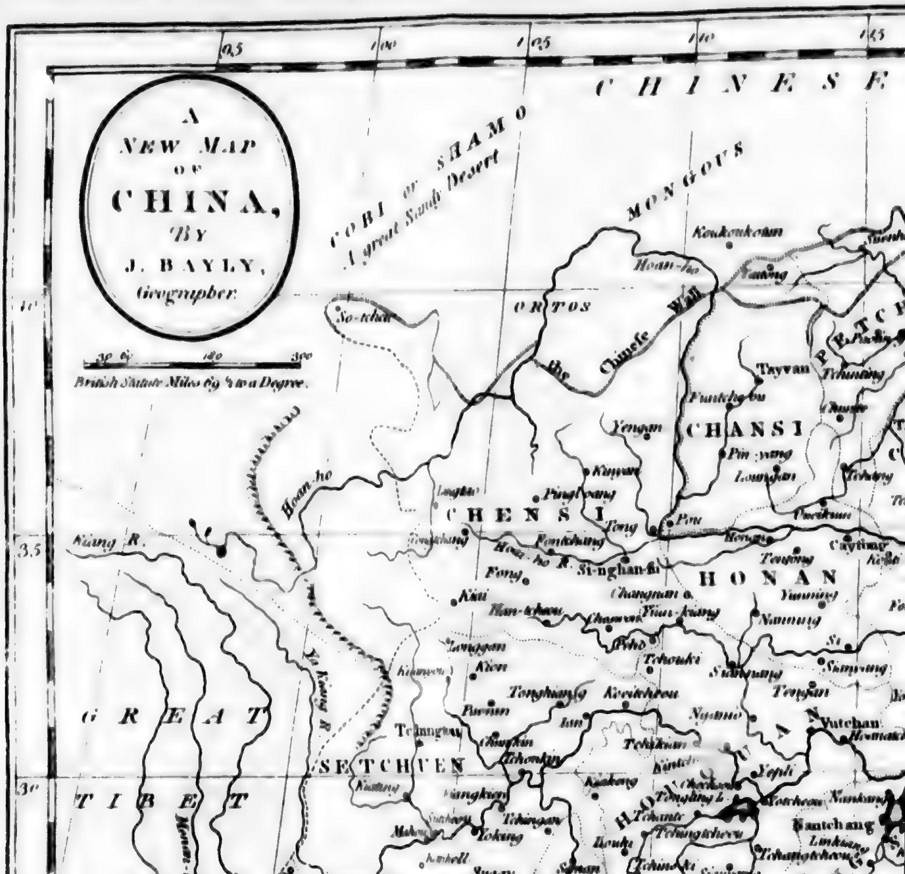
TO deſcribe with accuracy this rich, extenſive, and as yet but little-explored empire; to inveſtigate it's origin, and the derivation of it's name, which the natives call *Tchong-koué*, and the Indians *Catay*; to depict it's manufactures, it's arts, and excellent policy, with preciſion; would baffle every effort of the hiſtorian, the geographer, and the traveller: yet we hope the following account of this intereſting part of the globe will appear to have been collected from the beſt materials with diligence and fidelity, and arranged with judgment and preciſion.

This great empire lies on the eaſtern borders of the continent of Aſia, and is divided from Chineſe Tartary, on the north, by a prodigious wall, and in ſome places by inacceſſible mountains; on the eaſt it is bounded by the Yellow Sea and Weſtern Ocean; on the ſouth, by the Chineſe Sea, and the kingdom of Tonquin; and on the weſt by Tibet, between which and China vaſt deſarts and mountains intervene. It's ſituation is between 21 and 44 degrees of north latitude, and 94 and 123 degrees of eaſt longitude from London; it's length is computed at 1450 miles, and it's breadth at 1260.

This country is divided into ſixteen provinces, fifteen of which lie within the great wall, and the other without. The names of theſe provinces are, Chang-tong or Xantum, Kiang-nan or Nanking, Tche-kiang, Fokien, Petcheli or Pekin, Chanſi or Kanſi, Chenſi or Kenſi, Se-tchuen or Suchuen, Yun-nan or Yunam, Quang-ſi or Quamſi, Quang-tong or Canton, Honan, Hou-quang or Huquam, Koei-tchou or Quechue, and Kiangſi or Kiamſi, within the wall; and Latonge is ſituated without it, on the moſt northern coaſt of the Yellow Sea.

Such are the boundaries and diviſions of China Proper, from the moſt authentic accounts; but as the policy of this country wiſely prevents much intercourſe with Europeans, except in trading on their coaſts, many of theſe provinces are little known: yet while we admire the ſagacity of the Chineſe in diſcouraging the ſettlement of Europeans among them, we cannot help lamenting the cauſe; and muſt with ſhame confeſs, that wherever we have obtained footing, under the pretence of civilization, an univerſal profligacy of manners, with all the arts of fraud, rapine, and corruption, and all the conſequences of war and devaſtation, have conſtantly ſucceeded. The Jeſuits and Miſſionaries, it is true, were for ſome time permitted to reſide here, and on their relations we muſt principally depend.

As this country lies under a variety of climates, the air muſt be ſuppoſed to be very different; the ſouth of China is expoſed to tropical heats and periodical rains, while the rivers of the north are generally frozen from November to March. The ſoil likewiſe is equally variable, though every part of the country is fertile, either from nature or inde-



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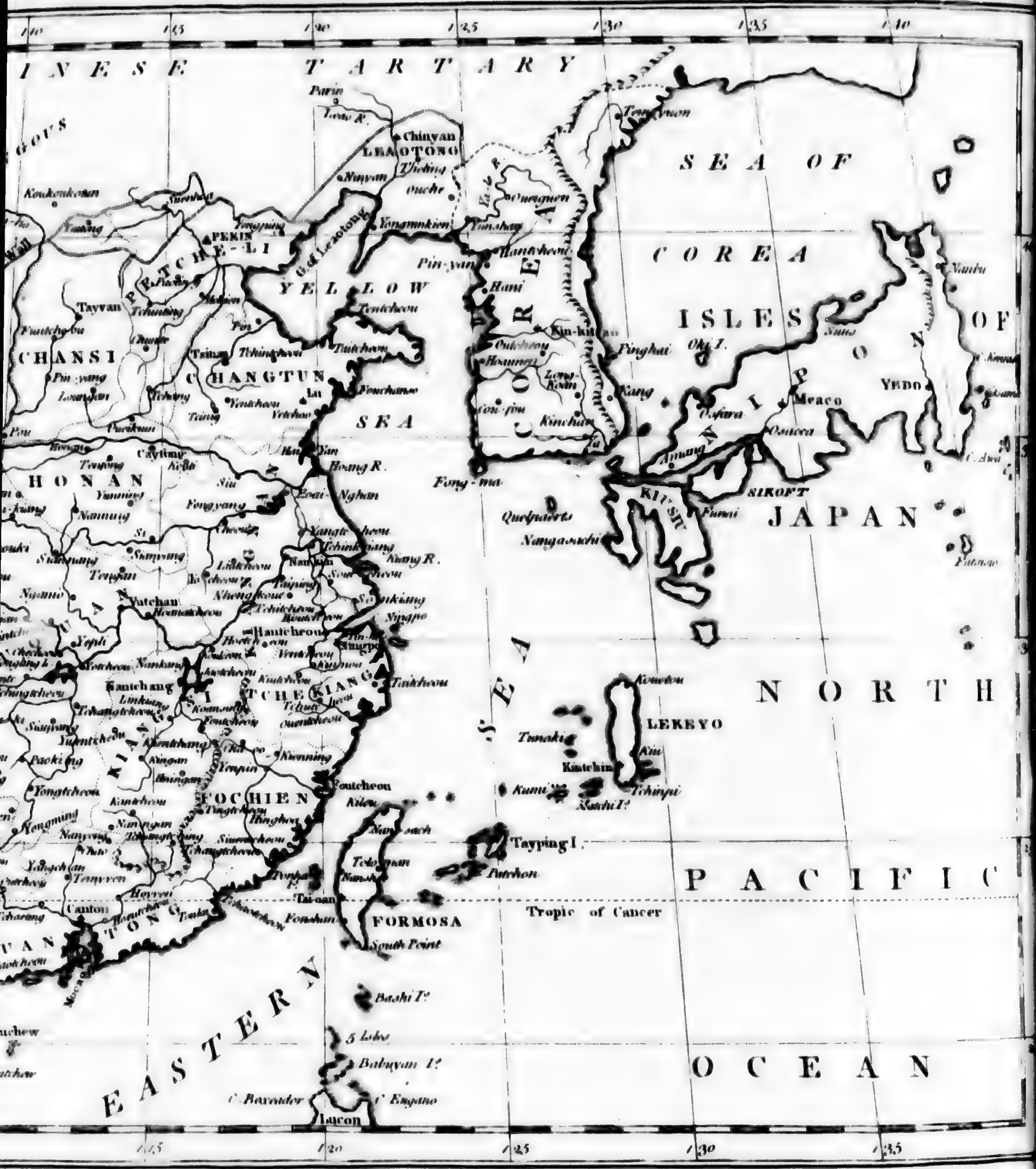

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fatigable induſtry. The lands lie extremely level in many places; and as the Chineſe delight in plains, they have formed a great number on ſpots in which nature had given them mountains.

In thoſe provinces which are the leaſt fertile, the mountains are cloathed with abundance of fine trees; which, by means of rivers and canals, are conveyed to every part of the empire. The mountains alſo contain every pure as well as common metal, with a peculiar kind of white copper; but the gold mines are ſaid to be purpoſely neglected, leſt the conflux of eaſily-acquired wealth ſhould induce a total neglect of agriculture and trade. Pit-coal is dug in great plenty, as well as loadſtones, cinnabar, vitriol, allum, lapis lazuli, and a kind of jaſper; and the province of Fo-kien is famous for the fineſt rock-chryſtal, of which the natives make very curious ſeals, buttons, and ſeveral devices. There are likewiſe conſiderable quantities of porphyry, and quarries of the fineſt marble; but there is not one edifice in China wholly compoſed of theſe beautiful materials.

In this country are ſeveral curious ſprings, which ebb and flow as regularly as the ſea, but the common water is warm and unpleaſant; to remedy which laſt defect, the leaves of various trees, and particularly of tea, are plentifully infuſed.

The principal river of China is the Kiam; which, riſing in the province of Yun-nan, meanders through three more provinces in a courſe of 1200 miles, and diſcharges itſelf into the Eaſtern Ocean. It is a common proverb in China, that ‘the ſea has no bounds, ‘and the Kiam no bottom.’ At Nanking, which is thirty leagues from the ſea, it is a mile and a half broad: in it's courſe, which is extremely rapid, and the navigation dangerous, it forms a number of iſlands, which are often carried along by the torrents and fixed in very remote ſituations.

The next river of conſequence is the Yellow River; ſo called from the hue it acquires, by waſhing a ſoil of that colour: it riſes at the extremity of the mountains which bound the province of Se-tchuen in the weſt, and after flowing about 600 leagues, diſcharges itſelf into the Eaſtern Ocean, near the mouth of the Kiam.

There are, beſides theſe, a vaſt number of rivers, very commodious for trade, and plentifully ſtocked with fiſh: but China derives moſt benefit from her canals, which are juſtly the wonder and admiration of the whole world. There is uſually one in every province, over which are magnificent bridges, whoſe arches admit veſſels to paſs with their maſts ſtanding.

This country produces all ſorts of fruits; ſuch as apples, pears, apricots, peaches, figs, grapes, eſpecially excellent muſcadines, and indeed almoſt every fruit common in Europe: but as the Chineſe are ignorant of the art of grafting, theſe fruits are inferior in flavour to ours. To compenſate for this deficiency, however, they have many delicious fruits to which we are ſtrangers; particularly one which they call tſe-tſe, of a bright yellow colour when ripe, and about the ſize of an apple. The fruit called litchi is alſo in high eſtimation; it grows about the ſize of a date, and the Chineſe dry and preſerve it throughout the year.

The ſeze is a ſpecies of fruit ſuppoſed to be peculiar to China: it grows about the ſize and ſhape of an egg; the rind, which is of a ſhining red, being clear, ſmooth, and tranſparent, and the taſte like that of ſugar.

The longyen, or dragon's eye, is produced on a tree reſembling our walnut-tree; it's ſhape is exactly round, the rind ſmooth and grey, and the pulp white, moiſt, and a little acid.

The Chineſe oranges are in general fine-flavoured, large, and extremely wholeſome: the juice is conſidered as a great pectoral; and they roaſt them in the embers with ſugar, and adminiſter them to the ſick in almoſt every diſeaſe.

The pea-tree of China is reckoned extremely curious; the ſhape, colour, and taſte of it's produce, exactly correſponding with our common garden-pea. This tree is plentiful in many provinces, and grows to an aſtoniſhing ſize.

In the province of Quang-ſi are trees which bear a fruit conſiſting of a ſoft pulp, capable of being converted into flour of a tolerable taſte.

Two ſorts of varniſh-trees are alſo found in this country, very different from thoſe of Japan; the Chineſe call one tſichu, the gum of which reſembles the tears of the turpentine-tree, and is of a very poiſonous quality, but much eſteemed by artificers: the other, called tongohu, is exactly like a walnut-tree, bearing a nut which contains a pretty thick oil, and which is prepared for uſe by being boiled with litharge. This varniſh is likewiſe poiſonous, but it is excellent to preſerve timber from the ill effects of rain.

Nor muſt we neglect to mention the pepper-tree, the fruit of which is different from any ſeen in Europe, being a kind of berry about the ſize of a large pea, and of a grey colour variegated with red. The pungency of it's ſmell is ſo offenſive to the brain, that it can only be gathered, when ripe, by very ſmall quantities at a time.

Another remarkable tree is the tzouchu, which is ſomething like the fig-tree of Europe; it yields a kind of milk made uſe of in gilding, by way of ſize, and which cements the gold ſo ſtrongly that it never comes off.

There is alſo a tree called the tallow-tree, the fruit of which is incloſed within a rind, divided into three ſegments; and theſe, when ripe, diſcover three white kernels of the ſize of a nut, which have all the qualities of common tallow.

The Chineſe have likewiſe the white-wax-tree, the oil-tree, the banana-tree, the betel-tree, the mango, and the cotton-tree; with many others, whoſe perpetual bloom, unfading verdure, and odoriferous ſcents, would render them the pride of the fineſt European gardens.

In ſhort, were we to particularize every diſtinct ſpecies of trees, ſhrubs, and plants, which are to be found in this vaſt empire, it would far exceed the limits of any general ſyſtem; it would, however, be unpardonable were we to neglect giving a minute deſcription of that remarkable tree, or rather ſhrub, whoſe leaves form at preſent ſo very conſiderable a branch of European commerce, known by the appellation of tea. In almoſt every province of China this ſhrub is called tcha, and is diſtinguiſhed into three kinds: the firſt, which is called ſong-to-tcha, and is the ſame we denominate green tea, grows in vaſt quantities on a mountain of Kiung-nan, in latitude 29 degrees north, where the plants are placed in regular order, and kept conſtantly pruned to prevent their running too high, being renewed every third or fourth year, as the leaves, in that ſpace of time, uſually become hard, thick, and rough. The bloſſom is compoſed of five white leaves in the ſhape of a roſe, and is ſucceeded by a ſmall moiſt berry of a taſte ſimilar to that of the leaves. In provinces where theſe ſhrubs are ſuffered to grow to their full height, they riſe to ten or twelve feet; which, while the branches are young and tender, are bent downwards by the natives for the convenience of gathering the leaves.

The ſecond ſort of tea, which is called vou-y, or bohea, grows principally in the province of Fo-kien, deriving it's name from a celebrated mountain in latitude 27 degrees, famous for many houſes, temples, and hermitages, of the bonzes or Chineſe prieſts.

This mountain is of a ſandy, light ſoil; and the only difference between the tea that grows here, and the former, is, that the leaves, which are rounder and ſhorter, incline to a black colour, and produce, by infuſion, a tincture of a deeper yellow. As this liquor is inoffenſive to the weakeſt ſtomach, and the taſte not unpleaſant, it is much eſteemed in every part of the empire. Of this kind they make four ſorts of tea, though in fact the only difference conſiſts in the time of gathering it, and the ſtate of the leaves: the firſt is the tender leaf when juſt opened, and is generally diſpoſed of in preſents to the emperor and perſons of the firſt rank on which account it is called imperial tea, and is valued at about two ſhillings a pound; the ſecond conſiſts of leaves of a fuller growth, which are likewiſe much eſteemed; the third ſort is the leaves full grown, which are ſold exceeding cheap; and the fourth ſort is compoſed of the flowers or bloſſoms, which, though they produce but a very inſipid liquor, are ſold at an exorbitant rate.

The third principal ſort is called by the Chineſe pou-eul-tcha, from a village in the province of Yun-nan, near which lies the mountain where it chiefly grows. Theſe leaves, which are longer and thicker than the two preceding, are rolled up and ſold at a high price: all the other kinds of tea are only different ſpecies of theſe three genera; and the diverſity in taſte and appearance principally ariſes from the various ſoils on which they are produced, and the methods of preparing them.

Though the flowers of China are in general inferior in beauty and variety of colour to thoſe of Europe, yet their pionies, and a few others, are far ſuperior. A number of beautiful flowers grow ſpontaneouſly on the banks of the lakes, among which the lienhoa, ſomewhat reſembling a tulip, holds the firſt place: this is frequently cultivated in gardens, where it is placed in veſſels filled with mud and water; it's colour is white, variegated with violet or red; and it bears a fruit about the ſize of a walnut, much eſteemed for it's nutritive and ſalutary qualities. But, in point of utility, the celebrated cotton-ſhrub claims the ſuperiority of every other plant the growth of this country. After the corn harveſt is got in, the ſeed of the cotton-ſhrub is ſown in the ſame fields; and ſoon riſes to about two feet in height, and flowers by the middle of Auguſt. The bloſſoms are chiefly yellow, but ſometimes red. After the flower drops off, a ſmall button appears, about the ſize of a nut, with three apertures, in which, on the fortieth day from the blowing of the flower, three or four folds of cotton are diſcoverable. As all the fibres of the cotton firmly adhere to the ſeeds they incloſe, the ſeparation is obliged to be effected by means of an engine peculiarly adapted to the purpoſe, after which it is carded and ſpun.

Among the culinary productions of China, the only vegetable unknown to us, deſerving

ing attention, is the petſai; the leaves of which reſemble thoſe of the Roman lettuce, and are much uſed, both green and pickled.

This vaſt empire is by no means deſtitute of medicinal herbs and roots, many of which are found in great plenty; but the plant called by ſome the radix-xina, and by the natives fou-ling, is moſt celebrated: this plant bears a pod containing a white pulp, the effects attributed to which, in various diſeaſes, are almoſt incredible; the Chineſe phyſicians regard it as a panacea, and preſcribe it in almoſt every diſtemper. The root is alſo medicinal, but not very frequently uſed. The tihoang, of the nature of liquorice, and the ſantli, a plant very efficacious in female complaints, are both plentiful, as well as rhubarb and ginſeng; which, however, are not produced in ſuch vaſt quantities as in Tartary.

They have, in this country, all the cattle common to England, though in leſs abundance than might be expected; the many rivers and canals rendering the breeding of cattle for draught or burden an object of little conſequence. The mountains harbour many wild beaſts common to the Aſiatic climate; but there are no lions in China.

Among the remarkable animals, is a ſpecies of camel about the height of a common horſe, with two bunches on his back, covered with long hair, and forming a kind of ſaddle. Theſe camels are of various colours, and as their legs are not ſo ſlender as the ordinary ſpecies, they are well calculated for carrying burdens.

A particular kind of ſtags, not larger than our common dogs, are kept in the gardens of the nobility, who have alſo deer of a larger ſize: among others, they have the muſk roebuck, which has dark hair, without horns. The muſk is generated in a bag compoſed of a very thin ſkin covered with fine ſoft hair, and ſticks round it like a kind of ſelt. Snakes are ſaid to be the common food of this animal; a prey he ſecures by the ſcent of the muſk, which renders them incapable of moving from the inſtant he approaches them. The effect of the muſk on ſnakes is ſo well known in China, that the peaſants always carry a few grains about them, for the purpoſe of avoiding theſe noxious reptiles.

The pork of Europe is not to be compared with the black hogs of China, which are very numerous, and much eſteemed by the inhabitants; who, however, ſeem equally to reliſh the fleſh of wild horſes and dogs, even when they die of age or ſickneſs.

With reſpect to ornithology, the golden hen of China greatly ſurpaſſes every other bird; the vivid beauty of whoſe red and yellow plumage, the tuft on her head, the pleaſing aſſemblage of colours conſpicuous in her wings, the variegated ſhades of her tail, and the particular delicacy of her whole ſhape, have juſtly obtained this diſtinguiſhed appellation.

The haitſing is a very beautiful bird of prey, ſuperior in ſtrength and ſize to our fineſt falcons.

On a mountain in the province of Quang-tong there is a moſt beautiful ſpecies of butterflies, ſome of them as large as our bat, whoſe ſhining beauty and diverſity of colour baffle all deſcription.

Moſt of the fiſh common in Europe are found here, beſides ſeveral of an extraordinary fine flavour and vaſt magnitude, wholly unknown among us. The yellow fiſh, caught in the river Yang-tſe-kiang, is of an exquiſite taſte, and ſome of them are 800 pounds weight. Thoſe beautiful little animals, the gold and ſilver fiſh of China, are now too well known in England to need any deſcription.

As the hiſtory, form of government, and religion of a country, throw generally the ſtrongeſt light on the manners of the people, we ſhall take a conciſe view of theſe particulars, before we proceed to a deſcription of the preſent inhabitants. The foundation of the Chineſe monarchy is reported to have been laid by Fohi, whoſe conſummate wiſdom and virtue rendered him almoſt the ſubject of adoration; but, without troubling our readers with the ridiculous relations of ſome of their hiſtorians, who ſuppoſe that the empire has continued 40,000 years, we ſhall only premiſe, that the government appears to have been invariably monarchial, and the ſucceſſion generally hereditary. The imperial families, who are ſaid to have filled the throne, are divided into twenty-two dynaſties, or epochas, which include a period of 3979 years, and end with the year of Chriſt 1644: during this ſpace they have had 230 emperors, whoſe lives have been almoſt patriarchal, and their actions generally unintereſting; the wars of the Chineſe being principally confined to the ſubjugation of rebellious princes, and the ſuppreſſion of civil commotions. Theſe occaſioned no revolutions in the form of government, and furniſhed but few important facts for the hiſtorian. The only intereſting part of the Chineſe hiſtory commences in the year 1628, about 200 years after the Portugueſe had fully explored their coaſts; when Whay-Tſong aſcended the throne, at whoſe deceaſe the Chineſe race of emperors became extinct. At the commencement of his reign, the empire was torn with inteſtine broils, and the people were oppreſſed with many grievous taxes. This ill-fated emperor had given the command of his army, deſtined to attack the Tartars, to a traitor named Ywen; through whoſe perfidy the Eaſtern Tartars, then become a very powerful nation, made a ſudden inroad into China, and beſieged the imperial city of Peking.

The Eaſtern Tartars having rendered themſelves formidable to the northern parts of the empire, the other provinces became full of inſurgents, who choſe a general, named Li, for their commander. Li was very ſucceſsful in his progreſs, having gained over the populace by exempting them from taxes, and deſtroying without mercy the mandarins who had impoſed them. This general ſoon found means to enter Peking in triumph, at the head of 300,000 men; and the emperor perceiving himſelf confined to his palace, and utterly unable to oppoſe, with any probable ſucceſs, ſo formidable an enemy, eſcaped privately into the woods with his queen and daughter; where, during the paroxyſm of inſenſibility which his anguiſh had occaſioned, his queen deſtroyed herſelf; and the unhappy monarch awaking to this ſcene of additional horror, after writing on the border of his robe, 'I have been baſely deſerted by my ſubjects—do what you will with my body, but 'ſpare my people,' ſevered the head of the young princeſs, and then diſpatched himſelf.

Li having ſo far proved ſucceſsful in the eſtabliſhment of his uſurpation, no one attempted to oppoſe him, except the prince U-ſan-ghey, who commanded the imperial forces in the province of Lyan-tong: and, to force this prince's ſubmiſſion, he menaced him with the murder of his father, whom he had taken care to apprehend for that purpoſe, and was actually inhuman enough to put this threat in immediate execution, on finding his propoſal rejected. U-ſan-ghey, now doubly animated with reſentment, applied to the Eaſtern Tartars, who had been driven out of China, and Tſong-te, their king, readily marched to his aſſiſtance. The cruel and daſtardly heart of Li now began to ſink, and he retreated to the province of Chenſi, where he paſſed the wretched remainder of his exiſtence in ſuch obſcurity, that the manner of his death is unknown. Tſong-te having thus delivered China from a cruel tyrant, demanded the throne as the reward of his ſervices: but though this demand was complied with, he ſurvived his exaltation a very ſhort time, nominating his ſon Sun-chi, then a minor, to ſucceed him; and this prince, with the aſſiſtance of his father's three ſurviving brothers, compleated the revolution which had been ſo auſpiciouſly begun. This conflict, in which almoſt all the relations of Whay-tſong, the laſt Chineſe emperor, loſt their lives, happened about the year 1644. U-ſan-ghey, it is true, was honoured with the dignity of king; but notwithſtanding the careſſes he received from the young emperor, he was unable to forget the injury he ſuppoſed he had done his country; and uſed frequently to ſay, *that he had introduced lions to drive away dogs.*

It may appear incredible, that an empire nearly equal in extent to all Europe, ſhould in ſuch a few years be entirely ſubjugated by a foreign prince; but the moderation, wiſdom, and impartiality of the young emperor, were more powerful than his arms; the former ſecuring, with the greateſt eaſe, that willing ſubjection to his ſway, which the latter could never have obtained.

Indeed, the empire of China ſeems to have gained every advantage by this revolution: having now no enemy to dread, no army to maintain for the protection of her frontiers, her power and grandeur are increaſed, by the addition of provinces that for ages diſturbed her repoſe, and ſhe has for many years enjoyed an eaſe and ſecurity unknown in any former period.

Sun-chi reigned eighteen years, and was ſucceeded by his ſon Kang-hi; under whoſe reign the empire flouriſhed for ſixty years, his fourth ſon Yong-ching aſſuming the reins of government in 1722, who died in 1736, and was ſucceeded by Kiang-long.

The dreadful earthquake which happened at Peking in 1731 deſtroyed the greateſt part of that city, burying in it's ruins upwards of an hundred thouſand of the inhabitants.

Kieng-long filled the throne of China when the laſt authentic accounts were received from this country; who, notwithſtanding the ſeverity of his decrees againſt the Chriſtians, is eſteemed an excellent monarch, and attentive to promote the happineſs of his ſubjects.

The reſpect which the Chineſe pay to their emperors, almoſt borders on ſuperſtition; his power is abſolute, and his commands as religiouſly obeyed as if they were the injunctions of a divinity. No one is permitted to ſtand in his preſence, except the lords in waiting, and theſe always addreſs him on one knee. His titles are, 'Holy Son of Heaven— 'Sole Governor of the Earth—Great Father of the People.' The mandarins of the preſence, the envoys, the officers of juſtice, and the governors of provinces, receive ſimilar reſpect, whenever they repreſent the perſon of their royal maſter, or communicate his orders. The emperor has the ſole diſpoſal of all places under his government, as well as of the lives and fortunes of all his ſubjects; and no criminal can ſuffer death till he has confirmed the ſentence. He nominates the viceroys and governors of provinces, and diſplaces them at his pleaſure; and ſhews a parental care of all his people, by liſtening to their complaints, redreſſing their grievances, and ſtrictly enquiring into the ſtate of affairs in every province, however remote.

The imperial colour is yellow, and dragons with five claws ornament the emperor's robes, which diſtinction no other perſon is permitted to aſſume. The ſeals of the empire are applied to every public act; that of the emperor is formed of a very fine jaſper, near eight inches ſquare.

The revenues of the empire, which are partly paid in money, and partly in goods, are amazingly great; but it would be as impoſſible to aſcertain their amount with any degree of certainty, as to enumerate the ſeveral articles from which they ariſe.

In making peace or war, and forming treaties and alliances, the emperor has only the honour of the empire to conſider, being liable to no controul: his armies ſometimes amount to more than 770,000 men, and he maintains near 565,000 horſes, to remount his cavalry, and to convey the orders of government throughout his vaſt empire.

To check the tyranny which unlimited power might occaſion, every mandarin is enjoined to point out any fault he may obſerve in the emperor, provided it be done with that profound veneration which muſt invariably be obſerved in every tranſaction where the ſovereign is a party. But to a heart ſuſceptible of the charms of glory and immortality, no other incentive is neceſſary than the mode in which the Chineſe write their hiſtory. A number of learned men are carefully ſelected, to remark with impartiality and accuracy, not only the emperor's actions, but even his words, on every particular occaſion, and without comparing their obſervations, to put the papers which contain them through a hole, into an office provided for that purpoſe, and which, leſt fear or expectation ſhould influence their remarks, is kept conſtantly ſhut till the commencement of the next dynaſty, when theſe ſcattered remains are collected and compared, and the hiſtory of their emperors compiled; their virtues being handed down to poſterity, and their vices expoſed to the public eye, without the varniſh of adulation, the ſuggeſtions of ignorance, or the miſrepreſentations of malevolence.

When the emperor makes his offerings in the temple of Tien, an extraordinary pomp is obſerved; the princes of the blood, the reguloes, the mandarins, and the lords of the court, appearing in their proper habits; beſides an infinite number of civil and military officers, arranged in ſuch a way as beſt to diſplay the full glare of eaſtern grandeur and magnificence. There are two ſovereign councils, with whom the emperor adviſes: one called the extraordinary council, which is compoſed only of princes of the blood; the other denominated the council in ordinary, and conſiſting of the princes and miniſters of ſtate, who examine all papers of a public nature, make their report on them to the emperor, and receive his determination.

The relations of the emperor have alone any title of diſtinction, and in their favour five honorary degrees of nobility are eſtabliſhed: theſe titles are granted to the children of the emperor and his ſons-in-law, who have revenues fully adequate to their dignity, but are allowed no ſhare in the government. Titles always deſcend from the father to that child which is judged moſt worthy; and all ranks of the emperor's creation are ſuperior to the higheſt mandarin in the empire, though they have no particular mark of diſtinction, except the privilege of wearing the yellow girdle. Theſe princes of the empire are only a kind of ſtate pageants; and, indeed, priſoners; as they are not ſuffered to viſit each other, nor even to lodge out of the city, without permiſſion, their ſole employment being to appear at the emperor's palace every morning, and to aſſiſt at public ceremonies.

But of all the families in China, that of Confucius is eſteemed the moſt noble; and the diſtinctions with which that great man was honoured, of whom we ſhall ſhortly ſpeak, have been continued to his deſcendants in a direct line for more than two thouſand years.

Beſides theſe, and the family of the reigning ſovereign, there are no hereditary nobility in China: to reward diſtinguiſhed merit, or extraordinary abilities, the emperor ſometimes confers titles of honour; but their duration is limited. The mandarins are choſen for their proficiency in learning, and their ſons can only ſucceed them in office by inheriting their abilities.

In the capital of this empire are ſix ſovereign courts of diſtinct juriſdiction, and whoſe authority extends over every province: each of theſe courts is divided into ſeveral offices, all under the regulation of the preſident of the principal one; and to prevent, as much as poſſible, every ſpecies of injuſtice, theſe courts not only require the aſſiſtance of one another to regulate and confirm their deciſions, but an officer is employed in quality of cenſor, who attends at all their deliberations, and is obliged to give ſecret information to the emperor of the conduct of his mandarins, both in private and public life.

Throughout every department of ſtate, there is a mutual dependance between the governing powers; and the political chain is faithfully preſerved, without the deficiency of a ſingle link. The loweſt mandarin regulates every thing within his diſtrict, but is accountable to a ſuperior; this ſuperior is anſwerable to a ſtill higher power; and ſo, in regular progreſſion, till it reaches the preſidents of courts, who are themſelves ſubject to the controul of imperial examination.

The mandarins live in a very ſplendid ſtile, and receive the reſpect of the people in a manner that ſhews the moſt implicit ſubmiſſion to their authority. In ſhort, every officer under government makes the moſt oſtentatious parade poſſible; and, as the Chineſe are undoubtedly fond of appearances, it is perhaps no bad policy.

To preſerve peace, harmony, and morality, to adminiſter impartial juſtice, and to check in it's birth the ſmalleſt appearance of venality and corruption, ſeem to be the chief aims of the Chineſe government; and the mode they purſue is certainly well calculated to anſwer theſe valuable intentions.

The emperor ſometimes unexpectedly viſits certain provinces, hears in perſon the juſt complaints of his people, and puniſhes with the utmoſt rigour ſuch guilty and negligent mandarins as have diſgraced their ſtations.

Nothing that human wiſdom could contrive, can poſſibly exceed the juſtice eſtabliſhed by the Chineſe laws, if the different officers faithfully adhered to their injunctions in the execution of their reſpective duties.

Whatever crime is diſcovered to have been committed, the offender is ſure to receive, in China, an adequate puniſhment. The baſtinado is inflicted for the moſt trivial offence, even upon the mandarins themſelves, and ſeems hardly to be conſidered as a diſgrace; it conſiſts in receiving a certain number of ſtrokes on the poſteriors from a ſmall cudgel as they lie with their faces on the ground.

Another ſort of puniſhment is inflicted by means of a wooden collar, which the party is to wear night and day for a limited time, according to his enormity of his offence; and this is eſteemed infamous.

Diſobedience to parents is in this country puniſhed with unexampled ſeverity, being conſidered as the aggregate of every enormity; the offender is ſpeedily brought to juſtice, and if he appears to have ſmote, or even derided his father, he is ſentenced to be cut in pieces, and afterwards burnt, his houſe is demoliſhed, and his lands are laid waſte, as a ſpectacle to deter others from ſimilar offences.

Treaſon and rebellion are puniſhed much in the ſame manner; and, where the crime is very flagrant, the children of the offender generally ſhare his fate.

Murder is puniſhed with decapitation: but the moſt honourable puniſhment is that of the bow-ſtring, or ſtrangling; and this is accordingly reſerved for criminals of diſtinction.

The executioners are far from being regarded as infamous; and the laws of China refuſe the rites of ſepulture to thoſe whom they conſign to death.

Of all the profeſſors of paganiſm, the Chineſe have fallen into the feweſt abſurdities. Their original form of worſhip, which is probably coeval with the empire itſelf, is the moſt ſimple and inartificial that can be imagined; only recommending the worſhip of one eternal inviſible Being, under the denomination of Tien, who reſides in Heaven, and animates all exiſtence. To this great, adorable Power, neither prieſts, temples, nor rites are ordained; the emperor alone offering occaſional ſacrifices in the name of his people. Spirits are ſuppoſed to preſide over the mountains, the rivers and the foreſts, the public, and every particular family, as the agents or miniſters of Tien; and to theſe only honour is enjoined, this religion leaving the natural inclinations and appetites of men, in all other particulars, the full latitude of indulgence.

But Fo, or Foe, a celebrated Indian impoſtor, introduced another perſuaſion, which prevails pretty much among the vulgar, but is only tolerated by the ſtate. This ſect adopts all the formality of idols, prieſts, rites, and ceremonies.

The genuine religion of China is included in five books, which they call the Five Volumes. It recommends the due ſubordination of children to parents, of ſubjects to governors, and every thing which can conduce to promote happineſs and purity of manners.

Fohi, who founded the Chineſe monarchy, only ſacrificed to Tien at the two ſolſtices: his ſucceſſor, however, added two offerings at the equinoxes, when the people united with the emperor in theſe public ſolemnities.

But the purity of this religion ſuffered much by the inteſtine commotions of the empire, and had very nearly fallen into diſuſe; when the celebrated Confucius revived it with additional ſplendor, about five hundred years before Chriſt's appearance in the world. This great man enjoined the ſtricteſt morality, a diſregard of riches and pleaſure, and the exerciſe of every virtue; his own life furniſhing the beſt comment on the precepts he recommended, by actions as exemplary as his words. During his life-time, he employed a great number of diſciples to reform the manners of the people; but, after his deceaſe, interpreters of his precepts aroſe, who ſoon ſtripped them of their original purity, and wreſting his words to their own views, introduced a ſyſtem equally impious and abſurd.

Yet the religion of Confucius is ſtill acknowledged by the learned; who, as well as the multitude, venerate him as a meſſenger from Heaven, as a ſaint, and almoſt as a deity: but although the learned profeſs the religon of Confucius, they are in general far from obeying the precepts he recommends, or imitating the innocent ſanctity of his manners. To the memory of this great and good philoſopher, a feaſt is annually celebrated, at which all ranks of the people aſſiſt.

There is another perſuaſion, called the ſect of Taoſſee, whoſe author's name was Laokiun. This perſon, his diſciples pretend, came not into the world till forty years after his conception. He was born before Confucius; and his writings, though probably much diſguiſed, ſtill contain many maxims worthy of the moſt refined moraliſt.

But, of all other ſects, the followers of Fo are the moſt numerous. This idol was imported from India about thirty years after the crucifixion, and is ſtiled the only god of the world. His prieſts are called bonzes by the Chineſe and Japaneſe, by the Tartars lamas, and by the Siameſe talapoins. The diſciples of Fo pretend that their maſter has been born eight thouſand times, and that he has appeared in the form of almoſt every animal in the univerſe.

The Chineſe bonzes repreſent a ſtate of rewards and puniſhments; and direct that no man ſhould kill any living creature, drink wine, or be guilty of any impurity; but they particularly enforce the neceſſity of being kind to themſelves, and of building monaſteries and temples, that the ſins of the people may be expiated by their prayers and penances.

There are ſeveral different orders of bonzes, as well as idol temples erected on the mountains, of different degrees of reputation. The idols are placed in order by the bonzes on ſolemn occaſions, and the devotions uſually laſt ſeven days on each feſtival, during which ſpace, their whole buſineſs is to prepare and conſecrate neceſſaries for a future ſtate.

With reſpect to the internal precepts of the religion of Fo, the bonzes themſelves are in general at a loſs to deſcribe them: they believe, however, that the tranſmigration of the ſoul never ends, till it has obtained a ceſſation of all deſires, and an annihilation of it's various faculties; in which ſtate of inſenſibility they ſuppoſe all virtue and happineſs to conſiſt.

The mandarins, and governors of provinces, though uſually men of too much erudition and diſcernment, to approve of the worſhip of idols, ſometimes comply ſo far with the ſuperſtition of the vulgar, as to viſit the temples when any public calamity prevails, and join them in imploring the interpoſition of theſe ſuppoſed divinities in their favour.

On theſe occaſions, if the idol fails to comply with the prayers of the petitioners, they ſcruple not to enforce their requeſts in a perſonal remonſtrance with a cudgel, which they apply vehemently to the object of their adoration; frequently addreſſing it in the rudeſt and moſt diſreſpectful terms, and dragging it through the ſtreets, till it poſſeſſes as little appearance as power ſuperior to that of an ordinary block. But ſhould they, after all, obtain their deſires, they inſtantly replace the idol, and make the moſt abject apologies for the irregularity of their behaviour.

There are likewiſe a conſiderable number of Mahometans in this country, who have ſeveral moſques, and live undiſturbed, as they never attempt to interfere with the cuſtoms or religion of the ſtate.

It is remarkable, that in the province of Ho-nan there is a Jewiſh ſynagogue, which has been eſtabliſhed for many centuries. This place was viſited in 1704, by a miſſionary named Cozani, who was indulged with a ſight of their books, and even permitted to examine the moſt ſecret receſſes of their ſynagogue, into which only the ruler is uſually allowed to enter, and that with the moſt profound veneration. They read, every Saturday, in the books of the Pentateuch; which, on compariſon with the Bible, agreed exactly in the chronological and genealogical accounts. The ſynagogue faces the weſt; to which theſe Jews always turn when they worſhip God, whom they ſtile the Creator of all things, and Ruler of the Univerſe. Their books are written on long pieces of parchment, rolled upon wood; and ſeveral books of the Old Teſtament are omitted, the names of which are wholly unknown to them.

But what moſt ſurprized the miſſionary, was the number of ridiculous legends which he found blended with the ſcriptural facts by their ancient rabbies, comprehending their preſent ritual and ceremonial worſhip. Yet they have not wholly forgot the Moſaic inſtitution: in particular, they practiſe circumciſion; obſerve the ſeventh day, the feaſts of the paſchal lamb and unleavened bread; and abſtain from blood. They keep the ſabbath with the moſt ſcrupulous attention; and when they read their Bible publicly, cover their faces with a tranſparent veil, in commemoration of the deſcent of Moſes from the mountain. They profeſſed the greateſt ignorance of the Meſſiah, and declared they had never heard of any other Jeſus than him who was the ſon of Sirach.

The Chriſtian religion was unknown in China, till about the year 1517; when the Portugueſe, who had made ſeveral ſettlements in India, firſt arrived at Canton, in China, where they procured leave to trade, but were unable to obtain permiſſion for their miſſionaries to land on the continent.

Three Italian Jeſuits, however, procured admiſſion into this empire, about the end of the ſixteenth century; and one of them, named Ricci, a man of uncommon genius, eſtabliſhed a high degree of reputation both among the literati and the vulgar. He inſinuated himſelf into the favour of all ranks, particularly the bonzes, from whom he acquired a thorough knowledge of the learning, religion, and manners of the natives; and with infinite addreſs attempted to blend the ancient religion of the country with the firſt principles of theology; the maxims of Confucius, with the doctrines of Chriſtianity. This temporizing moderation, though it gained him many followers, highly diſguſted the rigid adherents of the Romiſh church, who attacked him with all the fury of enraged bigotry.

In 1630, the Dominicans and Franciſcans arrived in China, who openly cenſured the tenets of the Chriſtian converts of Ricci; and, after a diſpute of fifteen years among the different orders, a decree paſſed at Rome, enjoining the Jeſuits to inſiſt on a more ſtrict conformity with the Catholic church from their converts. This decree, however, the Jeſuit fathers had influence enough to get annulled in 1656.

In 1669, during the minority of Kang-hi, a cruel perſecution of the Chriſtians took place; but when that emperor came of age, he treated the Jeſuits with every token of regard, and publiſhed an edict declaring their religion to be good and ſalutary, and permitting his ſubjects to embrace it. Chriſtianity being thus recognized by the throne, would probably have ſoon arrived at a very flouriſhing height, but for the ridiculous altercations of the ſeveral orders of miſſionaries, whoſe animoſities againſt each other produced in time an univerſal diſguſt. Inſtead of enforcing, as well by example as precept, thoſe divine and truly Chriſtian principles, love, charity, meekneſs, and forgiveneſs, their zeal was only warm in the promulgation of ſtrife and irreconcileable hatred between their reſpective converts. The court of Rome was again applied to; and, after ſix years deliberation, the holy office pronounced againſt the mixture of original ſuperſtitions and Chriſtian doctrines; and the converts were directed to aboliſh every trace of the religion of their fathers, and conform ſtrictly to the church of Rome. A few indulgences were, however, granted, to ſoften the rigour of theſe injunctions; but theſe being inſufficient to ſatisfy the diſaffected Jeſuits, the decree only ſerved to increaſe that enmity it was intended to deſtroy. Kang-hi, the patron of the Jeſuits, dying ſoon after, Yong-ching, his ſon, unexpectedly reverſed the edict of his father in favour of the Chriſtian religion, and plunged it's profeſſors into freſh confuſion. All the Romiſh eccleſiaſtics were ordered into cuſtody, the churches were demoliſhed, and the governors of provinces required to perſecute the converts to chriſtianity. This ended with baniſhing all the miſſionaries to the iſland of Macao, the Jeſuits only excepted; who, with their uſual addreſs, found means to ſhelter themſelves from the ſtorm. Indeed, the ſuperior abilities of the profeſſors of this order, and their political ſagacity in particular, which is conſtantly exerted to favour the purſuits of power and authority, have conſtantly procured them an exemption from the fate of their leſs artful brethren.

In 1746, another general perſecution of the Chriſtians took place; and the lateſt accounts from this country deſcribe the emperor as averſe to the toleration of chriſtianity in his dominions.

The Chineſe have been erroneouſly ſuppoſed to reſemble in perſon the groteſque figures depicted in their drawings: they are rather low in ſtature, and their complexions, in the ſouthern provinces, are of an olive colour; but, in the north, they are generally as white as Europeans; and thoſe whoſe profeſſions or rank exempt them from expoſure to the ſun, are remarkably fair. The Chineſe have not the ſmalleſt idea of beauty ariſing from an agreeable ſhape, or graceful eaſe; ſmall eyes, a large forehead, ſhort noſe, broad features, a wide mouth, and large ears, furniſh their ſtandard of perfection for the human face; their dreſs is looſe, and they think a man handſomeſt when he is fat, full ſized, and fills his chair properly. The learned permit the nails of their fingers to grow upwards of an inch long, from the oſtentation of diſplaying their exemption from manual labour.

The women, if we except the ſhortneſs of the noſe, and the ſmallneſs of their eyes, may be juſtly eſteemed beautiful; their complexions are fine and blooming, their mouths well formed, and their aſpect full of vivacity: but the principal criterion of female beauty is the ſmallneſs of the foot; for the attainment of which excellence, as ſoon as a girl is born, her feet are ſo confined with bandages that they are prevented from ever attaining their natural ſize, and ſometimes do not exceed, at full growth, thoſe of a child of three years old. This violence to nature, it might be imagined, muſt not only be extremely painful, but even injurious to health; yet ſuch is the effect of cuſtom, and it's power in reconciling people to the moſt abſurd perverſions of taſte or nature, that when they arrive at maturity, they never complain of any hardſhip they have ſuffered on this account, and are fond of exhibiting the ſmallneſs of their feet as they totter along in a manner painfully diſguſting to an European.

Indeed, the Chineſe ladies poſſeſs all the characteriſtic vanity of the ſex, ſpending ſeveral hours every morning in adorning themſelves, for the purpoſe of ſecuring new conqueſts, though their recluſe way of life is very unfavourable to the ſucceſsful diſplay of theſe attractions. They dreſs their hair very curiouſly, and ornament their curls with gold and ſilver flowers; ſometimes wearing the figure of a bird, the expanded wings of which embrace the temples, while the ſpreading tail forms a plume on the crown of the head.

The younger ladies frequently wear a ſort of cap made of paſteboard covered with ſilk; the fore part of which riſing into a point, is adorned with pearls, diamonds, and other valuable and expenſive decorations; the top being ornamented with flowers, mixed with ſmall bodkins, or pins, headed with jewels.

Beneath their gowns, which reach from head to foot, the ladies wear a rich veſt, compoſed either of ſatin or embroidery: their arms are concealed by long wide ſleeves, the favourite colours of which are green, blue, or red. Violet colour, and black, are worn only by thoſe advanced in years, who ſeldom uſe any other method of adorning their heads than by wrapping a piece of cloth about them.

Since the acceſſion of the Tartar family to the throne, the men have been compelled to ſhave their heads, except a ſingle lock on the crown; a ſmall cap in form of a funnel, made of rattan or cane, lined with ſattin, and terminated at top by a tuft of bright red hair, being generally worn in ſummer by all ranks indiſcriminately. In winter they wear a warm cap bordered with ſome valuable fur, and the upper part covered with red ſilk. This cap, when worn by the mandarins, on particular occaſions, is ornamented at the top with a diamond, or ſome other precious ſtone, rudely cut, and ſet in gold.

Their ſhirts are made of various kinds of cloth, and are diſproportionably wide. In ſummer their necks are bare, but in winter they uſe a band of ſattin or fur. The Chineſe wear a long robe with folded lappets, and faſtened by gold or ſilver buttons, according to the ability or inclination of the wearer; and the ſleeves are broad towards the ſhoulder, but contracted at the wriſt. A ſaſh is tied round their waiſts, the extremities or which reach their knees; and in this they carry their purſe, knife, two ſmall ſticks ſerving as a fork, and other trifling articles. Under this robe they wear linen drawers in ſummer, and in winter breeches made of fur or ſattin.

Boots are univerſally worn by the Chineſe of all ranks, whenever they appear in public. This cuſtom might be convenient enough if it was only uſed in winter; but faſhion can alone render it tolerable in ſummer. To ſuch a pitch do they carry their partiality for boots, that they will not receive a viſitor till they have drawn them on, as the neglect would be eſteemed the height of incivility.

When they viſit in form, they wear above their robes a long ſilk gown, uſually blue, which is girt round them; a violet or black-coloured cloak hanging down to their knees, is thrown looſely over the whole; and they carry a fan in their hands. But though theſe formalities are never to be diſpenſed with in public, even in the hotteſt weather, in private, and among their intimates, they ſeldom wear any thing but a pair of linen or taffety drawers. With reſpect to the mechanics and labourers, in the ſouthern provinces, they free themſelves from the incumbrance of dreſs even beyond the preſcriptions of decency, walking the ſtreets in only a ſingle pair of drawers.

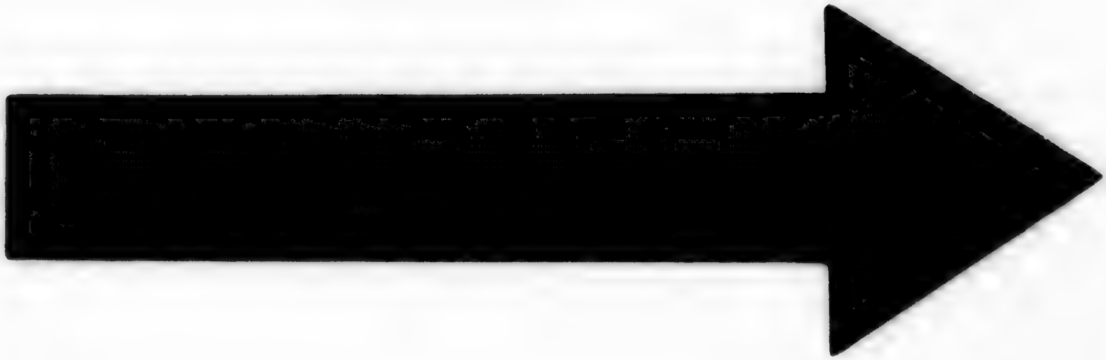
The Chineſe, who affect a grave and reſerved air in their whole deportment, have a prodigious veneration for long beards; and though nature has not been very favourable to this propenſity, they nouriſh with the utmoſt care the little they have, and frequently expreſs their envy of the Europeans, whom they conſider as the happieſt beings on earth in this particular.

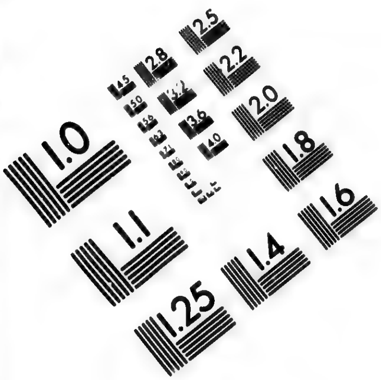
The Chineſe are in diſpoſition mild, tractable, and humane, poſſeſſing great affability, and no leſs conceit; valuing themſelves highly on their ſuperior politeneſs and civilization: yet, under the maſk of good-breeding, they not unfrequently conceal the baſeſt treachery, and the moſt mercenary views. If they hate a man, they decline any partial revenge; but with the deepeſt deceit conceal their intentions, till an opportunity offers of gratifying the utmoſt rancour of their hearts, by plunging him into irretrievable ruin.

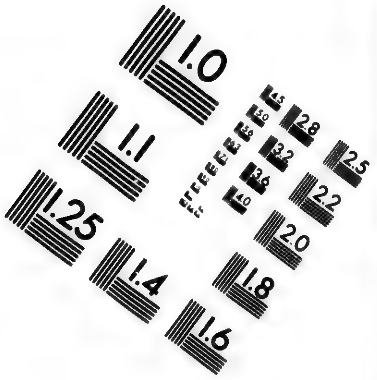
With the generality, intereſt is the ruling principle which governs all their actions; and, to promote this, they ſcruple not to practiſe the moſt abject and humiliating ſubmiſſions. In their dealings with foreigners, they value themſelves on their ſkill in every ſpecies of fraud and deception; and ſome of their tricks really ſpeak as loudly for their ingenuity as their diſhoneſty. This propenſity to cheating, however, it is but juſtice to obſerve, prevails chiefly among the vulgar; and as the bulk of a nation is generally included under this deſcription, the Chineſe have with ſome degree of reaſon been deſcribed as a nation of ſharpers: yet, as inſtances of fair dealing, candour, and even generoſity, are by no means wanting, it would be unjuſt to confer indiſcriminate cenſure on the many millions of people inhabiting this extenſive empire.

But if clandeſtine frauds are too prevalent among this people, they certainly want that magnanimity which would qualify them for bold adventures; being in general puſillanimous and timid, warmly attached to life, and particularly fearful leſt they ſhould want a coffin after death, frequently purchaſing this article while in perfect health, and conſidering it as the moſt valuable part of their furniture.

From the pre-eminence they think themſelves entitled to claim over other nations, they are haughty in the extreme; entertaining the moſt ſovereign contempt for all other countries. They are ſo exceedingly partial to their own cuſtoms, maxims, and learning, that it







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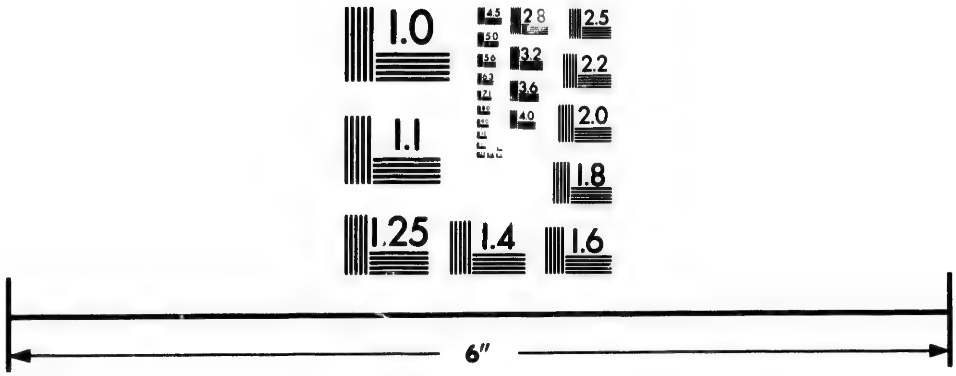

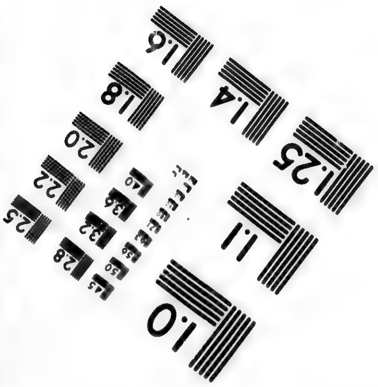

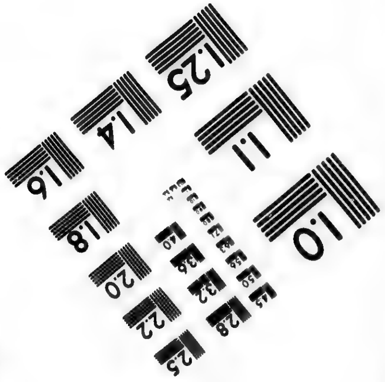

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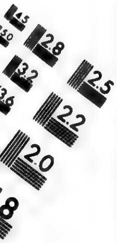
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it is difficult to perſuade them there can be any thing good or great which is not confined to themſelves. On their firſt acquaintance with the Europeans, they are ſaid to have aſked them, if there were any cities or houſes in Europe; and to have expreſſed much aſtoniſhment on being informed, that this was not only moſt certainly the caſe, but that the inhabitants were alſo compleatly verſed in every ſcience. 'How is it poſſible,' exclaimed they, 'that 'a people ſo remote from us, ſhould have any knowledge or capacity? They have never 'read our books; they were never modelled by our laws; and yet they ſpeak, write, and 'reaſon, as we do.'

They ſuppoſed alſo, that ingenious artificers were only to be met with in China; but on beholding the works of our artiſts, they acknowledged that nature, who had beſtowed two eyes on them, ſeemed to have favoured the Europeans with the ſight of one eye at leaſt. What moſt confounded them, was a map of the world; one hemiſphere of which, at leaſt, they imagined was occupied by China; but when it was pointed out to be only a ſmall portion of Aſia, they ſeemed loſt in aſtoniſhment; and, regarding one another with ſurprize, exclaimed, 'It is little, indeed!'

The Chineſe are remarkable for the extraordinary form and ceremony they mutually practiſe on all occaſions: rules of behaviour to ſuperiors, equals, or inferiors, being ſo well eſtabliſhed, and ſo ſtrictly obſerved, as to give them the appearance of a nation of dancing-maſters.

The ſalutation to a ſuperior conſiſts in joining the hands upon the breaſt, then ſinking them almoſt to the ground, and while they bend the body equally low, uttering the word '*Happineſs!*' Equals addreſs each other with the expreſſion, '*Proſperity! Proſperity!*' uſing at the ſame time a ſimilar junction of the hands, and a ſlight inclination of the head. For every occaſion they have a ſet form of complimentary ſentences, which they deliver with an emphaſis very expreſſive of that ſincerity the practice of which they are ſo remarkable for neglecting. But the groſs adulation, and abject ſervility, of their behaviour to the mandarins and perſons of quality, are in the higheſt degree diſguſting to every manly and intelligent European.

But offenſive as their ſalutations undoubtedly are, the ceremonious manner in which they conduct their entertainments is ſtill leſs ſupportable.

When the perſon who furniſhes an entertainment introduces the gueſts, he ſalutes them one by one, and taking a cup full of a liquid extracted from rice, he bows to the company, and advances to the front of the room, lifting up his eyes and hands towards Heaven, after which he pours the contents of the cup on the ground; all which ceremony is intended to expreſs, that every good thing comes from that power who reigns on high: after this he takes a cup of beer, bows to the chief gueſt, and places it on his table; a compliment which is inſtantly returned, by an attempt to replace it on that of the perſon viſited, who prevents it with the moſt courteous and attentive civility. The entertainer then places two ſmall ivory ſticks, adorned with gold or ſilver, to ſerve the purpoſe of a fork, parallel on the table. This ceremony is repeated to every gueſt in his turn, agreeable to his rank; and as each has a ſeparate table, finely ornamented and japanned, they make a noble and ſplendid appearance. The meat is ſerved up ready carved; and, after a deal of ceremony about the firſt place, the company ſit down facing each other. The moment they are ſeated, four or five comedians enter the apartment, who ſtrike their foreheads four times againſt the ground, and then preſent a liſt of fifty or ſixty plays, which they are ready to perform immediately. The chief gueſt, to whom the choice of the play is referred, declines the proffered honour ſeveral times; till, at length, after repeated entreaties, he conſents to name one of theſe pieces for repreſentation. The play accordingly commences with inſtrumental muſic, conſiſting of trumpets, flutes, fifes, drums, and ſteel or braſs baſons. But though theſe performances prove highly entertaining to the Chineſe, they appear very dull and languid to thoſe who have been accuſtomed to behold characteriſtic dreſſes, and the intervention of ſuperb ſcenery, both which are wholly wanting.

During theſe exhibitions, the entertainer, kneeling, intreats his gueſts to take the cup, on which they lift it with both hands, as high as their foreheads, and bowing very low, conduct it to their mouths, drinking with great deliberation. He then, on his knees, invites them to eat; after which they take ſome of the prepared meat on their plates. This ceremony of kneeling is repeated every time they drink, and with every diſh that is brought to table. Tea is the uſual liquor; which, as it poſſeſſes no inebriating qualities, is favourable to their recollection of the numberleſs ceremonies they are reciprocally to obſerve. On theſe occaſions they continue three or four hours at table, during all which time they generally remain ſilent; nor does any one attempt to riſe, till the perſon viſited gives an intimation for that purpoſe, and conducts his company into the garden, while the ſervants prepare the ſecond courſe; when a repetition of the ſame form conſtantly takes place, till the company retire, which is ſeldom before midnight.

Theſe ceremonials are certainly deſtructive of that eaſe, freedom, and exemption from reſtraint, which give the higheſt reliſh to all rational ſociety, and can alone captivate the mind which is capable of reliſhing 'the feaſt of reaſon, and the flow of ſoul;' yet the Chineſe behold them in a quite different point of view; and imagine they tend towards civilizing the people, promoting peace and order, from the humility and condeſcenſion they occaſion; and, by excluding the uſe of coarſe language and indelicate expreſſions, prevent the poſſibility of quarrels, diſputes, and reproaches.

There is one ſtriking particular in which the Chineſe politeneſs is quite the reverſe of ours: to take off their caps when they ſalute one another, or even accidentally to appear uncovered, is eſteemed the height of ill-breeding and indecency.

As it is a maxim in the Chineſe government, that kings ought to have all the tenderneſs of a father for the empire, and fathers all the authority of a king in their own families; ſo their domeſtic tranſactions are regulated by this principle, which is the baſis of their political government. In conformity to theſe general maxims, a father is not ſuppoſed to have fulfilled his duty, unleſs he marries all his children; and a ſon is eſteemed deficient in the affection he owes to his father, if he neglects to perpetuate the family.

A father rules as deſpotic in his family as any ſovereign prince can poſſibly reign over his ſubjects. There are no preſcribed limits to parental authority; nor any command or injunction of the father which his ſon has a right to diſpute: he is maſter of his houſe, his poſſeſſions, and even of his concubines and children, and may diſpoſe of them to whom he pleaſes. This being the caſe, a father would think it highly derogatory to conſult the inclinations of his children in the article of marriage, which he contracts for them with whom he thinks proper; and, where the father is dead, this important truſt is delegated to the next of kin. As the younger females are confined to their apartments, and forbid the liberty of being ſeen by men, the deſcription of their perſons muſt be derived from their own relations; or rather from a convenient ſort of old women, who make it their buſineſs to tranſact affairs of this nature, and are frequently employed by the relations of the young ladies to give the moſt favourable accounts of their wit and beauty: but if in theſe reports they appear to have been guilty of any flagrant miſrepreſentation or impoſition, they are very properly puniſhed with conſiderable ſeverity.

The preliminaries of theſe negociations being adjuſted, a contract is ſigned, in which the relations of the intended bridegroom agree to advance a certain ſum to be expended in apparel, and other perſonal ornaments, for the bride, no fortune being ever given with a daughter. A few ceremonies on the part of the bridegroom then take place, chiefly conſiſting of preſents to his intended ſpouſe; and her relations having conſulted the calendar for an auſpicious day, fix the preciſe time of the nuptials. On the arrival of the happy day, the bride is ſeated in a magnificent chair, her whole paraphernalia being either carried before her, or placed with her in the chair, which is attended by a train of hired perſons, bearing lighted flambeaux and torches, though uſually at noon-day, and preceded by a variety of muſical performers. The bride's chair is locked, and none but the intended huſband is permitted to open it; who, on her arrival, for the firſt time beholds his bride. If her perſon diſguſts him, he ſhuts the chair again, and returns her to her relations; the only conſequence of which is a forfeiture of the money he has expended: but this mortifying circumſtance ſeldom happens. The bride being approved, ſhe is conducted into the hall by the bridegroom; where they each make four devout proſtrations to Tien; after which the ceremony is concluded by the bride's reſpectful acknowledgments to the huſband's relations. She then joins the ladies aſſembled on the occaſion, while the bridegroom entertains his friends in another apartment.

Concubinage is permitted without limitation, but a ſingle wife only is allowed. The children of the concubines are conſidered as the property of the wife, and both they and their mothers are dependent on her bounty. Though divorces are lawful in this country, for adultery, barrenneſs, or infectious maladies, they are by no means frequent. In caſes of elopement, the wife may be ſold; but, indeed, the Chineſe wives are ſeldom guilty of the ſmalleſt impropriety or criminality of conduct, though the huſbands are ſo extremely ſuſpicious, that they will not permit them to ſpeak in private even with their own brothers.

Yet though a legal cauſe is always neceſſary, among the Chineſe, for the attainment of a divorce, there ſeems to be no ſufficient remedy againſt transferring their wives as a part of their perſonal property; who, as well as their children, are often forfeited, in conſequence of that diſpoſition for gaming which leads them to hazard every thing in this favourite purſuit.

But cruel and inhuman as this cuſtom undoubtedly is, it by no means equals the barbarous and unnatural practice of ſtifling, deſerting, or ſelling their children, particularly females, as ſoon as they are born, when their maintenance interferes with the avarice or poverty of the more than brutal parents. With all their boaſted refinements, their policy, and their learning, ſuch a flagrant violation of the great laws of nature and humanity, renders them the objects of horror, of deteſtation, and contempt.

For the encouragement of agriculture, an extraordinary feſtival is appointed every ſpring, when the emperor, attended by his court, plows up publicly, in the vicinity of Peking, a few ridges in different parts of a field with his own hand, to excite, by his example, the induſtry of the huſbandman; afterwards ſowing them with wheat, rice, millet, beans, and a ſort of grain called caoleang. This field is cultivated with great care, and conſtantly viſited by the governor of Peking, who is particularly attentive to diſcover a ſtalk with thirteen ears, that being conſidered as a favourable omen. The produce is put up in yellow bags, and depoſited in the imperial granary for religious purpoſes.

The practice of agriculture being thus patronized by the throne, it is eſteemed very honourable; and, every year, the huſbandman whoſe ſuperior ſkill in cultivating his lands entitles him to diſtinction, is conſtituted a mandarin of the eighth order, with permiſſion to viſit the governor of the city, and to ſit in his preſence; and, after his deceaſe, this title of honour is regiſtered in the hall of his anceſtors.

The huſbandmen in general manure and cultivate their land with particular care. They collect every ſpecies of dung that ſeems cultivated to give ſtrength to the ſoil; and, among the reſt, even the ſhavings of the head are preſerved by the barbers, and produce them about a halfpenny a pound.

They pull up the grain after it has riſen to a conſiderable height, for the purpoſe of planting it in chequered lines; and their lands are ſo ſmoothly rolled, that they reſemble extenſive gardens.

In a variety of uſeful inventions, they bear a juſt reputation. Their china, their japanned wares, their ſilk manufactures, their triumphal arches, their public buildings, their bridges, their pagodas, and every neceſſary convenience of life, exhibit the utmoſt efforts of uncultivated nature.

They make a paper of the ſecond ſkin of the bark of bamboo, and ſeveral other trees; but the moſt eſteemed ſort, which is compoſed of cotton, is more laſting, and indeed equal, both in colour and duration, to the whiteſt and ſtouteſt in Europe.

The noble invention of printing has been known in China from the remoteſt ages of antiquity; but the manner in which it is executed is wholly different from ours. Inſtead of types, they make uſe of blocks; on which they paſte an exact copy of the work to be printed, and then cut through the paper into the wood: by this means preſerving a perfect reſemblance of the original characters, and the means of reprinting the work without any other trouble than that of ſtriking off an additional quantity. The paper uſed for printing, is ſo very fine and tranſparent, that it only admits the impreſſion on one ſide. The ink uſed for this purpoſe is a compoſition of lamp-black tempered with aqua vitæ, to the conſiſtence of ſize, and then rendered more fluid with water.

But their fineſt ink is that employed in writing, and which is called by us Indian ink; and this, according to the moſt approved receipt, is made by placing five or ſix wicks in a veſſel of the beſt oil, covered with an iron top in the ſhape of a funnel, for the reception of the ſmoke; the ſoot collected in which, being bruſhed off gently with a feather, on a ſtrong dry ſheet of paper, it is beat in a mortar, mixed with muſk or any ſcented water, and a thin ſize extracted from neats leather, to unite the particles and form them into a paſte; after this, it is put into wooden moulds, to give it a proper form, and when dried in the ſun or wind, produces the appearance in which we behold it.

That beautiful manufacture, called china, or porcelain, which derives it's chief name from this country, is compoſed of two different ſorts of earth; the one called pe-turtſe, is white, with a greeniſh caſt; the other, called kaulin, is ſprinkled with glittering corpuſcles; they are both found in quarries about twenty or thirty leagues from Kingteching. The brighteſt, lighteſt, and moſt beautiful china, is made by incorporating eight parts of kaulin with two of pe-turtſe; after this compound the veſſels are turned with a wheel, ſimilar to the method adopted by our potters for the formation of their wares. Some pieces are, however, ſhaped in moulds; and figures of men, animals, idols, buſts, and other ſuch large articles, are made in ſeparate parts, and afterwards joined together with the utmoſt nicety. The ornaments and flowers are formed with ſtamps and moulds, and reliefs are kept ready prepared to be cemented together.

The variety of artificers employed in the manufacturing of china, previous to it's being painted, is truly aſtoniſhing; and even this branch is divided into an infinity of hands: one perſon colours the circle round the edge; another traces the bud of a flower; a third delineates human figures; and, in ſhort, all the various repreſentations are the works of as many different painters; who, except in the vivid beauty of their colours, hardly deſerve the name. Yet theſe ill-ſhaped, prepoſterous figures, are eſteemed by the Chineſe more curious and valuable, than if they were painted in juſt proportions, and according to nature.

In ſeveral countries of Europe, great perfection has been attained in the imitation of this celebrated article. The French, at their manufactories of Paſſi, and St. Cloud; the Germans, at Dreſden; and our own countrymen, at Bow, Chelſea, and Worceſter, have in the beauty and turn of the veſſels, chaſtity of deſign, and elegance of execution, even exceeded the Chineſe themſelves: yet ſtill the compoſition of the European china falls conſtantly ſhort of that purity and clearneſs, which muſt ever diſtinguiſh the original from the beſt imitations. It has, however, for ſome years been remarked, that the Chineſe porcelain by no means equals it's original delicacy; and, as our own manufacture certainly exceeds that of China in many other reſpects, it is of late much encouraged, and we may hope to ſee it univerſally uſed, and in general preferred.

The Chineſe, who are ſaid to have firſt diſcovered the art of rearing ſilk-worms, manufacture a variety of ſilks; thoſe moſt in uſe, are the plain and flowered gauzes for ſummer wear; damaſks of every quality and colour, Nanking ſattins, taffaties, brocades, velvets, and many other ſorts, the names of which are unknown in Europe. For the purpoſes of embroidery, as they are ignorant of the art of drawing gold wire, they cut a long piece of gilt paper into ſmall ſlips, and very ingeniouſly blend it with the ſilk: theſe ſtuffs have a very ſplendid appearance; but, as they ſoon tarniſh, they are worn only by the higher ranks of the people.

Though the inhabitants uſually wear ſilks, they have ſeveral manufactures of cotton, woollen, and linen: a very valuable cloth, in particular, is made of a plant called co, found only in the province of Fo-kien, which is ſo tranſparent, light, and cool, that the wearer ſcarcely feels it's weight.

The Chineſe are remarkably fond of bells, and have ſeveral at Peking, caſt ſome hundred years ſince, each of which weighs one hundred and twenty thouſand pounds; they are forty feet in circumference, and about fifteen feet high. Theſe bells, however, are not comparable in ſound to our own; a circumſtance which may probably be owing to the want of clappers, as they only ſtrike them with large wooden hammers. There are in every city bells of an inferior ſize, which are uſed to announce the hour of the night.

Learning being eſſentially neceſſary to qualify a man for every public employment, and the only means of advancement in this part of the world, it is not to be wondered that the Chineſe, in their ſkill in the ſciences, their reſearches, and acquirements, bear away the palm from every diſtant nation that Europeans have ever viſited.

They have no letters; but, inſtead of them, uſe characters, each of which expreſſes a word, and ſometimes a ſentence. Of theſe characters they have more than twenty thouſand; ſo that however indefatigable their application may be, or however extenſive their memory, not one of the literati is perfectly maſter of them all, and few of the common people underſtand more than five hundred.

There are a vaſt number of public libraries in China, each of which contain prodigious quantities of books; and in every city there are colleges and obſervatories, though they have not brought any of the ſpeculative ſciences to perfection. In logic, they are guided only by the light of reaſon, without any rules from art; and their rhetoric is no more than a ſelection of ſuch particular ſtrokes as are moſt likely to affect the mind. Their geometry is extremely ſuperficial; neither extending to analytical inveſtigation, nor difficult problems: they, however, know enough of practice to meaſure and ſurvey with eaſe and preciſion.

They learn muſic by the ear, being ignorant of the method of compoſing it by notes; yet an European ear would not be offended with many of their tunes, when played on their inſtruments, or ſung by a good voice.

No people have applied more diligently to the ſtudy of the ſublime ſcience of aſtronomy: they have made obſervations in all ages; and to watch the heavens, both night and day, conſtitutes one of the chief employments of their learned. They have recorded an eclipſe which happened two thouſand one hundred and fifty-five years before Chriſt; but eclipſes and comets are the principal phænomena of which they have any accounts till much later periods. The Jeſuits aſſiſted them in regulating their calendar; and from them much of their preſent mathematical knowledge is derived.

The Chineſe year begins from the conjunction of the ſun and moon, or from the new moon that is neareſt to the day when the ſun is in the fifteenth degree of Aquarius; which is, between the third and fourth of February. They divide their year into twelve lunar months; among which are ſome of twenty-nine days, and ſome of thirty; and every five years they have an intercalary month, to adjuſt their year to the revolution of the ſun.

Their days begin and end at the ſame time as ours, but are only divided into twelve hours, each being equal to two.

Beſides aſtronomers, this country abounds in aſtrologers; whoſe abilities, if they may be ſaid to poſſeſs any, are of the ſame low, ſuperficial nature, as thoſe which diſtinguiſh the dealers in occult ſcience of moſt other nations.

As the Chineſe are but very imperfectly acquainted with the ſciences on which medical knowledge depends, they have made leſs progreſs than might otherwiſe have been expected in this important ſtudy. They affect to know the cauſe of the diſeaſe, and in what part of the body it reſides, by the pulſation of the artery; and, as they often really gueſs the ſeat of the complaint, and ſometimes even foretel it's duration and conſequence, great deference is paid to their judgment.

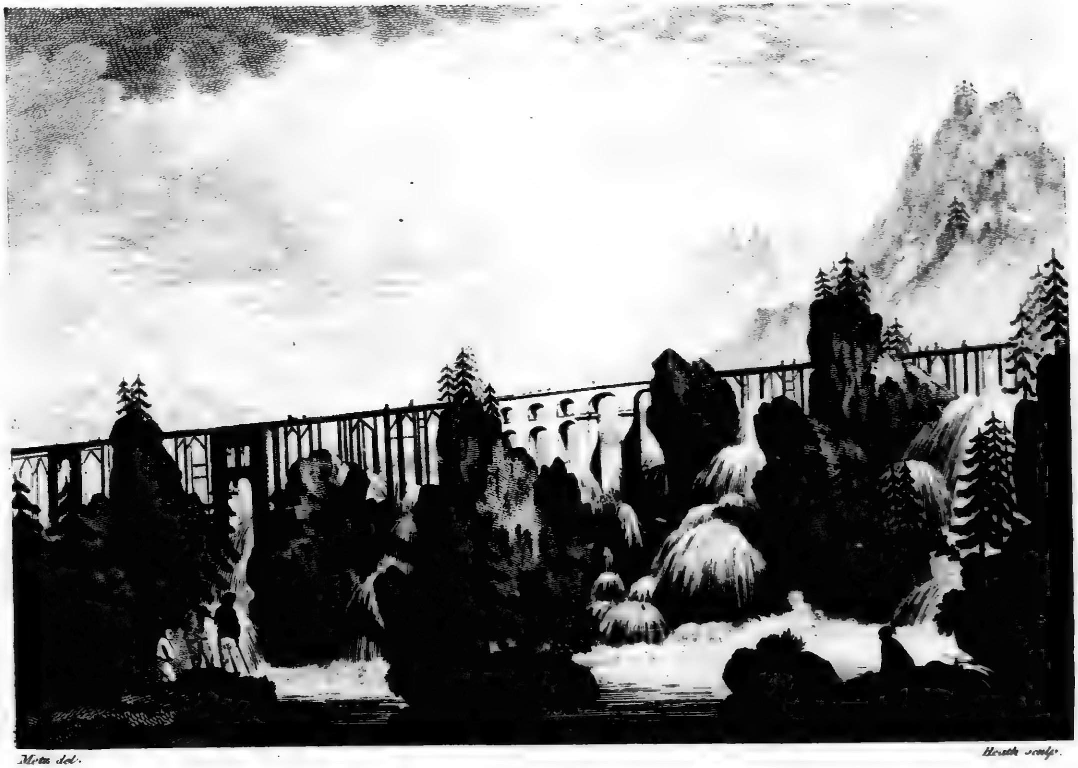
When a phyſician viſits the ſick, he is attended by a ſervant, carrying a box of ſmall drawers, ſeparated into a variety of compartments, and well furniſhed with roots and ſimples. The medicines are either gently purgative, or ſudorific; and are in general calculated to purify the blood and humours, to diſpel vapours, abate fluxes, and ſtrengthen the digeſtive faculties.

The funeral ceremonies in this country are very remarkable. It is a maxim with the Chineſe, that if young people are made ſpectators of the veneration that is paid to deceaſed relations, they will early learn ſubmiſſion and reſpect for the living; and they have accordingly eſtabliſhed certain regulations for the conduct of the kindred on ſuch occaſions.

The deceaſed being dreſſed in his beſt apparel, with the proper emblems of his dignity, is put into a coffin compoſed of planks about ſix inches thick, pitched on the inſide, and japanned without; and thoſe who are rich frequently expend a thouſand crowns in the purchaſe of this article, which is in ſuch caſes made of the fineſt wood they can procure, elegantly carved and gilt.

When the deceaſed is thus depoſited, all his relations and friends are invited to pay him their laſt reſpects. His coffin, which is covered with a white cloth, is placed in the principal room of the houſe; and a table, with his image, or ſome other carved work on which his name is written, ſurrounded with wax candles, flowers, and perfumes, is ſet before the corpſe. The mourners then proſtrate themſelves, and ſeveral times beat their foreheads againſt the floor; after which they place the tapers and perfumes they bring with them on the table, the particular friends of the deceaſed groaning and weeping bitterly all the while. In the mean time, the eldeſt ſon, attended by his brothers, comes from behind a curtain on one ſide of the coffin; who, with countenances ſtrongly expreſſive of grief, likewiſe ſtrike their heads againſt the floor; the women, who ſtill remain concealed, venting frequent exclamations of ſorrow. This ceremony being ended, they all riſe up, and are conducted into another apartment, where they are entertained with tea and preſerved fruits. Theſe obſequies are commonly repeated for ſeven days ſucceſſively; and during the time of mourning, thoſe who have loſt a father abſtain from every indulgence, either in eating, drinking, or ſleeping.

The colour for mourning is white; and their caps, veſts, gowns, ſtockings and boots, muſt be all of the ſame colour.



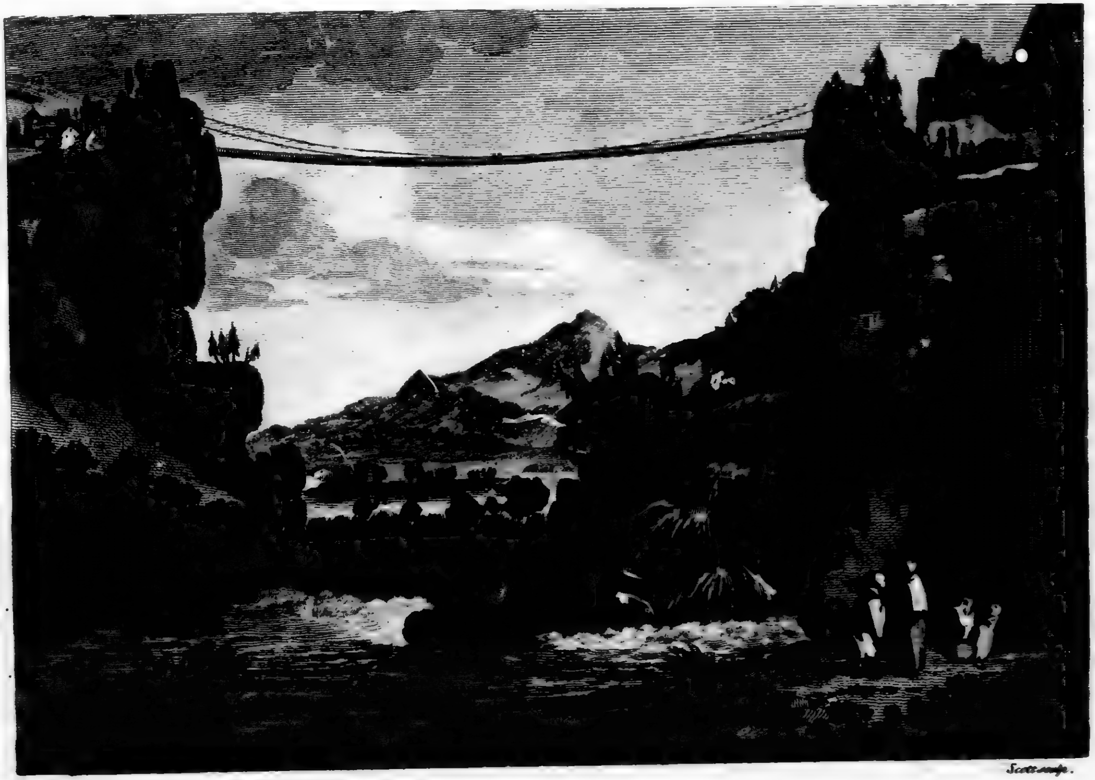
Metz del.

Heath sculp.

THE ROAD OF PILLARS, IN CHINA.

Publiſhed as the Act directs, by Harriſon & Cº May 1, 1783.

Publiſhed as the Act directs, by Harriſon & C° May 1, 1783.



Metz del.

Scott sculp.

BRIDGE OF CHAINS IN CHINA.

Publiſhed as the Act directs, by Harriſon & Cº Nov. 1, 1782.

No burials are permitted within the walls; but the magiſtrates cannot prevent the friends from keeping the bodies in their houſes as long as they pleaſe, which is frequently for months, and ſometimes even for years.

The day of the funeral being fixed, notice is given to all the friends and relations of the deceaſed, who accordingly attend. The proceſſion begins with carrying figures of paſteboard, repreſenting various animals. Several companies follow, marching two and two, bearing cenſers, flags, and ſtandards; while others perform ſolemn dirges on various muſical inſtruments; the picture of the deceaſed being elevated above the reſt, with his name and titles in gilt characters. Then follows the coffin, under a rich dome-ſhaped canopy of violet coloured ſilk, placed on a bier ſupported by ſixty-four men, if the circumſtances of the dead admit the employment of ſuch a number. The eldeſt ſon, at the head of his brothers, and accompanied by the grand-children, follows the corpſe on foot, all of them covered with ſackcloth, and ſtooping with their bodies as if bowed down by their griefs. Then follow the other relations in their mourning; and the wives, concubines, and ſlaves of the deceaſed, carried in chairs covered with white, pierce the air with their lamentations.

At the funerals of perſons of great diſtinction, ſeveral apartments near the place of interment are provided, where a number of the relations continue a long time, daily uniting with the ſons in their preſcribed demonſtrations of grief; and when death viſits the throne, all public buſineſs is ſuſpended for fifty days, an univerſal mourning being obſerved throughout the whole empire.

The ſepulchres are generally built on eminences without the city, whitened, and ſurrounded with groves of pines or cypreſs. This practice of ſepulture at a diſtance from the abodes of the living, it were to be wiſhed might be adopted in all large cities; where, as the places allotted for burial are generally ſmall, the earth is too ſoon moved, and nauſeous effluvia often ariſe, to ſay nothing of the danger of infectious diſeaſes.

The honours paid the dead in China by no means ceaſe with the expiration of the time of mourning; their tombs are viſited every vernal ſeaſon, the weeds that ſpring around them are carefully removed, and the ſame ceremonies repeated as were adopted at their deceaſe.

Every year, likewiſe, the Chineſe, who have large halls particular to each family, frequent theſe manſions; where all the branches of the family, ſometimes amounting to an incredible number, aſſemble together, without regard to rank, the eldeſt, however poor, preſiding on the occaſion. The image of the moſt illuſtrious anceſtor, and the names of the men, women, and children, of the family, with the age, quality, and day of the death of each, wrote on ſmall boards, are placed on a long table, and the ſame ceremonies are uſed, and the ſame honours paid them, as if they ſtill exiſted.

The canals and bridges of China, are not only productive of the greateſt public utility, but diſplay the utmoſt beauty and magnificence in their plans and conſtruction. Two bridges in particular merit our attention: one called Cientao, or the Road of Pillars, in the province of Xenſi, broad enough for four horſes to travel abreaſt, and near four miles in length, which is defended by an iron railing, and unites the ſummits of ſeveral mountains in order to avoid all the devious windings to the capital, being partly ſupported by beams, but in moſt places, from the great depth of the vallies, reſting on ſtone pillars of a moſt tremendous height; and the other, conſiſting of twenty iron chains, connecting two high mountains in the neighbourhood of King-tung.

The celebrated walls of the Romans, and other nations of antiquity, ſink into contempt when compared with that which divides China from Tartary; it is fifteen hundred miles long, from twenty to twenty-five feet high, and ſufficiently broad for ſix horſemen to travel abreaſt without the ſmalleſt difficulty. Though this wall has ſtood more than eighteen hundred years, it is ſtill pretty entire, being compoſed chiefly of bricks, and built with ſuch a ſtrong cement or mortar, as ſeems to bid defiance to the ravages of time. It is ſtrengthened by towers, gates, and bulwarks; and, before the conqueſt of China, by the Tartars, was uſually garriſoned by a million of ſoldiers.

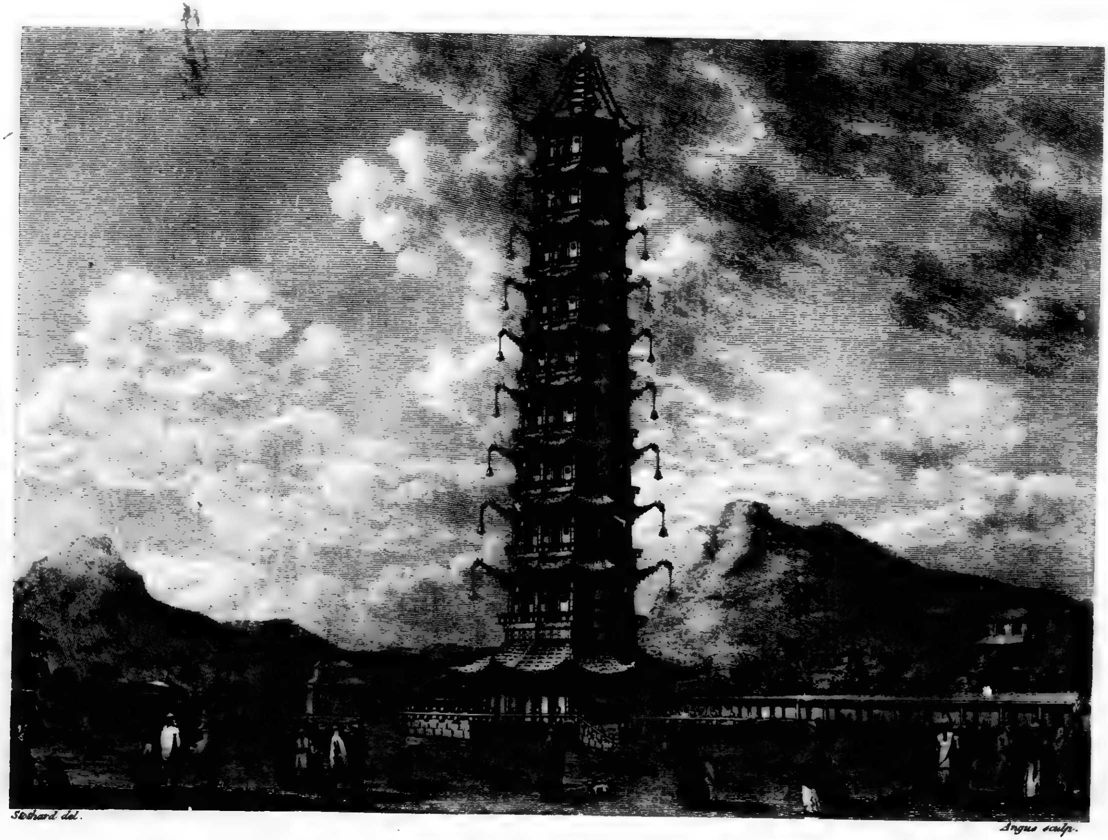
Among the various ſtructures for which the Chineſe are juſtly famous, we muſt not omit to mention their pagodas or temples, which ſuperſtition has erected to fabulous divinities, even in the moſt arid deſarts, and on the barrenneſt mountains, with incredible labour and expence. Before the gates of every great town there are likewiſe beautiful towers of a ſimilar conſtruction, which are at once the ornament of the place, and the admiration of ſtrangers. But, of all theſe towers, that of Nanking claims the pre-eminence. This is called the Porcelain Tower, being wholly covered with the moſt beautiful china, which ſtill retains it's original beauty, though it has ſtood near four hundred years. This tower is nine ſtories high, each ſtory being ornamented with a cornice three feet above it's windows. It is aſcended on the inſide, by a ſtair-caſe of high and narrow ſteps; and every ſtory conſiſts of a large room, the cieling of which is richly painted, and the walls full of niches for the reception of idols. This building is terminated by a large ſpiral top, with a gilt oval ball of extraordinary ſize at it's extremity. This tower from the ground to the top of the ball, is near three hundred feet high, and is built in an octangular form, each ſtory decreaſing in breadth as it riſes in height; and the whole forms an elegance of appearance beyond any ancient or modern piece of architecture to be met with in the eaſt.

To perpetuate the fame of glorious actions, and to ſtimulate others to deſerve well of their country, triumphal arches and temples have been erected in honour of diſtinguiſhed abilities, in every public department. This mode of recompenſing merit, infinitely tranſcends any momentary applauſe, or pecuniary gratification; it has been practiſed in the pureſt ages of the world; and, to a great and a virtuous ſoul, which can alone be entitled to national honours, contains the moſt ſatisfactory reward.

But if the Chineſe are celebrated for their ornamental architecture, their high roads deſerve no leſs praiſe, as they are both broad and ſafe, handſome and commodious. To render them level and ſtraight, mountains are removed and vallies filled up, with indefatigable labour. In ſome provinces, the roads are lined on each ſide with tall trees, and accommodated, at proper diſtances, with convenient reſting places for travellers.

This empire is ſaid to contain 4400 walled cities; which are uniformly ſquare, with gates opening towards the four cardinal points. The ſtreets are ſpacious, and the houſes occupy an immenſe ſpace, having in general only a ground floor, or at moſt one ſtory, which is uſed by tradeſmen as a kind of warehouſe. They were aſtoniſhed to hear that the

Europeans



Stothard del.

Angus sculp.

VIEW of the PORCELAIN TOWER at NANKIN in CHINA.

Publiſhed as the Act directs, by Harriſon & Cº Mar. 1, 1782.

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Europeans built ſuch lofty edifices; nor could they conceive why we riſqued breaking our bones, which they imagined muſt certainly happen very frequently by mounting a ſtaircaſe ſo often every day. ‘ Surely,’ ſaid the Emperor Cang-hi, upon ſeeing a plan of our architecture, ‘ this Europe muſt be a very ſmall and wretched country, ſince they have not ‘ room enough to extend their cities on the ground, and the people are obliged to take up ‘ their lodgings in the air.’

From their ideas of convenience, then, it is not to be wondered that ſome of their cities are of prodigious extent. Peking, the capital, and which is alſo the imperial reſidence, is ſaid to be twenty miles in circumference, excluſive of the ſuburbs, and to contain two millions of inhabitants. This city is ſituated in a very fertile plain, in the fortieth degree of north latitude, and about twenty leagues from the great wall. It conſiſts of two cities joined together; one called the Tartar, and the other the Chineſe city. The original city, in which the emperor and the Tartars reſide, was almoſt ſquare; but the Chineſe being driven out of their old habitations, on the Tartar conqueſt, built another city adjoining; ſo that both together form an oblong.

The whole city of Peking is concealed by the walls, which are of prodigious height, adorned with towers, and ſo broad that the centinels are ſtationed upon them on horſeback. The gates, which are nine in number, are ſtill higher than the walls; they are all well arched, and ſupport ſpacious pavillions nine ſtories high; which, though they are exceedingly plain, make a very noble and auguſt appearance.

The ſtreets generally run in direct lines; ſome of them a league in length, and one hundred and twenty feet wide. The ſhops in theſe ſtreets, which are principally filled with ſilks and porcelain, have a very fine effect; this is conſiderably encreaſed by the regular and uniform manner obſerved by every tradeſman in putting up his ſign, which is uſually twenty feet high, painted, varniſhed, and gilt.

It might be ſuppoſed that the extreme width of their ſtreets, would free them from any inconvenience in paſſing; yet ſuch innumerable multitudes of men, camels, horſes, aſſes, mules, chairs, waggons, and carts, continually croud them, that they form a ſcene of inconceivable confuſion, duſt, and noiſe. Beſides thoſe who are continually paſſing and repaſſing on their different avocations, fortune-tellers, ballad-ſingers, mimics, jugglers, and mountebanks, with the various crowds that folly or curioſity never fails to collect around them, though a woman is hardly ever to be ſeen, block up the moſt ſpacious ſtreets, and render them extremely diſagreeable.

The imperial palace is by far the moſt remarkable edifice in this vaſt city; the grandeur of which conſiſts in the regularity, number, and extent of it's courts, buildings, and gardens, more than in juſt deſign, or elegant architecture. This palace includes a ſpace of three miles in circumference, in which are houſes for all the officers of the court, and the emperor's artificers. The front of the palace makes a ſplendid exhibition of gilding, paint, and varniſh; while the inſide is decorated with every precious or beautiful material that the known world can ſupply. The gardens are pleaſant beyond deſcription; in ſhort, every thing that luxury, indolence, and pomp can require, or genius, labour, and art invent for their gratification, ſeems to be here united.

The palaces of the chief mandarins, are likewiſe very ſuperb; but as a ſtrict uniformity prevails in all buildings of the ſame kind, it is unneceſſary to deſcribe them particularly.

The uſual mode of perſonal conveyance at Peking, is in chairs, or on horſeback. The ſtreets are guarded day and night by ſoldiers, each of whom wears a ſword by his ſide, and carries a whip in his hand; with which laſt inſtrument they very freely chaſtiſe all diſturbers of the public peace.

Nanking, which is the ſecond city of importance in this empire, is ſituated in thirty-two degrees of north latitude, and in one hundred and eighteen degrees of eaſtern longitude, and lies on the river Kiam, which is a league broad, and forms a very commodious port. It is ſaid to be more populous even than Peking; and it's principal ornament is the Porcelain Tower already deſcribed.

Quantong, or Canton, the capital of the province of the ſame name, which lies on the river Ta, in the ſouth of China, engroſſes almoſt all the European trade, and is conſequently immenſely rich. In this city are a great number of pagodas, palaces, and triumphal arches; the ſtreets are rather narrow, but well paved, and the ſhops make a ſplendid appearance.

The three cities we have mentioned alone deſerve particular notice: curbed by the cuſtoms of their country, the Chineſe, in their private edifices, never aim at the ſublime in architecture; the ſame low aſſemblage of buildings as is ſeen in their capital, will be ſufficiently deſcriptive of their houſes in every city and province. Their furniture, too, and internal decorations, except in the palaces, are infinitely inferior to thoſe of Europe. In private families, convenience is the only thing they ſtudy; and, as they receive no viſits in the inner part of their houſes, but only in a kind of divan appointed for ceremonies, they conſider expenſive hangings, looking-glaſſes, and other pieces of elegant furniture, as wholly ſuperfluous. Their japanned tables, cabinets, and ſcreens, with a profuſion of china, may be conſidered as the only domeſtic articles of magnificence or value.

The public regulations eſtabliſhed in their cities are well worthy of imitation. To preſerve order, every city is divided into wards; each of which has a principal, who is anſwerable for every occurrence within his diſtrict, and who gives immediate information of any tumult to the mandarin, on pain of being ſeverely puniſhed. Maſters of families are not only reſponſible for the conduct of their children, but likewiſe of their ſervants and dependents; this makes them circumſpect in employing only thoſe who have good characters, and attentive to the ſlighteſt deviation in their houſhold from the injunctions of legiſlative authority.

Every paſſenger, as he enters the gates of a city, is examined by the guard; and if any ſingularity in his manner, accent, or dreſs, creates a ſuſpicion of his being a foreigner, he is inſtantly ſtopped, and notice conveyed to the principal mandarin. We have already mentioned the diſcouragement of European ſettlers in this country; and, we may add, of foreigners in general. It is a leading maxim in the Chineſe government, that ſtrangers would introduce a diverſity of manners and cuſtoms, create diviſions in the minds of men, and in the end prove deſtructive of the public tranquillity.

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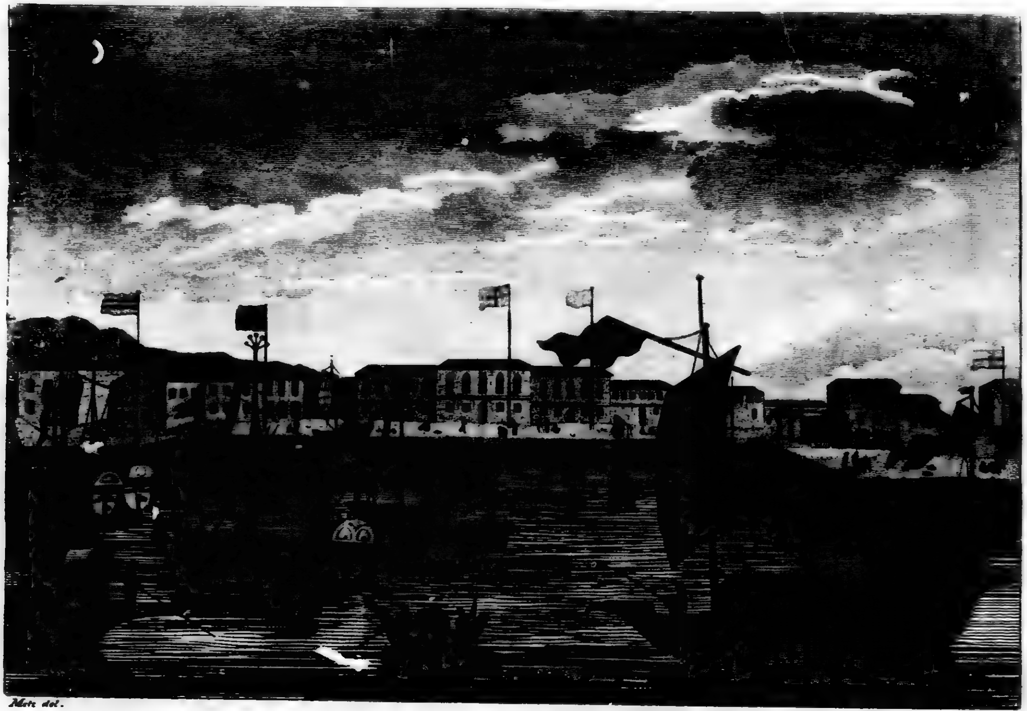

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VIEW OF CANTON IN CHINA.

Publiſhed as the Act directs, by Harriſon & Cº March 1, 1785

We cannot mention, without particular applauſe, the attention of the Chineſe to eſtabliſh ſuch regulations as may tend rather to prevent the commiſſion of flagrant crimes, than to provide puniſhments for offenders.

Though the uſe of the mariner's compaſs has from time immemorial been known by the Chineſe, who are extremely ſkilful in navigating their barks and junks down the moſt dangerous cataracts, as well as in hauling them from one canal to another, they have never attempted any diſtant voyage; being content with ſailing round their own coaſts, or to Batavia, Achen, or Japan, at fartheſt.

Their inland commerce is immenſely extenſive; but what they export in their own ſhips is very inſignificant, in proportion to the number of their different manufactures and the magnitude of their dominions; and as nature ſupplies them with almoſt every article both of luxury and convenience, their imports are neceſſarily leſs.

The only metals current in trade are ſilver and copper; gold being regarded like gems in Europe, not as money, but as an article of commerce. Even the value of ſilver is determined by it's weight, and not by any particular ſhape or impreſſion; being cut into large or ſmall pieces, according to the value of the purchaſe.

The copper money of the empire has a character ſtamped on it, but no impreſſion of the emperor's head; as it would be thought diſgraceful to the majeſty of their ſovereign, to have his image thumbed by the very dregs of the people.

The reign of their third emperor is mentioned as the æra of the invention of meaſures. A grain of millet was uſed to determine the dimenſions of a line, or tenth of an inch, and ten inches made a foot; but as theſe grains are of an oval form, the various methods of arranging them, have introduced a diverſity of meaſures in different provinces.

In the iſland of Macao, in the province of Canton, the Portugueſe have a ſmall ſettlement with a fort. This is the only European nation that has the leaſt footing in China; and their power and privileges are ſo circumſcribed as to render the poſſeſſion of this place of little importance to them.

On the eaſtern extremity of Aſia, lies the peninſula of Korea, or Corea; which extends from the thirty-fourth to the forty-third degree of north latitude, and from one hundred and twenty-four, to nearly one hundred and twenty-eight degrees eaſt longitude from London: it is in length about four hundred and fifty miles, and two hundred and twenty-five in breadth. The ſovereign is tributary to China; and, on his acceſſion to the throne, muſt receive confirmation on his knees from the emperor.

As Korea has formerly been entirely ſubject to China, and is now dependent on it, a ſimilarity of manners in many reſpects prevails between the Koreans and the Chineſe, and the deſcription of the latter may in general ſerve as that of the former. The Koreans, however, have a better character for honeſty, are more docile in their diſpoſitions, and are remarkably attached to literature, muſic, and dancing. The dreſs of the quality is purple ſilk, that of the common people ſkins, coarſe linen, or cotton; and the literati are diſtinguiſhed from the latter by wearing two feathers in their caps.

This country is divided into eight provinces; it's capital is Han-ching; and there are, in Korea, a great number of caſtles and fortified towns; but the houſes are thatched, and in general exceedingly mean.

The ſouthern provinces are fertile, and produce every neceſſary of life; while the northern are cold and barren, the mountains covered with perpetual ſnow, and the natives deſtitute not only of the luxuries, but even of many of the conveniences of life: yet they have plenty of horned cattle, abundance of fowls, and a very curious breed of horſes about three feet high.

There are ſeveral medicinal plants in this country; particularly ginſeng, with which article tribute is three times a year paid to the Emperor of China.

Females are contracted in marriage at about ten years of age, and the ceremony is extremely ſhort and ſimple: the bridegroom only mounts his horſe, and parades round the ſtreets with his relations, till he comes to the door of his intended bride, when he alights, and acknowledges her; after which, ſhe is conducted by her relations to the huſband's houſe, where the marriage is conſummated without farther ceremony.

Children mourn three years for a parent, during which time they are not permitted to hold any civil or military employ; and even their offspring born during this period are eſteemed illegitimate. Every full moon they mow the graſs round the grave of their deceaſed anceſtor, and offer new rice upon it with great ſolemnity.

The language of the Koreans is very copious; and, like that of the Chineſe, difficult to acquire. They publiſh a great number of books, and depoſit them in different towns, leſt by accident ſome of them ſhould be loſt.

The utmoſt attention is paid to the education of their youth, and the mildeſt methods of communicating inſtruction adopted. The pupils are inſpired with an emulation to excel in literature; the ſenſe of honour is implanted in their tender breaſts; and, to deter them from vice, the trials of thoſe who have ſuffered death for their crimes, are conſtantly put into their hands.

Thoſe who have received a competent education to qualify them for public employments, annually aſſemble at a convention held in the principal towns of every province, to offer themſelves as candidates for civil and military departments, and diſtinguiſhed abilities are the beſt recommendations to preferment.

Though the King of Korea is tributary to China, and treats the ambaſſadors of that ſovereign with the moſt humble reſpect, he reigns perfectly abſolute over his own ſubjects: he is the ſole proprietor of lands, the very nobles being only tenants during his pleaſure. At the expiration of three years every miniſter and officer of ſtate is conſtantly changed, however unexceptionable his conduct; and, indeed, as the emiſſaries of the prince impeach them for the ſlighteſt miſdemeanours, few continue ſo long in office.

The revenues of the crown ariſe from the rents of lands let to the people, and from a tenth of every article of commerce, foreign and domeſtic. The king maintains a very conſiderable force, conſiſting both of infantry and cavalry, armed principally with bows and arrows, ſwords, and half-pikes.

The execution of juſtice is attended with acts of extreme rigour and inhumanity. The very name and race of a traitor are ſwept from the face of the earth; his houſes are demoliſhed; and his property, being confiſcated, is given to thoſe who are unconnected with him by friendſhip or blood.

If a woman kills her huſband, ſhe is buried alive up to the ſhoulders, in ſome public highway, a hatchet being laid near, with which every perſon who paſſes is obliged to chop the miſerable creature, till death releaſes her from a continuation of torture.

Where theſe crimes occur, the judges are ſuſpended, the governor is removed, and the very place in which they are perpetrated is marked with ignominy and contempt.

The puniſhment for ordinary murder is peculiarly horrible; the putrified carcaſe of the perſon murdered is waſhed in vinegar, and the murderer obliged to drink it till his belly can contain no more, after which they beat it with cudgels till he burſts.

Thieves and robbers are trampled to death, and adultery is in moſt caſes conſidered as a capital offence. But theſe crimes are little known; and though the puniſhments are dreadfully ſevere, it muſt be acknowledged that they ſeldom require to be executed.

Their ſlighteſt puniſhment is the baſtinado; and this, in it's conſequences, is often worſe than immediate death.

The doctrines of Confucius conſtitute the tenets of the learned, in religious matters; while the idol Fo, finds innumerable votaries in the populace; but though there are ſome faint external traces of religion among the Koreans, an uniform ignorance of internal worſhip ſeems to pervade the whole country; the very temples and monaſteries, as they are called, frequently exhibiting ſcenes of lewdneſs, from the practice of which ſuch places are in all other countries held ſacred.

The trade of the Koreans is very inconſiderable, being principally confined to Japan, and the northern parts of China. There is only one ſort of weight and meaſure allowed throughout the kingdom; but legal reſtrictions are too often ineffectual to prevent fraud in this reſpect.

The Koreans have but one coin, which is called caſies, and is current on the frontiers of China; the ſilver paſſes only by weight, as in the neighbouring countries.

CHAP. VI.

TARTARY.

HAVING marked with the utmoſt preciſion and impartiality the manners, religion, laws, government, and natural and artificial productions of the eaſtern world, we muſt now turn to the frigid regions of the north; where the native, inſtead of dozing life away, under the ſhade of the machineel, or rioting in all the luxuries of India, is continually cloathed in furs, loaded with arms, and ignorant of the refinements of ſocial and domeſtic life. Nor is this all; the climate, unpropitious as it undoubtedly is, is rendered ſtill more diſagreeable by the ſavage diſpoſitions and unpoliſhed manners of it's inhabitants.

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Here human nature is but half enlivened, or only exhibits her moſt diſguſting aſpect: nor is there any thing inviting to the inquiſitive ſearcher after knowledge, or the more aſſiduous purſuer of wealth. Is it then to be wondered, that all accounts of theſe regions muſt at beſt be very imperfect, and unproductive of uſeful information or entertainment? Yet in theſe regions empires once exiſted ſuperior to Greece and Rome: Zingis, Khan, and Tamerlane, were natives of this country; and from Scythia, now Tartary, the northern countries of Europe were originally peopled.

The deſart regions of Tartary, taken in their full extent, ſtretch from the eaſtern ocean to the Caſpian Sea, and from Korea and China, to Siberia and Ruſſia, including all the middle of Aſia.

This country, nearly as extenſive as the whole of Europe, and inhabited by Tartars of many different deſcriptions, is ſituate between thirty and ſeventy-two degrees of north latitude, and between fifty and one hundred and fifty degrees eaſtern longitude; it is about four thouſand miles in length, and two thouſand four hundred in breadth.

The grand diviſions of Tartary are, Chineſe, Ruſſian, and Independent Tartary; but to pretend to aſcertain the limits of each, or particularly to deſcribe their inhabitants, would in general be only retailing fabulous relations, and leſſening our own credit as faithful geographers.

The Manchew Tartars, from whom the preſent reigning family in China derive their origin, inhabit an extenſive country on the north of Laotong, the moſt eaſtern province of China; it is bounded on the north by the great river Saghalian-ula, on the ſouth by Laotong and Korea, on the eaſt by the eaſtern ocean, and on the weſt by the territories of the Mongols. This country is entirely under the Chineſe government, and is divided into three provinces, Mugden, Kirin-ula, and Tſitſikar.

The province of Mugden is about two hundred and eighty miles long, and one hundred and thirty broad. To mark it's limits, rather than for defence, it is encloſed by a wooden palliſade, about eight feet high, garriſoned by a few troops. This province is well ſtocked with ſheep and oxen, and the land is fertile in wheat, millet, and cotton. It likewiſe produces apples, pears, and ſome other common fruits.

The capital of this province, and indeed of all Manchew Tartary, is Mugden. This city is adorned with many public edifices; and is governed by the ſame internal regulations as Peking. A Tartarian general reſides in this metropolis; and without the gates of the city are the monuments of the emperor of China's anceſtors, at which ſeveral Manchew mandarins perpetually watch, and occaſionally perform a variety of ridiculous ceremonies.

A road about ten foot wide, and as even and ſtraight as poſſible, runs from Peking, in China, to this city, the diſtance of which is eleven hundred miles. This road is ſaid to have been made to accommodate the emperor when he viſits his Tartarian dominions; in which journeys, he frequently takes the diverſion of hunting with his numerous retinue, who form a large circle, which they gradually contract, till they have collected all the wild beaſts within the circumference: on one of theſe expeditions, at which a traveller of authority was preſent, more than two hundred wild horſes are ſaid to have been thus taken in leſs than a day, beſides a great number of wolves, foxes, bears, and tygers.

The province of Kirin-ula is about ſeven hundred and fifty miles long, and ſix hundred broad; yet population is ſo conſiderably decreaſed, that this vaſt ſpace contains but three cities, the buildings of which are mean, and the fortifications only mud walls.

The winter comes on with great rigour about September, though this diſtrict only extends to the fifty-third degree of north latitude. This early ſeverity of the weather is obſerved in every country which abounds in extenſive foreſts and uncultivated lands: and Kirin-ula contains ſteep mountains covered with everlaſting woods, deep vallies, and deſart plains, without the ſmalleſt veſtige of the human race; bears, tygers, and other wild beaſts, being the only inhabitants of theſe ſolitary abodes. Scarce a houſe is to be ſeen, except on the banks of ſome river, where the natives generally erect their huts.

Oats are very plentiful in this country; but the moſt valuable article it produces, is the root ginſeng, called by the natives the queen of plants, and collected by a thouſand Tartarian ſoldiers, in the pay of the emperor of China, for which they are allowed the weight in ſilver, after preſenting him with two ounces each gratis: twenty thouſand pounds weight have in ſome years been thus collected, for leſs than a fourth part of the price it produces at Peking.

On the banks of the river Uſuri, in this province, dwell the Yupi Tartars; who, in their dreſs, manners, and way of living, differ materially from the Manchews. They ſpend their ſummer in fiſhing; and dry what they are unable to conſume while freſh, for their ſubſiſtence in winter. Sturgeon is their principal dainty; and this fiſh is conſiderably more delicious, as well as plentiful, than the ſame ſpecies in any part of Europe.

Tſitſikar is bounded on the weſt by Ruſſian Tartary; it's capital, which bears the ſame name, is ſituated in forty-ſeven degrees twenty-four minutes north latitude, and encloſed by a ſtrong palliſade. The city is chiefly garriſoned by Tartars, though the inhabitants in general are Chineſe; either ſettling here for the convenience of trade, or baniſhed for offences committed in their own country.

There are three more cities in this province, but they contain nothing remarkable.

The Solon Tartars, as they are called, hunt ſables in this diſtrict, which conſtitutes their ſole article of commerce. The dogs that catch theſe animals are carefully trained for the purpoſe, and are perfectly familiar with all their wiles for eſcape. The Tartars, about the end of September, commence this dangerous and painful employ; nor can the ſeverity of the winter, the loſs of their companions, or their continual danger from wild beaſts, deter this hardy race from the annual purſuit of their only ſource of profit. The fineſt furs are purchaſed by the emperor at a ſtated price.

The Manchew language is totally different from that of China; and the Tartars themſelves are of opinion, that it is the moſt expreſſive and elegant in the world: as they have a regular alphabet, it is certainly leſs difficult of attainment than the Chineſe, and their ſentiments are more readily expreſſed.

Purſuing our courſe through Eaſtern Tartary, we come next to the country of the Mongols, who are divided into many different tribes, the moſt diſtinguiſhed of which are the Mongols, and Kalka Mongols.

The Mongol country is bounded on the eaſt by that of the Manchews, on the ſouth by China, on the weſt by the Kalka Mongols, and on the north by the Kalkas and part of Eaſtern Tartary. This country is computed to be three hundred leagues in length, from eaſt to weſt; and two hundred in breadth, from north to ſouth.

The great empire of Jenghiz-Khan had it's origin and it's ſeat in this country; and here the wealth of the Indies was conveyed, and diſſipated; many populous cities flouriſhed, and the arts and ſciences, of which ſcarce a veſtige remains, were once ſucceſsfully cultivated.

This country, from the total neglect of huſbandry, is extremely barren of corn and fruits. The inhabitants wander over mountains and deſarts in ſearch of the beſt paſture and the moſt ſheltered ſituation for their flocks; and when they diſcover a favourable ſpot, encamp, and take up their abode till the want of farther herbage compels them to remove. They regard agriculture as unworthy of their attention; alledging, that 'Herbs are for the beaſts 'of the field, and beaſts for men!'

The whole riches of the natives conſiſt in their cattle, which are in general thoſe common to European countries; but their ſheep are eſſentially different, the tails frequently weighing ten or twelve pounds.

They have all ſorts of European game; and their deer, in particular, are exceedingly numerous.

Yellow goats, wild mules and horſes, dromedaries and elks, are frequently to be met with, in diſtinct droves; there is likewiſe a creature about the ſize of a wolf, called the chalon, whoſe ſkin is much eſteemed at Peking. But of all the wild beaſts of Tartary, the fierceſt are the tygers, whoſe dreadful howlings daunt the moſt intrepid heart; yet the courage both of the Tartarian horſemen and horſes is very remarkable, in encountering this creature, which may juſtly be called the fellest of the ſavage race.

There are a great number of birds of uncommon beauty; particularly a kind of heron, all over white, except the wings, tail, and beak, which are of a fine red.

The Mongols are of a middle ſtature, but ſtoutly made; their faces are remarkably full, their complexions much tanned, their eyes large and black, and their noſes flat. They cut their hair pretty cloſe to the head, except a ſingle tuft at the top, which is permitted to grow to it's natural length, and is uſually as ſtrong as horſe-hair.

The men wear ſhirts and drawers of calico, with upper garments of ſheep ſkins, (the wool next the body) which they bind round their limbs with ſtraps of leather, large boots, and ſmall bonnets edged with fur. The women dreſs much in the ſame manner, only their robes are longer than thoſe of the men, and their bonnets more ornamented. This dreſs of ſkins, renders them extremely offenſive to the more delicate organs of an European noſe; nor are their tents much leſs agreeable in this particular.

Their warriors, whoſe arms conſiſt of a bow and arrows, a ſabre, and a pike, always engage on horſeback.

Nothing can exceed the miſery of the natives in the ſeverity of winter; their whole furniture conſiſts only of a few boards on which they ſleep, a bench, and ſome wooden diſhes. Their tents are covered with a kind of felt, made of wool matted together, of which ſort of ſtuff their coverlets and beds are alſo compoſed.

In ſummer, they drink the milk of almoſt any creature indifferently, and extract a ſpirit from it, when ſour, with which they indulge to intoxication.

They devour their fleſh almoſt raw; and are in every reſpect the moſt ſlovenly people that can well be conceived: yet they poſſeſs a chearfulneſs of diſpoſition ſuperior to all the miſeries of their ſituation; and, having few deſires to gratify, do not feel many wants.

Though the Mongols are not reſtrained from polygamy, they are generally ſatisfied with one wife. They burn their dead, and depoſit the aſhes on ſome eminence.

The idol Fo is the chief object of their adoration; and they pay great reſpect to their lamas or prieſts, who are generally very illiterate. At the head of theſe lamas is a deputy, under the Dalai-Lama of Thibet, who is called the Khutucktu.

The Mongols are divided under a number of ſtandards or princes, each of whom has a ſeparate tract of country. Every tribe is obliged to keep within it's own diſtrict, and to paſs the preſcribed limits is regarded as a commencement of hoſtilities.

The Kalka Mongols, who obtain this denomination from the river Kalka, are the moſt numerous and celebrated of any of the Tartarian nations dependent on the emperor of China. This country lies beyond the Mongols, and borders on the Kalmucks; it is of very conſiderable extent, interſected by many fine rivers, and ſeveral ſpacious lakes.

A ſimilarity of manners is obſervable between the Mongols and the Kalkas; but the Kalkas are under one prince, called the Great Khan, whereas the Mongols are ſubject to ſeveral. Their religion is exactly the ſame; only that their Khutucktu, or high-prieſt, is independent of the Dalai-Lama of Thibet, and to doubt his divinity would be eſteemed an inexpiable crime. The common people believe that he grows old as the moon declines, and renews his youth every new one.

The Khan of this nation is very powerful, and can bring an army of ſixty thouſand horſe into the field. It has been aſſerted, that ſome of his predeceſſors, elated with their power and opulence, conſtantly ordered a trumpet to be ſounded when they ſat down to dinner, to give notice to all other monarchs on the globe that they had their permiſſion to do the ſame.

Having given a conciſe account of Chineſe or Eaſtern Tartary, we ſhall proceed to Ruſſian Tartary, as it is called, or Siberia.

This prodigious extent of country reaches from latitude fifty-five to the utmoſt regions of the north; and is above three thouſand miles in length, from eaſt to weſt; and ſeven hundred and fifty in breadth, from north to ſouth. As great part of this territory was unknown even to the Ruſſians till within theſe few years, accurate deſcriptions can hardly be expected. From theſe dreary regions we ſhall with pleaſure turn away, after giving ſome general account of the nations which inhabit them.

The horrors of the northern part of Siberia, it's impenetrable woods, it's mountains covered with everlaſting ſnow, and it's numerous fens, marſhes, cliffs, and rocks, exceed all deſcription. Here the wretched victims of juſtice are baniſhed from Ruſſia; and, indeed, the fertility of human invention, could not well contrive a puniſhment more dreadful, on this ſide death. Nature herſelf ſeems ſtruck with torpidity, the gloom of deſolation ſpreads on every ſide, and ſcarce a bird wings it's way over theſe ſolitary regions. The ſeverity of winter is at moſt only ſuſpended for three months in the year, and the miſerable inhabitants are for the remaining nine, conſtantly confined to their huts.

In this country there are rivers of prodigious length; particularly the Oby, the Jeniſai, and the Lena.

Mines of gold, copper, and iron, jaſper, lapis lazuli, and loadſtone, are common in Siberia; but the moſt unaccountable production, is a kind of tooth, ſome times four Ruſſian ells long, and nine inches in diameter, found on the banks of many rivers, but particularly near the mouths of the Oby, Jeneſai, and Lena: various conjectures have been formed in relation to theſe teeth, which are only to be diſtinguiſhed from ivory by being of a ſomewhat yellower hue.

On the boundary of Aſia, to the north eaſt, lies the great peninſula of Kamtſchatka, which extends from north to ſouth about ſeven degrees and thirty minutes. In this climate the weather is ſeldom agreeable; froſts and ſnow, cold rains, and fogs, return in gloomy ſucceſſion to each other; yet, in theſe frigid regions, are three volcanoes, or burning mountains, which uſually throw up an amazing quantity of aſhes ſeveral times in the year. On one of theſe a dreadful conflagration began in September 1737, which continued burning with unremitted violence for a week; the mountain all that time appearing red hot, and the eruption of fire from it's ſides reſembling a burning river, and ſucceeded by a violent earthquake. Indeed this laſt circumſtance frequently happens, and produces melancholy effects.

Many valuable ſorts of timber grow in this country; which are uſed by the natives for making ſledges, erecting huts, and even ſhip-building. They have likewiſe ſeveral plants and ſhrubs unknown to Europe; particularly the zgate, which contains a poiſon of the moſt potent quality, in which, after they have dipped their arrows, the wound inflicted is uncurable, unleſs the infection be immediately ſucked out: even the largeſt whale, if but ſlightly pierced with one of theſe arrows, ſoon throws himſelf on the ſhore, where he makes a dreadful howling, and expires in the utmoſt agony.

The domeſtic animals of Kamtſchatka, are horſes, cows, rein-deer, and hogs: but the riches of this country conſiſt chiefly in the furs of wild beaſts, which are exceedingly numerous; among theſe, are ſables, foxes, hares, ermines, marmottas, weazels, and gluttons, the fur of which laſt animal is more valuable than that of any other.

Bears fill the fields like tame cattle, and are neither ſo ſavage or untractable as in other countries: they are eſteemed delicious food, and their ſkins are converted into beds, coverings, caps, and gloves. Wolves are likewiſe very numerous; and, as they retain all the native fierceneſs of this ſpecies, are very troubleſome neighbours.

The dogs are pretty much like the large maſtiffs of Europe; and are very beneficial creatures, drawing the natives in ſledges with eaſe and ſafety, where horſes could never paſs, and never miſſing their way amidſt the moſt violent weather, though no human being could at the ſame time keep his eyes open.

There are many different kinds of amphibious animals; ſuch as manatis, or ſea cows; ſeals, which are very plentiful, and of four diſtinct ſpecies; ſea horſes; and ſea cats, which ſome travellers have deſcribed under the name of ſhe-bears. Some of theſe ſea cats weigh eight thouſand pounds; every male has a certain number of females, with which he lives apart from the reſt of his ſpecies, and any encroachment on his ſeraglio is violently reſented. Theſe creatures are very fierce; and, on the ſmalleſt provocation, will attack either man or beaſt; they ſwim remarkably faſt; and, when wounded at ſea, ſometimes ſeize the boats of their enemies with their teeth, and frequently overſet them.

Sea beavers are likewiſe common on the coaſts; but theſe creatures are by no means ferocious, and when attacked, only endeavour to effect their eſcape by flight.

Fiſh are ſo exceedingly plentiful, that ſometimes ſuch large ſhoals direct their courſe up a river as to make it overflow it's banks; and whales are frequently caught cloſe to the ſhore, where it is conjectured they come to remove thoſe troubleſome annoyers of this animal, the ſhell fiſh, which adhere to their bodies in prodigious quantities.

The ornithology of this country is well worthy the attention of the naturaliſt; but, at preſent, we know only generally, that it contains the greateſt plenty and variety of birds that are to be met with in any part of the northern world.

This peninſula is inhabited by many different tribes; but the principal are the Kamtſchadales, the Koreki and the Kuriles; between whoſe manners, as a local rather than a real difference is diſtinguiſhable, we ſhall deſcribe them under the general name of Kamtſchadales.

In their ſize and complexion, the Kamtſchadales reſemble the Mongol Tartars; they have full faces, hollow eyes, black hair, and ſlender limbs. The ſkins of deer, dogs, and ſeveral amphibious animals, ſupply them with cloaths; and it is uſual to unite the ſkins of different creatures in the ſame garment. They commonly wear two coats, the uppermoſt of which has the hair on the outſide, and that beneath inward: for the former they prefer variegated ſkins, which hang behind them like a train; and this garment, which has long ſleeves, is furniſhed with a hood to cover the head in unfavourable weather. Their coats are trimmed with white dog-ſkins; and the nearer their variegated dreſs approaches the party-coloured arrangement of our harlequin's jacket, the handſomer it is eſteemed.

This kind of dreſs is common to both ſexes; who wrap the ſkins of ſeveral creatures round their legs, and wear caps of the ſame materials. But the Kuriles frequently plait a ſpecies of graſs for their head-dreſs; and, though they never waſh their faces, the women daub themſelves with white and red paint, ſince the introduction of European cuſtoms by the Ruſſians. They are, without exception, the filthieſt people on earth; the dog and his maſter partake of the ſame diſh; and the vermin with which they are covered as plentifully as the Egyptians were of old, are ſcraped off and devoured by theſe beaſtly wretches.

Unpoliſhed in their manners, and ſtupid in their converſation, they live all the winter in holes under ground; and, in ſummer, quit their ſubterraneous abodes, for huts but little ſuperior in accommodation.

In the ſouthern parts, they commonly erect their villages in thick woods; but thoſe who live on the coaſts of the eaſtern ocean build them near the ſea.

The courtſhip and marriage-ceremony among this people are very curious: when a man intends to marry, he looks out for a female to his mind; and having found one, offers himſelf as the ſervant of her father, for a limited time; at the expiration of which, he requeſts permiſſion to ſeize his bride. If he is approved by the parents, they comply with his petition; but, if he is not fortunate enough to obtain their approbation, he receives what they deem an equivalent for his ſervice, and is diſmiſſed.

When the claim is allowed, the bride is dreſſed in two or three different coats, each of them faſtened tightly round her, with ſtraps, fiſh nets, and other bandages; and the whole marriage-ceremony conſiſts in the bridegroom's forcibly diſrobing his intended wife, by ſtripping her entirely naked: this proceſs is, however, always attempted either when ſhe is alone, or with few females, as all the ſex preſent are obliged to protect her.

This ſtripping is ſometimes a difficult taſk; for though the bride herſelf ſhould make but a ſlight oppoſition, the women who attend her fall on the bridegroom without mercy, and uſe every domeſtic implement to repel his attacks. If he ſucceeds, he immediately runs away; when the bride recals him, in a feeble accent, acknowledging he has conquered her, and thus the marriage is concluded.

This ceremony only relates to virgins; for a widow, the agreement of the parties is ſufficient, her ſins being firſt expiated. This abſolution conſiſts in procuring ſome kind ſtranger to prepare her for conſummation: the performance of which taſk being reckoned extremely diſgraceful, it was formerly difficult to obtain; but ſince the Coſſacks, and other nations, have had an intercourſe among them, the widows are ſeldom at a loſs for this qualification.

Polygamy is allowed, and the wives live peaceably together, without the ſmalleſt degree of jealouſy; but the barbarous crime of infanticide is unrelentingly practiſed whenever a woman brings forth twins, or is delivered in ſtormy weather: this laſt circumſtance, in particular, being conſidered in the higheſt degree ominous. In what a ſtate of barbariſm muſt the feelings of thoſe nations be involved, whoſe parental affection is extinct!

The Fixed Koreki, as they are called, have a ſingular cuſtom which we cannot forbear mentioning: ſo little do they value the excluſive privilege of wives, or the chaſtity of daughters, that whenever a ſtranger arrives he is put to bed to them; and ſhould he refuſe the honour they intend him, it would be regarded as the groſſeſt inſult, and probably reſented by murder. But the Tchukotſkoi are ſtill more polite to their viſitors; for if their own wives and daughters are too old, or diſagreeable to the gueſt, they borrow thoſe of their neighbours, and the woman he likes beſt preſenting him with a bowl of her urine, he is obliged to rince his mouth with the contents, as the ſlighteſt refuſal would be eſteemed an indignity of the firſt magnitude.

Inſtead of beſtowing any rites of ſepulture on their dead, they drag the bodies out of their huts with a ſtrap faſtened round their necks, and deliver them to be devoured by their dogs; in juſtification of which ſavage cuſtom they alledge, that thoſe who are eaten by dogs in this world will be drawn by them in ſledges in the next.

The cloaths of thoſe who die are conſtantly deſtroyed, from a ſuppoſition that the wearer of them would come to an untimely end; and, among the Kuriles, this ſuperſtition is carried ſo far, that they will not even touch any article which belonged to a perſon deceaſed.

The convivial entertainments of the Kamtſchadales are ſtrangely conducted: their huts, on theſe occaſions, are warmed till the heat becomes almoſt inſupportable; and, unleſs the gueſt endures it with patience, and eats till he is unable to ſtir for ſome days after, he is regarded as a bad neighbour, and no one chuſes to cultivate his acquaintance.

The men, who drink to intoxication of a liquor made of large muſhrooms, prepared with the juice of epilobium or French willow, are guilty of a thouſand extravagances; and the women, who are not allowed to taſte this beverage, amuſe themſelves with jeſting and ſinging.

We have before hinted that travelling is performed in ſledges drawn by dogs; but this mode of conveyance is extremely dangerous to thoſe who are unaccuſtomed to it, the dogs running down the greateſt declivities with the utmoſt velocity, and never once offering to ſtop till they reach ſome houſe: when the ſnow is hard, in the ſpring, thoſe who are uſed to it, can travel with eaſe upwards of a hundred miles a day.

The natives were engaged in perpetual broils with each other, till they were ſubdued by the Ruſſians, often on the moſt frivolous occaſions. Unambitious of extending their territories, or of encreaſing their riches or power, their wars were ſeldom waged with any other view than the gratification of perſonal reſentment: nor would their daſtardly ſouls permit them openly to attack an enemy, but their chief proweſs conſiſted in ſurprizing defenceleſs villages, under the ſhade of night, and exerciſing the moſt wanton barbarity. The Coſſacks, perceiving this diſpoſition to inteſtine diſorder, found an eaſy way to conqueſt; by affecting to eſpouſe the cauſe of each party, alternately, they ſoon weakened the natives by their own hands. Yet though the Kamtſchadales were at laſt unequal to the Coſſacks, they frequently got the better of them by artifice, and failed not to improve every opportunity of ſeizing the moſt favourable hours for maſſacre and revenge.

Their warlike implements are bows, ſpears, and coats of mail; and they uſe poiſoned arrows.

There are five Ruſſian forts erected to awe the natives; which contain ſtore-rooms, magazines, and ſeveral public and private offices, garriſoned by a few Coſſack ſoldiers.

The taxes payable to Ruſſia, conſiſt only of one ſkin from every hunter, of each ſpecies he purſues; ſuch as ſables, foxes, and ſea beavers. Criminals are tried by the Ruſſian laws; but the adminiſtration of civil juſtice is confined to their own chiefs.

The men ſpend their time in hunting, fiſhing, erecting huts, making ſledges and boats, conſtructing inſtruments of war, and houſhold furniture; while the women are chiefly employed as taylors, ſhoe-makers, dyers, curriers, and doctors.

The ſkins intended for cloathing are firſt prepared by wetting and ſpreading them out, and then ſcraping off the fat or veins with a ſharp ſtone; after which they are rubbed over with caviar, and rolled up and trod upon till the greaſe is ſufficiently expreſſed, and they become quite clean and ſmooth.

Their principal dye is the bark of the alder tree, cut and beat ſmall; their glue is of the dried ſkins of ſeveral fiſh, particularly that of the whale.

Before the Ruſſians took poſſeſſion of this country, bones and flints ſupplied the place of metals; and with theſe they made ſpears, hatchets, lancets, arrows, and needles. Their knives were of a greeniſh mountain chryſtal, with which they likewiſe pointed their ſpears and arrows. The fibres of deer, ſplit to the required ſize, ſerved them for thread, and their needles were the bones of ſables. In ſhort, when the Ruſſians came among them, they were ignorant of every improvement and art which tends to the eaſe and convenience of life; iron was eſteemed the moſt valuable preſent, and a wife or a daughter would have been greedily bartered for a hatchet, a knife, or even a needle.

In this climate fire is obtained by friction; the proceſs being effected by placing a ſmall round ſtick in one of the holes of a dry perforated board, and rolling it with ſuch rapidity between their hands, as to excite ſufficient flame to communicate with hay or any other dry material.

Their trade is the moſt ſimple imaginable; having neither manufactures nor money, it conſiſts wholly in exchanging one commodity for another, in the moſt friendly way. When they want any article, they viſit ſome perſon who is known to poſſeſs it, and frankly tell him their buſineſs; cuſtom obliges him to comply with the requeſt, and the obligation is returned whenever occaſion requires.

They have no method of expreſſing their ſentiments in writing, and their public tranſactions are of courſe merely traditionary. It is with great difficulty they count more than twenty, the number of their fingers and toes; nor have they any idea of calculating their ages. They divide the year into ten unequal parts, which are denominated from ſome circumſtance in their employments, or ſome annual occurrence: as, firſt, The Purifier of Sins, becauſe it happens about the ſeaſon they perform ſome extraordinary ablutions; ſecond, The Breaker of Hatchets, from the great froſts; third, The Beginning of Heat; and the like. The names of theſe diviſions, however, vary with local circumſtances, and are far from being general; yet theſe are their only diſtinctions of time, for days and weeks are not denoted by any particular name.

From this account it will be unneceſſary to inform our readers, that they are utterly ignorant of every branch of ſcientific knowledge. When an eclipſe happens, they carry out fire into the open air, and implore the darkened luminary to ſhine as uſual.

The Coſſacks who reſide in Kamtſchatka are but little ſuperior in knowledge to the natives, whoſe manner of life and employments they in moſt reſpects reſemble; though they are more addicted to intemperance and gaming, and have frequently addreſs enough to fleece them, not only of their furs, but even their ſlaves, who often change their maſters twenty times in a day.

There are few countries in which the inhabitants have more abſurd notions of religion than the Kamtſchadales. They call their acknowledged divinity Kutchu; but, inſtead of paying him any particular adoration, they only reproach him for having formed rapid currents, and inacceſſible mountains, and, in ſhort, for every diſagreeable occurrence: a cuſtom which is but too nearly imitated by the profane ſwearers of Europe. They erect a pillar in ſome ſpacious plain, which they ornament with rags, as if to frighten the birds; and this idol is never paſſed, without being preſented with a piece of fiſh or ſome other trifle. Every thing tremendous, or the object of their perſonal fear, is eſteemed ſacred, and they revere it much more than their deity: their volcanoes, their bears, and their wolves, engroſs, therefore, the greateſt ſhare of their veneration. They deny that the Supreme Being is the diſpenſer of happineſs or miſery; and maintain that every man is the architect of his own fortune. The eternity of the world is another article of their creed; and they expreſs their belief of the immortality of the ſoul, which they ſuppoſe will again be united to a body, and for ever expoſed to the ſame fatigues and cares as in the preſent life. They even think that the minuteſt inſects will again be endowed with exiſtence. A belief of this nature, as it equally takes the hope of immortal joy from virtue, and the dread of eternal puniſhments from vice, muſt leave each at liberty to indulge his natural propenſities without the ſmalleſt reſtraint. Yet theſe wretches, whom we may contemn, or at leaſt pity, for their ignorance, are not in general guilty of more flagrant enormities than ſome enlightened nations. They are, indeed, the ſlaves of their paſſions, to the gratification of which every other conſideration gives way; their wars, in general, are occaſioned by their luſts, and they carry off all the young women they can ſeize in an enemy's country, but they are neither covetous, ambitious, nor proud.

In a few years we may expect to hear that the Kamtſchadales are refined in policy, and converted to the Chriſtian religion: as the Empreſs of Ruſſia ſends miſſionaries among them, by whom many are baptized; and ſchools have been eſtabliſhed in ſeveral places, to which they ſeem deſirous of ſending their children.

The Samoides inhabit a very extenſive province on the north weſt of Siberia, called Samoieda, or Samojeda: they are a ſhort, ſtrong built, tawny race, with ſmall oblong eyes, broad faces, thick lips, and their whole features contrary to our ideas of beauty. The hair of this people, which nature has confined to their heads, is of a jet black, and they ſuffer it to grow as long as poſſible: the nipples of the women's breaſts are of the ſame colour as their hair.

The men's dreſs is made of the ſkins of rein-deer, with fur caps, waiſtcoats, and buſkins. The women ornament their hair with bits of poliſhed copper, or ſhreds of red cloth tied to the ends, and have ſometimes a red edging to their garments. In the winter, both ſexes wear an upper coat of fur, which covering them all over, ſupplies the place both of cap and gloves.

Their food is the fleſh of horſes, ſheep, oxen, deer, and fiſh, which they never attempt to eat while freſh; and as their huts are conſtantly hung round with this ſtinking medley of proviſions, they are intolerably offenſive to ſtrangers.

Their ſummer habitations, which reſemble bee-hives, have each an aperture at the top; but in winter they retire to caves, and other ſubterraneous dwellings, and are immured full three-fourths of the year in theſe gloomy abodes, amidſt the ſtench of lamps and tainted meat.

Yet, though we can hardly imagine any ſituation more truly miſerable, ſo ſtrongly are they attached to their native ſoil, that two of their chiefs, who were a few years ſince deputed to Moſcow, are ſaid to have told the Ruſſian miniſter, that they were ſure, if the Czar knew the charms of their climate, he would wiſh to reſide among them. Thus is the love of one's country implanted by Providence in every breaſt; ſoftening the rigour of the ſevereſt climate, and rendering the Samoides, whom we only by compariſon eſteem wretched, as happy in their native caves, and ſolitary dens, as the inhabitants of the temperate zones in their moſt magnificent abodes.

They travel in ſledges, of about eight feet long, and four broad, turned up before like ſkaits, and drawn by dogs or rein-deer; the driver, who ſits croſs-legged, having a ſtick in his hand, with which he manages and directs them. The rein-deer, in particular, are remarkably ſwift; and, when fatigued, pant and hang out their tongues like dogs.

The Samoides catch ſeveral animals with great facility, on account of their dreſs; for, being covered with ſkins, and reſembling beaſts rather than men, they approach them gradually without giving the ſmalleſt alarm, and inſtantly diſpatch them with their darts.

The purchaſe of a wife is commonly three or four rein-deer: this practiſe of buying wives is prevalent in many other countries; and where the human ſpecies are in ſo many reſpects on a level with the brute creation, this method of bartering rein-deer for women may be eſteemed no bad equivalent.

The Samoides believe that there is a heaven where the virtuous will be happy after death, and a Supreme Being, called Heigha, who is very great and powerful, and on whom all things depend. Yet they worſhip a variety of uncouth images, as well as the ſun, moon, and ſtars, and ſeveral beaſts and birds. Their prieſts affect to diſcloſe the ſecrets of futurity, and are conſulted on all occaſions. Many of them are, however, ſaid to have embraced Chriſtianity ſince miſſionaries were ſent among them.

On the north of Siberia lies the province of Jakuti, or Jakutzk, where the rigours of winter are inconceivable; though the natives, who are called Tunguſians, have plenty of fuel for fire, and furs for cloathing. Even the very ice that ſurrounds them is converted into uſe, of which they hew out a tranſparent piece, and fix it in their huts for a window, ſprinkling the edges with water, that the froſt may immediately cement it to the hole; this keeps out the wind and cold, and furniſhes a tolerable light. The heat in ſummer is proportionably intenſe; the ſun, during that ſeaſon, conſtantly appearing above the horizon. The very northernmoſt parts of Siberia neither produce corn nor fruits; but in the ſouthern diſtricts the fertility of the ſoil is aſtoniſhing, and the little corn ſown, which never riſes more than half a foot high, is generally cut down within ſix weeks: this early maturity is owing to the perpetual influence of the ſun, and the almoſt total want of rain during that period. But as the Tunguſians place their whole dependence on hunting wild beaſts for ſkins and furs, the cultivation of the earth is of courſe neglected.

The capital is Jakutzk, where the governor-general reſides, and is ſituated on the river Lena, about one hundred and forty leagues from the frozen ſea.

This is one of the moſt populous nations in Siberia, and conſiſts of ten tribes, each of which, including many thouſands of men, aſſembles ſeparately, on the firſt approach of ſpring, round the largeſt tree they can find in a pleaſant and convenient ſituation, where they ſacrifice horſes, oxen, and other animals, as new year's offerings, placing the heads of the ſlaughtered beaſts on the branches. Then ſprinkling a liquor, called cumiſes, in the air, and throwing ſome of it into the fire, they ſit down, and drink to intoxication.

They eat all ſorts of fleſh, except pork; and, as their veſſels for domeſtic uſes are chiefly compoſed of dried cow-dung, an European can entertain no very favourable idea of their delicacy in ſerving up their proviſions.

They have no general cuſtom for diſpoſing of their dead: ſome are buried under pine trees; others are laid out upon boards raiſed on four poſts in the woods, and only covered with the hides of horſes or other animals; and many are ſhut up by their relations in their huts, after taking out every article of value.

Theſe people believe there is an inviſible God in heaven; of whom, however, they appear to have a moſt ſtrange idea, repreſenting him with a prodigious head, coral eyes, and a body in the ſhape of a ſack. Each tribe has one of theſe images, which they hang on a tree, and cover with furs. They have many ſuperſtitions reſpecting particular trees, birds, and animals, ſeveral of which they eſteem ſacred. Their prieſts, or bihuns, while officiating, wear a dreſs ornamented with rattles, bells, and bits of iron.

On the weſt of Siberia, along the banks of the Oby and Jeniſai, lies the country of the Oſtiack Tartars, who ſpend their lives in hunting and fiſhing. Part of their furs are paid as a tax to the Empreſs of Ruſſia, and the reſt are diſpoſed of at a ſtated price, to the governors of that country.

Their chief beverage is water, though they ſometimes drink train-oil without any diſagreeable effect on their ſtomachs. Their food is fiſh, veniſon, and wild fowl; for the country produces neither corn nor rice. They are exceſſively fond of ſwallowing the ſmoke of tobacco, with which they ſoon become intoxicated.

They dig deep in the earth, in woods and foreſts, for their winter's abode; but, in ſummer, raiſe their huts above ground, on the margin of ſome river, for the convenience of fiſhing. As the materials of their houſes conſiſt only of a few green poles, and the barks of trees, and their beds of the ſkins of wild beaſts, they change their ſituation as fancy or convenience directs.

The Oſtiacks may have as many wives as they chuſe to purchaſe, at about two or three rein-deer each; and, if they diſlike their bargain, may return the incumbrance, only forfeiting the deer. Their children are named from the firſt animal ſeen after their birth; thus a father, frequently addreſſes his ſon by the appellation of ‘My little dog—My deer ‘—My horſe—My bear,’ and the like.

They are groſs idolaters, and have a number of little brazen images, repreſenting men and animals, which they place on the ſummits of mountains, in groves, and the moſt pleaſant ſituations they can find; though they have no particular times for religious worſhip, nor any regular prieſts. They only apply to their gods when they want their aſſiſtance for the attainment of any advantage, or to avert ſome calamity. On theſe occaſions, they ſacrifice to their idols, by preſenting a beaſt before one of them, and binding it; after which an old man puts up the petition, and then diſpatches the animal with an arrow: it is then drawn three times round the idol, which muſt be ſtained with it's blood, and have it's mouth greaſed with the fat; after which ceremony, the perſons aſſembled ſit down, and eat to exceſs. When the feaſt is concluded, they ſhout aloud, in gratitude to the idol for accepting their devotions, which they imagine are never rejected.

The Oſtiacks take an oath of fidelity to the Ruſſian government, with extraordinary ſolemnity of expreſſion. Having ſpread a bear's ſkin on the ground, and laid an axe upon it, they hold over it a piece of bread on a knife, and ſay, 'If I do not to my life's end prove true and faithful to the ſupreme government of the country; or if I knowingly and willingly break through my allegiance, or be wanting in the duty I owe to the ſaid ſupreme government; may the bear tear me to pieces in the woods! may the bread I eat ſtick in my throat, and choak me! may the knife ſtab me! and the axe cut off my head!'

A great number of different tribes inhabit the inland parts of Siberia; as the Bratſki Tartars, who live near the lake Baikal; the Barabinſki, who poſſeſs the great deſart of Baraba; and the Kamſki.

On the banks of the river Irtiſch, dwells a Mahometan nation, rich in flocks and herds: their dreſs bears a ſtrong reſemblance to that of the ancient Ruſſians; their food is veniſon, dried fiſh, and barley-meal; but their greateſt luxury is a young horſe, and a liquor called braga, diſtilled from oatmeal and the milk of mares. They have princes of their own, yet are tributary to Ruſſia.

A very numerous and celebrated tribe, called the Tunguſi, ſpread themſelves throughout the moſt diſtant parts of Siberia; being diſtinguiſhed into the Konni Tunguſi, or thoſe who uſe horſes for draught and riding; the Oleni Tunguſi, who uſe rein-deer; and the Sabatſchi Tunguſi, who make uſe of dogs.

Theſe are ſuppoſed to be of the ancient Scythian extraction, as they retain ſimilar cuſtoms and inclinations, and are taller and more courageous than the reſt of the Siberians.

They breed no cattle, but horſes, dogs, and rein-deer, and in their dreſs and way of living accommodate themſelves to the countries where they reſide. The Tunguſi of diſtinction are known by a number of black ſpots on their faces and hands, which faſhion has made them conſider as ſingularly ornamental.

They ſuſpend their dead from ſome tree, and when the fleſh is decayed, or the birds or wild beaſts have conſumed it, they collect the bones and bury them. Their weapons of war are broad-ſwords, cutlaſſes, and hatchets; the firſt of which were till lately unknown among them.

Theſe are the principal of thoſe ſavage nations which inhabit this immenſe and dreary country; as their cities are few, and in general but thinly inhabited, we ſhall only mention the moſt conſiderable.

Tobolſki, the capital of all Siberia, and the reſidence of the governor-general, is ſeated in fifty-eight degrees north latitude, and ſixty-ſeven degrees eaſt longitude from London, on the river Irtiſch, near it's junction with the Tobol. This city is divided into an upper and lower town, and both together include a large circumference: in the upper town ſtands the fort; which, like all the public edifices, is built of ſtone, but the houſes of individuals are moſtly conſtructed with wood. This city, which is now in a very miſerable condition, owing principally to the knavery of the Ruſſian and Chineſe merchants, contains twelve churches, two convents, and about 15,000 inhabitants.

Tomſkoy, a frontier town, lies on the river Tora, juſt before it's influx into the Oby; it contains above two thouſand houſes, an old wooden caſtle defended by fourteen pieces of cannon, an arſenal, and other public edifices.

Catherineburg, which is a town built after the German ſtile, received it's name from Catharine, czarina of Peter the Great, and is a well fortified place. It was built at the expence of government, and the houſes are principally inhabited by officers belonging to the crown. The director-general of all the Siberian mines reſides in this place, from whence he iſſues his inſtructions to other directors of the works, and paſſes their accounts. Many hundred thouſand pounds weight of iron and copper are computed to be annually ſent from this neighbourhood to Ruſſia.

Narim, Jeniſeiſk, and Irkuts, are the capitals of provinces of the ſame names, in each of which the Ruſſians have their officers, churches, and forts.

The barbarous policy of Peter the Great will in time probably alter the face of Siberia, and make his ſucceſſors tremble for their own dominions. This great politician, after the defeat of the Swedes at Pultowa, in 1709, cruelly ſent 10,000 Swediſh priſoners, with their officers, into Siberia. Theſe brave men, and ſome of them eminent in learning as well as arms, were reduced to the neceſſity of exerciſing any art or profeſſion for their ſupport with which they happened to be acquainted. The moſt learned accordingly eſtabliſhed ſchools, where they taught the languages, arts, and ſciences; while others practiſed thoſe manual employments to which they were originally bred. This tended to civilize the natives in a ſurpriſing manner; and if they continue an improvement ſo ſucceſsfully begun, Siberia will probably not always be regarded as a land of puniſhment, but rather as a place of refuge from oppreſſion.

Aſtracan Tartary is likewiſe under the protection of Ruſſia; this country is bounded by Siberia and Calmuc Tartary on the eaſt, by the Caſpian Sea on the ſouth, by Circaſſian Tartary on the weſt, and by Ruſſia on the north.

The city of Aſtracan is ſituated on the eaſt ſide of the Wolga, in the forty-ſeventh degree of northern latitude, and about twenty leagues from the Caſpian Sea. This place was wreſted from the Tartars by the Ruſſian arms, and is inhabited by an aſſemblage of various nations, amounting to 70,000 men; it is about five miles in circumference, including the ſuburbs, ſurrounded by an old brick wall, and garriſoned by ſix regiments of Ruſſian troops. The houſes are erected of wood, and are in general very mean; but the ſituation is pleaſant, from the extenſive and beautiful view it commands of the Wolga, which is near three miles broad.

The vicinity of Aſtracan is filled with gardens and vineyards, which produce ſome choice fruits, equal in taſte and colour to any in Europe; yet the earth is ſo impregnated with ſalt, that it appears on it's very ſurface. The Indian Gentoos have a temple in this city, which contains an idol of a monſtrous appearance; but the Mahometan Tartars hold image worſhip in the utmoſt deteſtation.

From the beginning of Auguſt to October, the ſurrounding country is infeſted with ſuch ſwarms of locuſts, that they frequently darken the air, and occaſion a temporary night at noon day. Wherever they pitch, they conſume every vegetable ſubſtance, leaving an appearance of black deſolation behind; on their firſt appearance, therefore, the natives endeavour to diſperſe them by making as much noiſe as poſſible, and kindling combuſtible matter to drive them away with the ſmoke; but theſe precautions are often in vain, as they ſometimes cover an extent of ſeveral miles, and when dead have been known to breed peſtilential diſeaſes from the noxious effluvia of their putrid carcaſes.

Many thouſand tons of ſalt are annually dug in this neighbourhood; the excluſive property of which belongs to Ruſſia; and the revenues ariſing from this article, and from fiſh, are computed at a hundred and fifty thouſand rubles, or near thirty-four thouſand pounds ſterling.

The foreign trade of Aſtracan conſiſts chiefly of red leather, linen and woollen cloth, and other European manufactures, which they export to Perſia; bringing back, in return, brocaded ſilks, ſtuffs, raw ſilk, cotton, and medicinal drugs.

Independent, or Weſtern Tartary, is peopled with an infinity of tribes and nations, whoſe very names have not reached us with preciſion; but the principal are the Calmuc, Uſbec, Crim, Kirgeeſe, Leſgee, and Circaſſian Tartars.

Siberia is the boundary of Calmuc Tartary on the north, the country of the Mongols on the eaſt, Thibet and Uſbec Tartary on the ſouth, and the Caſpian Sea and Aſtracan on the weſt.

The Calmucs are not under any one ſovereign; but form a number of diſtinct tribes, whoſe combined force has proved formidable even to the Ruſſian empire.

They are of a ſhort thick ſtature, and their countenances, which inſpire terror, are expreſſive of their ſavage diſpoſitions: yet theſe people are not without ſome ſhare of the ſofter virtues, and their filial affection is exemplary. They protract the mourning for a father to an extraordinary period, and refuſe during the whole time every innocent indulgence; once a year, at leaſt, they pay their devotions at his tomb, and acknowledge the obligations they owed him.

Their dreſs is adapted to the climate; conſiſting in general of a calico ſhirt, and a ſheepſkin coat and breeches; they wear a little round bonnet on their heads, edged with fur, and ornamented with a tuft of ſilk or hair of a deep crimſon colour. The women, in ſummer, are ſatisfied with a calico ſhift, but in winter they protect themſelves from the inclemency of the weather, by wearing a long robe of ſheep-ſkin. Red is the favourite colour of both ſexes.

The habitations of the Calmucs are conſtructed of ſuch ſlight materials, that their huts, or rather tents, may be taken to pieces and erected again in an hour. They uſe only a few light poles joined together with leather thongs, and covered with a kind of felt; in the middle of which is an aperture, ſerving at once to let out the ſmoke, and admit light. They have a few fixed habitations, which contain tolerable accommodations according to their way of life; the doors of which conſtantly open to the ſouth, to avoid the inclemency of the oppoſite quarter.

When the vernal ſeaſon has covered the fields with graſs, they ſet out in large bodies of ten or twelve thouſand men, driving their flocks before them, in ſearch of the richeſt paſtures; and though the earth would yield her full increaſe to the tiller's hand, they wholly neglect cultivation, and ſubſiſt on camels, horſes, cows, and ſheep. Mare's milk is their common drink; but they are extravagantly fond of any ſpirituous liquor they can procure, and ſet no bounds to their intemperance.

Their religion, if they may be ſaid to practiſe any, is the groſſeſt idolatry, and their marriages are deſtitute of all regard to the ties of nature and of blood: fathers frequently marrying their own daughters; and polygamy being not only allowed, but even a ſucceſſion of wives, as they diſmiſs them when they reach the age of forty, and take younger at pleaſure.

A celebrated hiſtorian ſays, that in the year 1720, a ſubterraneous houſe of ſtone was found in this country, containing ſeveral urns, lamps, ear-rings, an equeſtrian ſtatue of an oriental prince crowned with a diadem, and two women ſeated on thrones; there was likewiſe a roll of manuſcripts, which were ſent by Peter the Great to the Academy of Inſcriptions at Paris, and proved to be written in the language of Thibet, but the particulars of their contents are not mentioned.

Uſbec Tartary is bounded on the north by the country of the Calmucs, by the Caſpian Sea and Perſia on the weſt, by India on the ſouth, and by Thibet on the eaſt.

The Uſbec Tartars were once a very powerful nation; and, when united under a ſingle prince, were exceedingly formidable to the Perſians and Indians; but being now divided into a number of petty tribes, under their reſpective khans, or princes, they content themſelves with depredatory excurſions, and unprovoked ravages. Their features are more agreeable than thoſe of the Calmucs; their khans derive their pedigree from Tamerlane; and their religion is Mahometaniſm. The chief produce of the country is cattle, rice, and cotton.

Bokhara, the capital of this country, is ſituated in thirty-nine degrees north latitude, a few miles from the ſcite of the ancient Samarcand, the birth-place of Tamerlane. It is a very populous place, ſurrounded with a clay wall and a dry ditch; the houſes are meanly built of mud, but ſome of the public edifices are brick.

The celebrated Taurica Cherſoneſus, or Crimea, gave name to the Crim Tartars, from whence they originally came. They are a ſtrolling race, though ſome few of them ſettle and cultivate particular ſpots, chiefly with manna, oats, and water-melons; but their principal riches conſiſt in their cattle, wives, and children.

When a daughter attains the age of marriage, the father builds her a hut, which he covers with white linen, fixing ſome painted cloth on the top, and a waggon on one ſide, as the bride's portion. This is the ſignal for a huſband, and whoever bribes the father moſt to his ſatisfaction, takes immediate poſſeſſion of his prize.

The Kirgeeſe Tartars inhabit a very extenſive country, and are divided into three tribes, under the government of a khan: they feed greedily on horſe-fleſh, veniſon, and mutton, without any bread, and drink fermented mare's milk till they are intoxicated. They are a robuſt, well-made people, but treacherous, ignorant, and brutiſh; and eſteem robbery too venial an offence to deſerve much puniſhment.

The Leſgee Tartars are under the government of different chiefs, called Shamkalls, who, on any emergency or apprehenſion of danger, unite their forces, for the general ſervice of their country. They are a brave, well-made, and exceedingly active people. The country is fertile, and for the moſt part ſalubrious and pleaſant; it produces wheat, barley, and oats, and feeds vaſt multitudes of ſheep.

The Leſgees profeſs themſelves Mahometans; but they certainly take the tenets of that ſect in their utmoſt latitude, drinking wine without the ſmalleſt reſtraint, and not unfrequently ridiculing the very miracles of their great prototype. They carry on a conſiderable trade with the Ruſſians, Perſians, and Armenians, and are eſteemed very ingenious in ſeveral articles of manufactures and mechaniſm.

Circaſſian Tartary is ſurrounded by Aſtracan, the Caſpian Sea, Ruſſia, Georgia, the River Don, the Palus Mæotis, and the Black Sea.

This country is eſteemed the zenith of female beauty; and, certainly, if the fineſt complexion, joined to the eaſieſt ſhape, and moſt bewitching eyes, can be allowed to conſtitute beauty, the Circaſſian women have every pretenſion to this frail, but engaging quality.

The men have the general contour of the Tartar race, but are likewiſe well made, and by no means diſagreeably featured. They wear a ſort of round black bonnets, and a garment made of coarſe grey cloth, over which they throw a ſheep's-ſkin, which is always worn on the ſide moſt expoſed to the wind.

The ſummer dreſs of the women is only a ſort of ſhift, which opens rather low; but in winter they call in the aid of fur. They are fond of beads and trinkets, and diſpoſe their hair in a very ſimple and pleaſing manner.

This is as fine a country as can well be conceived; the agreeable diverſity of hills and plains, woods, rivers, and ſprings, form a proſpect of perpetual delight; but although every ſpecies of grain would arrive at the greateſt perfection, they ſow barely enough for ſubſiſtence. They bake on their hearths a ſort of cakes made of millet or barley-flour; but their chief food is mutton, beef, poultry, veniſon, and game, with which the country abounds; though a young colt is of all things conſidered as the greateſt dainty. Their common liquor is water, or mare's milk; and both ſexes ſmoke tobacco.

Theſe people are extremely hoſpitable to ſtrangers, and ſocial and kind to each other: inns and other places of refreſhment are with them unneceſſary, ſince every perſon's houſe is open to all travellers, and what it ſupplies is at their ſervice.

But while we pay a juſt tribute of praiſe to the hoſpitality of the Circaſſians, we muſt not forbear to condemn the unhallowed practice of making the proſtitution of their daughters a principal branch of commerce. As the beauty and innocence of theſe young creatures are the baſis on which they found their hopes of gain, both are guarded with all imaginable caution; but they no ſooner attain the age of maturity, than the unnatural parents diſpoſe of them to the Perſian and Turkiſh merchants, who engroſs this luxurious article of trade for the ſeraglios of their reſpective ſovereigns.

Terki, which is the only place worthy of notice in Circaſſia, is ſituated near the Caſpian Sea, about twenty-five leagues from Aſtracan. This town is chiefly inhabited by the Ruſſians; the unſettled diſpoſitions of the natives not permitting them to remain long in one place, or to erect any other dwellings than ſuch as can eaſily be removed to a more favourite ſpot, or a more fertile ſoil, as fancy or neceſſity dictates.

BOOK II.

ASIATIC ISLANDS.

CHAP. I.

KURILES.

HAVING finiſhed our ſurvey of the continent of Aſia, which, according to it's ſuperior conſequence, we have deſcribed at an unuſual length; we ſhall now proceed to give a brief deſcription of the inſular countries of this quarter of the globe; beginning with the Kurile Iſlands, and proceeding round, till we reach the once celebrated iſles of Greece, where Cytherean Venus is ſaid to have fixed her favourite abode; and in which, though every Muſe once tuned her ſacred lyre, the humid eye of genius muſt at preſent ſhed the tear of compaſſion, as it looks in vain for thoſe once celebrated myrtle-groves, which ſtill ' live in deſcription, and look green in ſong.'

The Kurile Iſlands, reach from the vicinity of Japan to the ſouthern promontory of Kamtſchatka, and are ſaid to be about twenty-two in number; the principal of which are Matma, Kunatir, Eturpu, and Urupe on the Japaneſe coaſt; which four, according to the lateſt diſcoveries, form the land of Jeſo or Jedſo, about the ſituation of which geographers have been ſo much divided. Theſe iſlands enjoy a favourable climate, but are not diſtinguiſhed for any natural or animal production worth remarking. The natives generally dreſs in long robes, and carry on ſome trade with the Ruſſians and Japaneſe; but they cannot be ſaid to be under any particular government. Between the Kuriles, and Schumtſchu and Paromuſin, are ſome ſmall iſlands with ſeveral burning mountains; and theſe two places, which lie on the coaſt of Kamtſchatka, are ſubject to frequent and dreadful earthquakes: the ſoil is rocky and barren, and their coaſts are dangerous, and almoſt inacceſſible.

CHAP. II.

JAPAN.

THE opulent and extenſive empire of Japan lies in the Pacific Ocean, on the eaſt of China, and is ſituated between the thirty-firſt and forty-ſecond degrees of northern latitude, and the one hundred and thirtieth and one hundred and forty-ſeventh degrees of eaſtern longitude from London. Beſides the iſland of Japan, called by the natives Niphon, Saikokf and Sikokf, two large iſlands, as well as an infinite cluſter of ſmall ones, are included under the ſame government.

The coaſts of this country are protected by cliffs, whirlpools, and tempeſtuous ſeas, and ſeveral of it's mountains contain volcanoes; which may probably be the efficient cauſe of thoſe awful and fatal earthquakes, that ſo often viſit this otherwiſe favoured empire.

Japan enjoys one of the moſt agreeable ſituations in the world; the climate is a happy temperature of heat and cold; the ſoil, either from nature or cultivation, is in every part fertile; and ſeveral provinces afford mines of gold, ſilver, copper, lead, tin, and iron; but the largeſt quantities of gold are procured by melting the ore waſhed out from the ſands of ſeveral rivers.

This country may likewiſe vie with any, in the number, beauty, and variety of trees, ſhrubs, and flowers, with which nature has luxuriouſly cloathed the ſoil; but the varniſh-tree, which affords a milky juice uſed in japanning, is the moſt uſeful and eſteemed of any, being peculiar to this iſland, and very greatly ſuperior to every other ſpecies.

The tea ſhrub likewiſe grows in great plenty, but is leſs cultivated than in China.

Pearls, and other precious ſtones, as well as ambergris, and almoſt every ſpecies of ſub-marine plants abound in this country; which, in fact, produces every neceſſary as well as luxury of life.

The animals of Japan are neither numerous nor various; this country being bleſſed with a total exemption from all wild beaſts, and from almoſt every poiſonous reptile.

The natives of this empire differ exceedingly in their appearance; but the higher ranks only, who ſeem of a diſtinct ſpecies, poſſeſs either regularity of features, or majeſty of perſon. They wear either ſilk or cotton, and the diſtinction of rank is marked by the colour or richneſs of the ſtuffs which compoſe their dreſs; but, contrary to the cuſtom of other nations, white is their colour for mourning, and black for feſtivity.

The origin of the Japaneſe is as myſterious as the ſource of the Nile; they pretend to higher antiquity than even the Chineſe, and eſteem themſelves the offspring of the gods.

They are governed by a ſpiritual emperor, called the Dairi, who is regarded as a divinity, and the head of their religion; and by a ſecular emperor, who holds the reins of government, and regulates the ſtate; the ſeverity of whoſe laws exceed thoſe of Draco, and may juſtly be ſaid to be written in blood, as death is the puniſhment for almoſt every offence, and ſometimes whole families are involved in the fate of a ſingle offender. This extreme rigour, though contrary to every ſentiment of humanity and juſtice, is founded in the moſt barbarous policy, to check the licentiouſneſs of the vulgar, and to preſerve internal tranquillity.

The revenues of the ſecular emperor, who is now entirely independent of the ſpiritual, are ſaid to be immenſe, and the ſplendour of his attendance, his palaces, and furniture, leave the moſt brilliant European magnificence at a very remote diſtance.

The utmoſt ſtrictneſs is obſerved in every department of government; and, by an edict of the emperor, this country is for ever inacceſſible to all foreigners and their cuſtoms.

The Portugueſe, who diſcovered this country in 1543, having made conſiderable ſettlements, for ſome time carried on a very lucrative trade unmoleſted; but the intriguing ſpirit of the miſſionaries, who had made near a third of the empire proſelytes to Chriſtianity,

anity, at length ruined their intereſt and their religion. They were all expelled, under the pain of crucifixion; and the moſt dreadful perſecution of their converts ſucceeded, that perhaps the religion of Chriſt ever experienced. Many of the Japaneſe Chriſtians ſuffered martyrdom with the moſt unſhaken fortitude, and they continued to be haraſſed for near forty years; till, at length, deſpair animating them to defence, 37,000 Chriſtians took poſſeſſion of the caſtle of Simabra, on the ſea-coaſt; which being taken by ſtorm after a ſiege of three months, every ſoul was exterminated in one day.

The empire of Japan being thus cleared from Chriſtianity, was ſecured from it's future introduction by the ſevereſt edicts againſt every foreign nation. The Dutch, who firſt diſcovered to the court of Japan the intrigues of the Portugueſe, are indeed permitted to have a factory on the little iſland of Deſima; but as they are on pain of death confined to this barren ſpot, and are even here moſt ſtrictly guarded, it can only be conſidered as a priſon, which nothing but that innate thirſt of gain, which marks the character of thoſe people, could by any means render tolerable. As the Dutch company pay no duty in Japan, they make an annual preſent to the emperor, chiefly conſiſting of cloth, cottons, ſtuffs, and trinkets.

The religion of the Japaneſe is the extreme of idolatry; yet three different ſects are tolerated; namely, the Sintoiſts, or ancient idol worſhippers of the country; the Budſos, or foreign idol worſhippers, and the religion of the philoſophers and moraliſts, at the head of whom is Confucius. The tenets of the two firſt, which are the moſt prevalent, are as abſurd as human nature could poſſibly imbibe; yet they recommend ſome good maxims for moral conduct, and their bonzes or prieſts are exemplary in their lives.

The natives are an induſtrious, civil, and ingenious people, and exceed all the nations of the eaſt in the neatneſs of their workmanſhip, and the elegance of their manufactures. The fine arts, however, ſeem to have made no progreſs among them; nor is it probable they ever will, as the fetters of deſpotiſm, with which they are ſhackled, prevent the intercourſe of more poliſhed and enlightened nations.

The metropolis of the empire of Japan is Jeddo, which lies in thirty-ſix degrees north latitude, and one hundred and forty-four eaſt longitude, and is very large and populous; but the buildings are mean, notwithſtanding their profuſion of ornaments, when tried on the ſcale of European architecture. This is the ſeat of the ſecular emperor; whoſe palace, with the greateſt part of the city, was deſtroyed by an earthquake in 1703, when 200,000 inhabitants are ſaid to have been buried in it's ruins; but the palace and city have been ſince rebuilt with additional magnificence. The houſes in general are conſtructed by erecting upright poſts two ſtories high, croſſed and wattled with bamboo, and plaiſtered and white-waſhed on both ſides; and the roofs are covered with large pantiles. The inhabitants have no chairs, or even beds, but ſit on ſoft and clean mats, and have their proviſions ſerved, one diſh at a time, on a ſort of ſtool only a few inches high. Their mirrors, which are a compoſition of metals highly poliſhed, are not conſidered as ornamental furniture; and, though the weather is extremely ſevere from November to March, they have no fire-places or chimnies, uſing only large copper pots lined with loam, in which they burn charcoal, and ſeem to have a manner of preparing it which prevents the fumes from being diſagreeable or injurious. Every houſe has a bath, which is daily uſed by the whole family.

Miaco, the reſidence of the dairi, which was anciently the capital of the empire, is likewiſe a conſiderable city, moſt enchantingly ſituated, and may be called the univerſal magazine of the ſeveral manufactures and commodities of Japan.

But Oſacca, which is ſituated on the banks of the river Jedogawa, and inhabited by opulent merchants and mechanics, is the principal commercial town in the empire; and, as it's pleaſures are more varied than thoſe of any other part of Japan, it is the faſhionable reſort of the gay, the rich, and the great.

CHAP. III.

LADRONES.

THE Ladrone, or Marian Iſlands, are ſituate in the Pacific Ocean, in one hundred and forty degrees of eaſtern longitude, and between twelve and twenty-eight of north latitude; they are generally reckoned to be twelve in number, and were firſt diſcovered by Magellan, in 1521. Some of theſe iſlands were once extremely populous, but they are at preſent almoſt deſtitute of inhabitants. Guam is the only iſland which can be ſaid to be inhabited, where the Spaniards keep a governor and garriſon; it is about thirty leagues in circumference, and contains near four thouſand people.

Tinian, another of the Ladrones, was once well peopled, and remarkably populous for it's beauty and luxuriant vegetation; but a dreadful mortality ſwept off the greateſt part of the natives, and the remainder removed to Guam. Several Britiſh navigators have touched at this iſland, particularly Lord Anſon, who met with great refreſhment for his crew, not leſs from the ſalubrity of it's air, than from it's fruits and vegetable productions, many of which are powerful antidotes againſt the ſcurvy.

The original natives of theſe iſlands were a well-proportioned, active people, and their veſſels called flying proas, which they have uſed for many ages, and are of a very ſingular conſtruction, do honour to their ingenuity. Theſe veſſels receive their name from their extraordinary ſwiftneſs, and are ſaid to ſail after the rate of near ſeven leagues an hour.

CHAP. IV.

FORMOSA.

THE iſland of Formoſa lies to the eaſt of China; and is divided into two parts by a chain of mountains, which runs through the centre, beginning at the ſouth and ending at the northern extremity. This iſland receives it's name from it's delightful appearance, which is as luxuriant as the laviſh hand of nature can well form, except toward the mountains; and it contains a variety of trees, fruits, animals, and other productions common to China, many of them not to be met with in any other part of the Indies.

The Chineſe poſſeſs, in right of conqueſt, the greateſt part of this iſland, which they have divided into three ſubordinate governments, dependent on the governor in chief, who reſides in the capital, which is called Tai-ouan-fou. This is a very populous city, and equal in the ſplendor of it's ſhops, the number of it's manufactures, and the ſize of it's ſtreets, to moſt cities in China. The Chineſe have ſeveral more cities under their juriſdiction; but as the form of government, and manners, are the ſame as thoſe which have been already deſcribed, there can be no neceſſity for repeating them.

The original natives are repreſented as an inoffenſive diſintereſted people, of great purity of manners, and ſocial, benevolent, and ſincere: they ſtill poſſeſs part of the eaſtern quarter of the iſland, and retain all their primitive cuſtoms.

Near the coaſt of the province of Quang-ſi, lies the iſland of Hainan, likewiſe ſubject to China, except the interior part, where the natives have retired, and live independent. In this iſland are ſnakes of a prodigious ſize, but of a very timid nature; and a ſpecies of large black monkies, with very regular features, and greatly reſembling the human race.

CHAP. V.

PHILIPPINES.

THE Philippine Iſlands, which lie in the Chineſe and Pacific Ocean, between nineteen and fifty degrees of northern latitude, and one hundred and fourteen and one hundred and thirty of eaſtern longitude, were firſt diſcovered by Magellan, and received the name of Philippines, in honour of Philip II. King of Spain, who colonized them.

Theſe iſlands are ſaid to amount to the prodigious number of eleven hundred; the principal of which are Manilla or Luconia, Samar or Philippina; Maſbate, Mindoro, Luban, Paragoia, Panay, Leyta, Bohol, Sibu, the Negro Iſlands, St. John's, Xolo, and Mindanao.

The weather is more temperate, than might be expected, from the vicinity of their ſituation to the line; and the unfading profuſion of buds, bloſſoms, and fruits, all the year, with the perpetual verdure of the earth, give theſe iſlands an elyſian appearance; but they are often viſited by dreadful hurricanes, ſtorms of thunder, lightning, and rain, which deſtroy in an inſtant the faireſt proſpects of fertility, and convert the hopes of induſtry into deſpair.

Great quantities of gold are found in the ſands of the rivers, and there are ſeveral mines of various other metals. Many curious trees likewiſe grow in theſe iſlands; but the palm, of which there are forty different ſpecies, is the moſt valuable. The camondeg tree, which is peculiar to this country, is of ſo deadly a nature, that not only it's leaves and juice are deſtructive, but even it's very ſhade. Horſes and cows, formerly imported by the

Spaniards, are very plentiful, as well as buffaloes, bears, deer, goats, monkies, baboons, civet-cats, and beautiful parrots and other tropical birds.

Theſe iſlands are inhabited by four or five different nations; as, the blacks, or aborigines, who occupy the woods, mountains, and deſart places; the deſcendants of the Chineſe, who once were in poſſeſſion of the coaſts; the Malayan Moors, or Mahometans, who came hither from Malacca, Sumatra, Borneo, and Macaſſar; the Spaniards, Portugueſe, and other Europeans; and a mixture, compounded of all theſe, amounting, according to the moſt exact calculation, to about two hundred and fifty thouſand ſouls.

From this various aſſemblage of nations, manners, and cuſtoms, incorporated together, it is evident that no general deſcription of the inhabitants can be given with fidelity, or ſuch as can be depended on; and as Manilla is by far the largeſt of all the Philippines, and the ſeat of the Spaniſh government, we ſhall confine our accounts to this very valuable iſland, which extends from thirteen degrees thirty minutes to nineteen degrees north latitude; and is four hundred miles long, but of very unequal breadth, being in ſome places not a hundred miles broad, and in others near two hundred. It abounds in rivers and lakes; one of which, the lake of Bahia, near the city of Manilla, is ninety miles in circumference. The air of this iſland is in general ſalubrious, and it is excellently ſituated both for the Indian and Chineſe trade.

The city of Manilla, the capital of the iſland, and indeed of all the Philippines, which is finely ſituated, and [illegible] convenient and ſafe a port as any in the world, is a large and populous place; the houſes are elegant, the ſtreets wide and regular, and it is adorned with a cathedral, a college of Jeſuits, and ſeveral convents, churches, and other ſuperb edifices public and private.

The captain-general or viceroy of theſe iſlands reſides at Manilla, whoſe office is eſteemed the moſt lucrative of any in the diſpoſal of the king of Spain. He has twenty-two ſubordinate governors of towns and provinces; nominates the captains of the galleons, which ſail every year to Spain; and keeps a perpetual garriſon of about five thouſand ſoldiers. There is likewiſe a tribunal conſiſting of ſeveral judges, who are independent of the viceroy; and an eccleſiaſtical government, under an archbiſhop, appointed by the ſovereign, beſides a court of inquiſition, the infernal ſeverity of which is by no means mitigated by it's diſtance from the holy ſee.

From it's commodious port, and centrical ſituation between the eaſtern and weſtern worlds, Manilla has been regarded as the emporium of the univerſe. Diamonds and other precious ſtones are brought here from Golconda, ſilver from New Spain and Peru, nutmegs and cloves from the Moluccas, cinnamon from Ceylon, and ſilks from Bengal; beſides the produce of Borneo, Java, China, and Japan; and though many of the Spaniſh poſſeſſions in the eaſt have been at various times wreſted from them, yet two veſſels ſtill annually ſail to Acapulco, in New Spain, loaded with the precious produce and manufactures of the eaſt, which return freighted with ſilver. The ſhips employed in this commerce belong to the king of Spain; one of which was taken by Commodore Anſon in 1743, which had on board one million three hundred and thirteen thouſand eight hundred and forty-three pieces of eight; and thirty-five thouſand ſix hundred and eighty-two ounces of virgin ſilver, beſides other valuable commodities. About the cloſe of that glorious war, when the pride of France and it's allies, was almoſt humbled in the duſt, and the happy auſpices of a Chatham's adminiſtration had ſpread terror on our foes, the city of Manilla, with all it's dependencies, was taken by the Britiſh forces, under Vice-admiral Corniſh and General Draper, and though the place was ſtormed, theſe brave men allowed the Spaniards to ranſom the town and their effects, for four millions of dollars; a ſum which, to their eternal diſhonour, has never yet been fully paid. A precipitate peace, which has been attended with the moſt fatal effects, rendered uſeleſs theſe valuable additions to the Britiſh crown, as it was ſtipulated that all conqueſts in the Philippines ſhould be reſtored, before the news of this acquiſition reached our government.

CHAP. VI.

MOLUCCAS.

THE Moluccas, or (as they are more generally called) Spice Iſlands, are ſixteen in number, and extend from the fourth degree of north latitude, to the ſeventh degree ſouth. Theſe iſlands, which produce ſuch amazing quantities of ſpices as to ſupply the whole world, had added to the luxuries of Europe above two thouſand years before we knew to what part of the earth we were indebted for them. The Egyptians, Arabians, and Perſians, formerly brought them through the Red Sea, and from thence, by the navigation of the Nile, to the coaſt of Egypt, where the Greeks, Romans, and Carthaginians, reſorted to purchaſe the ſilks and ſpices of India, and, after them, all other ſucceeding nations, till about three hundred years ſince, when the Portugueſe, to whom the reſt of Europe owe the moſt valuable diſcoveries in the eaſt, and whoſe enterprizing ſpirit, at that æra, juſtly obtained them the title of Lords of the Navigation of India, having doubled the Cape of Good Hope, ſettled factories in different countries of the eaſt, and at length diſcovered the native land of fragrance and ſpices. The Engliſh, under the command of Sir Francis Drake, were the next Europeans who viſited theſe iſlands; and the natives, being diſguſted with the inſolence and cruelty of the Portugueſe government, warmly ſolicited our countrymen to open a trade with them. But the Dutch having thrown off the rigour of the Spaniſh yoke, and eſtabliſhed an admirable ſyſtem of commerce, next found the way to theſe delightful regions, trading for ſome time with the natives in the faireſt and moſt liberal manner; till, at length, in 1605, having fully confirmed their government in Europe, and extended their views, they became too powerful for the Portugueſe in India, and after ſucceſsfully attacking their forces, made themſelves maſters of the Moluccas, and began to monopolize the whole ſpice trade, and even to treat the Engliſh (to whom they owed their exiſtence as a nation) with great inſolence. But, in ſpite of all oppoſition, aided by the voluntary concurrence of the natives themſelves, we eſtabliſhed a few ſettlements; and a treaty was afterwards entered into with the Dutch, in which a very diſadvantageous partition of the trade was confirmed to us. But though this treaty was ratified by the ſupreme powers of both countries, and it's violation was conſequently an infraction of the law of nations, the Dutch, in 1622, formed a moſt diabolical plot; in which they charged the Engliſh with a conſpiracy to ſurprize their principal fort at Amboyna, and with an inhumanity at which barbarians would revolt, tortured them into a falſe confeſſion of intentions that never exiſted, and expelled every ſurvivor of their ſavage cruelty from the Moluccas for ever. That the ſpirit of the Britiſh nation ſhould have ſuffered this maſſacre to paſs unrevenged, is contradictory to our well known character; yet it ſtill remains unchaſtiſed, and throws an indelible ſtigma on the national courage at that period.

The Dutch having thus, with the baſeſt ingratitude, and the utmoſt cruelty, freed themſelves from every rival in this valuable branch of commerce, have been ſtill fortunate enough to retain their acquiſitions, which are extremely valuable from their produce, though the climate is unwholeſome, and productive of various fatal diſeaſes.

The principal of theſe iſlands are Ternate, Tydore, Machian, Motyr, Bachian, Amboyna, Gilolo, Banda, and Celebes; ſome of which are extremely well fortified, compleatly garriſoned, and ſuppoſed to be impregnable.

Amboyna is the center of the clove trade; and for it's more effectual confinement to that ſpot, all the clove-trees in the adjacent iſlands are deſtroyed. The clove-tree in it's growth reſembles the laurel; but the leaves, which, with the very wood, taſte as ſtrong as the cloves themſelves, are conſiderably narrower. Theſe trees, which are full of branches, produce a great number of flowers, each covering a clove, which is at firſt white, then green, and at laſt red. Their ſmell, while growing, is exquiſitely fragrant and refreſhing.

Banda, the chief of the Banda iſlands, lies twenty leagues from Amboyna. This iſland is the native place of the nutmeg-tree, which reſembles our pear-tree, though the leaves are ſhorter, rounder, and more like thoſe of the peach. It bears fruit three times a year; that is to ſay, in April, Auguſt, and December; but the earlieſt crop is the moſt luxuriant and beſt. The nutmeg, at it's full growth, is about the ſize of a walnut, and is covered with a thick ſhell, that falls off of itſelf as the fruit advances to maturity; and under this there is a ſkin of a fine ſcarlet colour, and very fragrant ſmell, which likewiſe drops off from the nutmeg, and is that well-known ſpice, called mace, the appearance of which is ſucceeded by the fruit, with a ſmall bud on the top of a very beautiful appearance.

But though the Banda iſlands, which conſiſt of Lantor, Poleſon, Roſinging, Pooloway, and Gonapi, are principally celebrated for their ſpices, many of them are by no means deſtitute of delicious fruits, and other valuable productions, which would alone render them well worthy the foſtering hand of commerce. The iſland of Pooloway, in particular, is repreſented as a perfect paradiſe, abounding not only with nutmegs, but alſo with the choiceſt fruits, flowers, and every beauty that propitious nature can beſtow. The natives of theſe iſlands uſe the Malayan tongue, and are partly Mahometans, partly Pagans; their principal food is ſago, which is produced here in great plenty.

CHAP.

CHAP. VII.

CELEBES.

THE iſland of Celebes, or Macaſſar, which, in a general view, may be conſidered as one of the Spice Iſlands, is five hundred miles long, and two hundred broad. It lies under the equator, at the diſtance of one hundred and ſixty leagues from Batavia; and though the Dutch have a fortification on the iſland, the internal part is governed by three kings, the chief of whom reſides in the town of Macaſſar, who might eaſily drive the Dutch from this ſituation, were they not perpetually at war with each other. The chief produce is pepper, opium, and a variety of ſubtile poiſons; the ſtudy of which latter article the natives have reduced to a ſcience.

In this, and almoſt all the other oriental iſlands, the houſes are raiſed on poſts, and are only acceſſible by ladders, drawn up at night, for their ſecurity againſt venomous reptiles. The inhabitants, whoſe port of Jampoden is the moſt capacious in that part of the world, carry on a conſiderable trade with the Chineſe.

CHAP. VIII.

SUNDA ISLANDS.

THE Sunda iſlands, which are ſituated in the Indian Ocean, between ninety-three and one hundred and twenty degrees of eaſt longitude, and between eight degrees north and eight degrees ſouth latitude, comprehend the very capital iſlands of Borneo, Sumatra, and Java, beſides ſome of inferior conſequence; among which are Bally, Lamboe, and Banca.

Borneo, the largeſt of the Sunda iſlands, is amazingly extenſive; being eight hundred miles long, and ſeven hundred broad, and was diſcovered by the Portugueſe in the year 1521.

This country is almoſt every day refreſhed with ſhowers and cool breezes, a circumſtance which renders the heat more tolerable than might from it's ſituation be expected; but the ſoil is in many places a continued fœtid moraſs, for ſome hundred miles together; which, added to the exceſſive heavy rains in the wet ſeaſon, renders this iſland inimical to health, and is particularly fatal to European conſtitutions. It produces, however, rice, cotton, canes, pepper, camphire, tropical fruits, gold, and precious ſtones; and theſe valuable commodities tempt the heart of avarice to brave the dangers of the climate, and to riſk even life itſelf for their attainment.

The moſt uſeful animals in Borneo are elephants, horſes, oxen, deer, and goats. Beſides which, there are many wild beaſts, ſuch as bears, tygers, and monkies; but of all the various ſpecies of monkies, in this or any other part of the world, the ourang-outang, or man of the wood, moſt reſembles the human race. This creature is about ſix feet high, at it's full growth, and walks upright; it has no hair on it's body except where it is found on the human ſpecies, is very ſtrong and nimble, and will defend itſelf with ſpirit when attacked. Some of them have been caught, and have in time become very tame and ſenſible; one, in particular, is ſaid to have been purchaſed at this place by an Engliſh captain of a veſſel, which would drink heartily of punch, open a brandy-bottle, take a draught, cork the bottle again, and then return it to it's place; though it died before it was a year old, it was ſtronger than any man on board the ſhip. One of theſe creatures was diſſected at Oxford by Dr. Tyſon, and in the formation of it's various organs proved it's affinity to the rational creation.

The Byayos, or original inhabitants, are ſubject to many petty kings of their own, and inhabit the leaſt acceſſible mountains; they are a moral, chaſte, and inoffenſive people, and extremely ſocial with each other. The ſea-coaſts are inhabited by Malayan Moors, who are governed by Mahometan princes; but the religion of the iſland is a mixture of Paganiſm and Mahometaniſm.

The Sultan of Catongee, a city which lies about one hundred leagues up the river Banjar, is ſaid to be the moſt powerful prince in this country; his room of audience and entertainment for foreigners is exceedingly magnificent.

As this iſland has hitherto had the good fortune to remain unbridled by European eſtabliſhments, it's trade is open to all nations, and it's harbours, particularly thoſe of Banjar, Maſſeen, Succadana, and Borneo, are much frequented by adventurers.

The Chineſe are the only people in this iſland who keep ſhops, and retail goods. Diamonds and gold may be bought here to great advantage, as well as dragon's blood, the beſt monkey-bezoar, and camphire.

Sumatra is bounded by Malacca on the north, Borneo on the eaſt, and Java on the ſouth-eaſt, from which laſt it is ſeparated by the ſtraits of Sunda, and by the Indian Ocean on the weſt. It is of an oblong form, and is divided into two equal parts by the equator, being about one thouſand miles long, and one hundred broad.

The air of this iſland is moiſt and unwholeſome; and, during the weſtern monſoons, the rains that fall here are attended with more tremendous thunder and lightning than in any other part of the globe: but, to counterbalance in ſome meaſure the malignity of the climate, this iſland abounds with ſuch quantities of gold, that it has, by many of the learned, been conjectured to be the Ophir of the Sacred Writings. The moſt valuable gold mines are ſuppoſed to be in ſome mountains in the interior part of the iſland; but no European is known to have penetrated far enough into the country to diſcover them, and the inhabitants of the coaſts, who firſt purchaſe this precious article of the mountaineers, propagate a report that they are the moſt barbarous and inhuman of cannibals; probably, to deter ſtrangers from attempting to viſit them. All ſorts of precious ſtones, tropical fruits, and many hortulane productions, are produced in great plenty; but pepper is the moſt valuable plant, with reſpect to commerce, which this iſland produces. This fruit grows on a thorny tree which runs up to a conſiderable height, in cluſters almoſt as large as a bunch of grapes. In the month of April the pepper-plant has uſually a white flower, which knots in June, and is in December perfectly ripe. Theſe plantations are kept exceſſively neat, and attended to with the utmoſt vigilance and induſtry.

In this, as well as in moſt of the other oriental iſlands, there are two diſtinct ſpecies of inhabitants: the original natives, who poſſeſs the mountains and internal part of the country; and the Malayan Moors, who occupy the ſea-coaſts. The religion is likewiſe different; as the mountaineers are Pagans, while the reſt of the inhabitants profeſs Mahometaniſm, though they are not very zealous devotees of their great prophet.

The moſt conſiderable port of this iſland is Achen, the capital of a kingdom of the ſame name, which is ſituated at the north-weſt extremity of Sumatra, near a delightful rivulet about half a league from the ſea. This city, which is built in an oval form, about a mile and a half in circumference, and contains near eight thouſand houſes, is the reſidence of the King of Achen, the moſt potent prince in this country, whoſe revenues are immenſely great.

The ſouthern part of the iſland is under the juriſdiction of ſeveral petty princes, whoſe ſeparate forces are very inconſiderable, and have been often driven from their ſettlements by the Engliſh and Dutch; both which nations have eſtabliſhed ſome valuable factories on this part of the iſland.

The Engliſh eſtabliſhment of Bencoolen, which is ſituated on the ſouth-weſt coaſt of Sumatra, in three degrees ten minutes ſouth latitude, and one hundred and three degrees eaſt longitude from London, was our principal factory on this iſland for many years; till it's unhealthy ſituation proving fatal to numbers, and the ſeverity and ill conduct of the company's ſervants having exaſperated the natives to threaten their deſtruction, they removed to a riſing ground, about three miles to the ſouthward of Bencoolen, and erected a ſtrong fortification in a very ſalubrious air, to which they gave the name of Fort Marlborough.

The factory at Sillebar is about ten miles to the ſouthward of Bencoolen, where a ſmall colony detached from Fort Marlborough reſide, to collect the pepper in that quarter: beſides theſe, we have ſettlements at Lattoun, Bentall, and Mocho-Mocho.

The Dutch have alſo ſeveral factories on this iſland, particularly on a part of the coaſt of Sumatra, called the Gold Coaſt; their principal ſettlements are Padang, Pullambam, Jambay, Slack, and Bancalis.

Java, which is ſeparated from Sumatra at the weſt end by the famous Straits of Sunda, is a very conſiderable iſland, principally in the poſſeſſion of the Dutch: it is beautifully diverſified with woods, rivers, and mountains, and produces not only every neceſſary of life, but a large proportion of thoſe valuable commodities which conſtitute the commerce of this country. But though nature has in general been liberal, ſhe has in one particular proved unfavourable, as well to this as to all the other Sunda iſlands, which are wholly deſtitute of wholeſome and palatable water.

To enumerate the various productions of this iſland would be only to repeat what has been already mentioned in the two laſt deſcribed. The Dutch have erected a kind of commercial empire in Java, the capital of which is Batavia, a fine and populous city, pleaſantly ſituated at the mouth of the river Jacatra, and furniſhed with one of the moſt commodious harbours in the univerſe. This city is ſurrounded with a ſtrong rampart, twenty-one feet broad, faced with ſtone, and fortified with twenty-two baſtions; the rampart being encompaſſed by a wide and deep ditch, and every acceſſible place defended with braſs cannon. The town itſelf is built in the Dutch ſtile of architecture, and is about a league and a half in circumference; but the ſuburbs are ſaid to be ten times more populous than the city itſelf.

The governor-general of the Indies, whoſe palace is built of brick, with a very ſuperb front in the Indian ſtile, reſides at Batavia. When he appears in public he is attended by his guards and officers, with a ſplendor ſuperior to any European monarch; and he receives every regal honour, and is as deſpotic in his government as the moſt abſolute prince; but to check, in ſome meaſure, the inſolence which ſuch unlimited power might poſſibly produce in the human mind, the governor is liable to be removed by the court of directors at home; and, in caſe of treaſon, or other enormous crimes, the council of juſtice may ſecure his perſon, and call him to a moſt ſevere account. His regular ſtipend is eight hundred rix-dollars a month, and five hundred more are allowed for his table by the company, who alſo pay the ſalaries of his houſhold: but theſe appointments bear no proportion to his other lawful advantages; which are, indeed, ſo immenſe, that, with the faireſt character and moſt undiſturbed conſcience, he may amaſs a princely fortune in a very few years.

The citadel commands the town and ſuburbs, which are inhabited by perſons of almoſt every nation: the Chineſe, in particular, are computed at one hundred thouſand; though thirty thouſand of this laſt people were barbarouſly murdered in 1740, by order of the Dutch governor, without the ſmalleſt imputation of any crime that could be proved againſt them. This maſſacre was too ſhocking for the hardened feelings of the Dutch themſelves publicly to allow, who affected to puniſh the governor; but his fate is as little known as the original cauſe of this inhuman ſlaughter. The garriſon amounts to three thouſand men, and about fifteen thouſand more are quartered in the ſuburbs and other parts of the iſland.

The company's ſhips ſail from Batavia five times a year; the firſt ſquadron for Europe, ſeldom exceeding ſix ſail, leaves this port in January, the ſecond in March, the third in July, the fourth in September, and the fifth in October. In ſhort, all the ſhips from the Dutch Eaſt India poſſeſſions, except from Mocha, in Arabia Fœlix, muſt touch at Batavia before they proceed on their voyage to Europe.

Bantam, which is another very conſiderable Dutch town and ſettlement in Java, was formerly twelve miles in circumference; but having now loſt the greateſt part of it's commerce, it is chiefly remarkable for the ſtrong fort and garriſon ſtill kept up by the Dutch, and for being the reſidence of the king of this part of the country, who has alſo a fort and a numerous garriſon for his perſonal protection. The only commodity of this place is pepper, of which article near ten thouſand tons are annually exported.

The other factories of the Dutch are Cheribon, Japara, and Palamboan.

CHAP.

CHAP. IX.

ANDOMAN AND NICOBAR ISLANDS.

THE Andoman and Nicobar iſlands, which lie near the entrance of the Bay of Bengal, are only valuable for the freſh proviſions and tropical fruits with which veſſels are ſupplied on their voyage. No European nation has ever attempted to make a ſettlement on theſe iſlands, as they appear incapable of producing any articles ſufficiently alluring to inflame the breaſt of avarice; being in general over-run with woods, and wholly deſtitute of thoſe rich mines, and odoriferous groves, which prove the bane of the unhappy natives wherever they are found.

The inhabitants are a well-made people, with dark tawny complexions, and of diſpoſitions perfectly meek, harmleſs, and friendly. They are obſerved to practiſe very few of the exteriors of religion, only paying a kind of adoration to particular caves dug out of the rocks, and expreſſing the utmoſt demonſtrations of joy at the appearance of the moon, which is for this reaſon ſuppoſed to be their chief deity.

CHAP. X.

CEYLON.

THE iſland of Ceylon, which is ſituated between the ſixth and tenth degrees of north latitude, and between the ſeventy-ninth and eighty-ſecond of eaſt longitude from London, near Cape Comorin on the coaſt of Coromandel, is two hundred and fifty miles long, and two hundred broad.

This delightful place, eſteemed to be naturally the richeſt and fineſt in the world, was firſt diſcovered by the Portugueſe, who took poſſeſſion of it in 1506, and from which they for ſome time drew conſiderable emoluments. But the Dutch, with their uſual rapacity, envying advantages of which they were not ſuffered to partake, ſoon formed a deſign to exterminate every European rival from Ceylon, as they had before from ſeveral other oriental iſlands. This they effected, after a long and obſtinate conteſt; in which the King of Candi, by whom they were regarded as allies, granted them every aſſiſtance: but the natives preſently diſcovering that they had only exchanged one yoke for another, hoſtilities were, for more than a century, conſtantly kept up between them; till, at length, a formal peace was ratified, from which the Dutch derived the greateſt advantages, being permitted to extend their trade without reſtriction to every part of the iſland, and enjoy the entire commerce of the whole country, on paying a ſtipulated annual ſum.

This iſland, which is for the moſt part covered with fragrant woods and groves, and watered by ſeveral fine rivers, flowing from the mountains with inconceivable rapidity, produces all ſorts of the moſt delicious tropical fruits, the fineſt cinnamon, long pepper, cotton, ſilk, tobacco, ebony, muſk, ſalt-petre, ſulphur, cryſtal, gold and ſilver, and almoſt every precious ſtone except diamonds.

There are likewiſe fiſh and fowl in abundance; and, beſides the quadrupeds common to other countries, there are many peculiar to this. The tame elephants of Ceylon, in particular, are held in the higheſt eſtimation, not only on account of their extraordinary ſize, colour, and the beauty of their ivory, but alſo from their remarkable docility, of which inſtances are recorded that almoſt ſurpaſs belief.

The ants of Ceylon are the moſt noxious inſects with which it is infeſted, devouring every thing within their reach; ſome of it's ſerpents are likewiſe of a monſtrous appearance and very venomous nature.

Ceylon is the original place of the growth of cinnamon, from which the Dutch reap ſuch extraordinary profit. This tree, which has a large root, and grows to the height of forty or fifty feet, is divided into ſeveral branches, covered with a bark of a greyiſh brown on the outſide, and a reddiſh caſt within. The flowers are ſmall and white, and the fruit, which is ſhaped like an acorn, when boiled in water, yields an oil that ſwims on the ſurface, and hardens, when cold, into a white inflammable ſubſtance reſembling tallow, which, from it's fragrance, is made into candles for the uſe of the King of Ceylon. The under-bark is the only valuable part of the tree, which is ſeparated from the outer in the ſpring, when the ſap flows copiouſly, and being cut into thin ſlices, and expoſed to the ſun, it curls up in drying: and though the tree, when ſtripped of it's bark, naturally decays, freſh ſhoots continue to ſpring up from it's roots. The beſt cinnamon is known by it's fineneſs, ſmoothneſs, deep yellow colour, fragrant aromatic ſmell, and poignant agreeable taſte.

The natives, who are called Cinglaſſes, are well-ſhaped, of a middle ſtature, and have long black hair; their features are far from being diſagreeable, and their c[illegible]plexions, though dark, are rather pleaſing. They poſſeſs a conſiderable ſhare of per[illegible] courage, quickneſs of apprehenſion, ingenuity, and complacency, and are very tem[illegible]n their manner of living. Extreme ſuperſtition ſeems to be the chief foible of this people; which, indeed, they carry to ſuch extravagant and even unnatural lengths, that if in the morning they firſt ſee a white man, or a pregnant woman, it is conſidered as the luckieſt omen; but if they happen to ſneeze, it is held to foretel ſome calamity; and, on the birth of a child, the aſtrologer is always conſulted to know whether it comes into the world under an auſpicious planet, whoſe prediction either ſaves the child, or ſerves as a plea for it's being deſtroyed or deſerted.

Their language, which is peculiar to themſelves, is ſaid to be copious, ſmooth, and elegant, and particularly adapted for compliments and civility.

Their edifices are generally mean, their towns very irregularly conſtructed, and their furniture is proportionably humble: the *ſimplex munditiis* may, however, juſtly be applied to this people, both in their dreſs and accommodations.

The King of Candi, who poſſeſſes all the interior part of the iſland, is a very deſpotic ſovereign, and is rendered formidable to his ſubjects, from being the abſolute arbiter of their poſſeſſions, their actions, and their lives. He reſides at his palace, near the town of Digligineur, in the moſt retired and inacceſſible part of the mountains; and is attended in public by a numerous body of guards, and every emblem of regal pomp: for the ſupport of which his revenues are perfectly adequate, even though he ſhould claim no more than is uſually granted; but his exigencies are the only bounds of his ſupplies, for all his wants, his wiſhes, and his paſſions, muſt be gratified without murmuring.

The Cinglaſſes pay adoration to one ſupreme Deity, the Creator of Heaven and Earth; but they implore alſo the interpoſition of their ſaints and heroes, whom they ſuppoſe to be miniſtering ſpirits of the Great Creator. They have, beſides, various idols of monſtrous forms, compoſed of different metals, and a number of temples erected to a tutelary deity called Buddore.

This people can ſcarcely be ſaid to be commercially connected with any other nation than the Dutch, whoſe Eaſt India Company are not only poſſeſſed of all the ſea-coaſt, but likewiſe of ten or twelve leagues up the country; and they preſerve a good underſtanding with the king, by annually ſending him what he conſiders as very ineſtimable preſents, for which they uſually receive, in return, articles of ten times the value.

The chief factories of the Dutch, in Ceylon, are Punto de Galo and Columbo; which laſt is the reſidence of the governor and his council, well fortified, and about a mile long and three quarters broad.

CHAP. XI.

MALDIVES.

THE Maldives, or Maldivia Iſlands, lie off Cape Comorin, and extend from ſeven degrees twenty minutes north, to one degree ſouth latitude; but are in no place more than forty leagues broad. The immenſe number of ſmall iſlands within this compaſs, cannot be aſcertained; the prince, who exerciſes his ſovereignty over them all, is called Sultan of Thirteen Provinces and Twelve Thouſand Iſlands. But there is certainly much exaggeration in this ſounding title, and many of the real iſlands are uninhabited; ſome being only fluctuating hills of ſand, and barren rocks, and the very largeſt, called Male, where the king uſually reſides, is no more than a league and a half in circumference.

Theſe iſlands are very fertile in millet, pulſe of various kinds, and cocoa-nuts; and as this laſt article is ſufficient for all the real exigencies of man, the expence of living is very inconſiderable.

The natives are of an olive complexion and ſmall ſtature, but well ſhaped; they are ſaid to excel in manufactures, in literature, and ſciences, and to have a particular eſteem for aſtronomy. They are of the Mahometan religion; and thoſe who have viſited Mecca, have the privilege of wearing long beards, as marks of ſuperior ſanctity.

Theſe iſlands were firſt diſcovered in the year 1507, by the Portugueſe, who were permitted to erect a fortified magazine, as they called it, at Male; but the natives ſoon perceiving that the intention was to rule over them, and to regulate their commerce at their own diſcretion, ſuddenly attacked the fort, and at once exterminated the Portugueſe.

CHAP. XII.

BOMBAY.

THE iſland of Bombay, which is ſituated near the weſtern coaſt of India, in nineteen degrees of northern latitude, and ſeventy-two of eaſtern longitude from London, is about twenty miles in circumference. This iſland was transferred to the Engliſh, by the King of Portugal, as part of the dowry of the Infanta Catharine, queen of Charles II. in the year 1662.

Bombay, though lying within the tropics, is by no means unfavourable to European conſtitutions; eſpecially where temperance preſides, and a moderate attention is exerted to preſerve the body from the influence of thoſe noxious dews which ariſe during the night. It produces vaſt quantities of cocoa, rice, and various fruits common to the climate.

The chief town is Bombay, which is about a mile long, and from it's fortifications and ſituation is eſteemed a place of as much ſtrength as any in the poſſeſſion of the Engliſh Eaſt India Company; it is governed by a preſident and council, ſubordinate to the company, and is inhabited by Engliſh, Portugueſe, and Moors.

CHAP. XIII.

NEW HOLLAND.

NEW Holland appears to be by far the largeſt iſland in the world, extending from eleven to thirty-eight degrees of ſouth latitude, and it's length, which was traverſed by Captain Cook, being near two thouſand miles; ſo that it's ſquare ſurface muſt be more than the whole continent of Europe. The Spaniards, who in the laſt century diſcovered part of it's coaſt, concluded it to be the ſhore of ſome vaſt continent, but our enterprizing and immortal Captain Cook firſt determined it's form and extent. From the prodigious ſize of this iſland, it's ſoil and climate muſt be exceedingly various; yet it may in general be pronounced rather a barren than a fertile country, being in many places covered with looſe ſands, moraſſes, and chains of rocks; though it produces great plenty of wood, and ſome plants which might enrich the collection of the moſt curious botaniſt, but few are of the eſculent kind.

The only remarkable quadruped is a beaſt called the Kangaroo, about the ſize of a ſheep, whoſe fore-legs are only eight or nine inches long, and it's hinder ones twenty-two; the progreſs of this animal is by leaps of great length, in an erect poſture, and it is reckoned excellent food.

Fowls of every ſpecies, as well as animals, are exceedingly ſcarce; but the ſea is ſufficiently bountiful to recompence the deficiency on land, ſupplying the inhabitants with immenſe quantities of fiſh of various ſpecies, as well as incredible numbers of the fineſt green turtles in the world.

This vaſt iſland is but thinly peopled, nothing that could be called a town or village having ever been diſcovered. The inhabitants live in the humbleſt manner, in ill-conſtructed huts: they are a clean-limbed, active people, with chocolate complexions, and tolerable good features; but they ſeem not to have the ſmalleſt notion of traffic, being only attached to the paltry baubles with which they adorn themſelves, and which conſtitute their principal treaſure. The ſciences are wholly unknown among them; and even in mechanics they make the moſt wretched figure of any nation ever yet diſcovered.

Their warlike weapons are ſpears or lances, pointed with bone, and barbed; and they uſe a target or ſhield compoſed of the bark of a tree, of which likewiſe their canoes are conſtructed.

CHAP. XIV.

NEW GUINEA.

NEW Guinea was for ages ſuppoſed to be the north coaſt of a vaſt continent joined to New Holland; till Captain Cook diſcovered a ſtrait between them, through which he ſailed, and found it to be a very long narrow iſland, extending north-eaſt from the ſecond degree of ſouthern latitude to the twelfth, and from one hundred and thirty-one to one hundred and fifty degrees of eaſtern longitude, though in one part at leaſt it is only about fifty miles broad. This country, which was firſt viſited by an European ſhip in 1529, from it's pleaſing mixture of hills and vallies, woods and lawns, furniſhes many delightful proſpects from the ſea. The natives, who reſemble the New Hollanders, go perfectly naked; and the productions of the country are ſimilar to thoſe of the other South Sea iſlands.

CHAP. XV.

NEW BRITAIN.

NEW Britain, which lies in the fourth degree ſouth latitude, and one hundred and fifty-ſecond degree eaſt longitude, was firſt diſcovered to be an iſland by Dampier, who ſailed through a ſtrait that divides it from New Guinea; and Captain Carteret, in 1767, ſailing through another ſtrait to the north, found it ſeparated from a long iſland, to which he gave the name of New Ireland. It does not appear to be of any great extent; but is well cloathed with fine trees, which being interſperſed with agreeable ſavannahs, give it an appearance of luxuriance and fertility. Eaſtward of New Britain, and in both the ſtraits abovementioned, are many little iſlands, ſome of them exceedingly fertile, and abounding with cocoas and plantains.

CHAP. XVI.

NEW IRELAND.

NEW Ireland is about two hundred and ſeventy miles in length, but in general very narrow, and ſeparated from New Britain by a ſtrait which Captain Carteret named St. George's Channel. This iſland produces cocoa-trees, betel-nut-trees, canes, bamboos, palms, and aloes; with a variety of plants and ſhrubs unknown to our diſcoverers. In the woods there are parrots, pigeons, rooks, and, among many other unknown ſpecies, a large bird with black plumage, whoſe note reſembles the barking of a dog.

The inhabitants are a gentle, inoffenſive people, and fond of beads and trinkets, which conſtitute their ſole dreſs. Some of their canoes are ingeniouſly excavated from large trees, and meaſure ninety feet in length.

Near New Ireland, on the north-weſt, Captain Carteret diſcovered a cluſter of iſlands, conſiſting of about thirty, lying contiguous to each other; all of which, except the largeſt, called New Hanover, he diſtinguiſhed by the general appellation of the Admiralty Iſlands.

CHAP. XVII.

NEW HEBRIDES.

THE New Hebrides conſiſt of a cluſter of iſlands, which were firſt ſeen by the Spaniſh navigator Quiros, in 1606, who named them Tierra del Eſpiritu Santo; from which time, till the year 1769, this land was ſuppoſed to form a part of the chimerical Terra Incognita Auſtralis, when this opinion was ſolidly confuted by Captain Cook, in the Endeavour. In his ſecond voyage, in the Reſolution, he made a very accurate ſurvey of theſe iſlands, and gave them the general name of the New Hebrides. They are ſituated between the latitudes of fourteen degrees twenty-nine minutes, and twenty degrees four minutes ſouth; and between one hundred and ſixty-ſix degrees forty-one minutes, and one hundred and ſeventy degrees twenty-one minutes eaſt longitude; and are reckoned to be about eighteen in number; one of which is a volcano, and in the night of the 5th of Auguſt 1774, threw up vaſt quantities of fire and ſmoke, attended with a loud rumbling noiſe reſembling thunder.

The natives go perfectly naked, except a ſmall piece of cloth like a wrapper, and are in general the moſt diminutive, deformed race of mortals to be ſeen in any part of the globe, having few of the paſſions natural to humanity, and being almoſt deſtitute of that curioſity and admiration which is obſerved to be prevalent in the diſpoſitions of the moſt barbarous nations.

Metz del. Heath sculp

THE INHABITANTS OF NEW CALEDONIA.

Publiſhed as Act directs, by Harriſon & Cº May 1. 1784

CHAP. XVIII.

NEW CALEDONIA.

NEW Caledonia, was firſt diſcovered by Captain Cook, in 1774. It lies near the New Hebrides, and extends from nineteen degrees thirty-ſeven minutes, to twenty-two degrees thirty minutes ſouth; and from one hundred and ſixty-three degrees thirty-ſeven minutes to one hundred and ſixty-ſeven degrees fourteen minutes eaſt longitude; being about eighty-ſeven leagues long, but it's greateſt breadth does not exceed ten leagues.

This is one of the moſt unprolific iſlands within the tropics; it's inhabitants are very tall, ſtout, and ſwarthy, and the women perform all the laborious offices.

There are two ſmall iſlands at a few leagues diſtance from New Caledonia, one of which Captain Cook named the Botany Iſland, and the other the Iſle of Pines.

CHAP. XIX.

NEW ZEALAND.

NEW Zealand was firſt diſcovered by the Dutch in 1642, who gave it the name of Staten Iſland, but in the Britiſh maps and charts it has been generally diſtinguiſhed by that of New Zealand; and was ſuppoſed to form a part of the great ſouthern continent, till Captain Cook ſailed round it, and found it to conſiſt of two large iſlands, ſeparated by a ſtrait about four leagues broad, which lie between thirty-four and forty-eight degrees ſouth latitude, and between one hundred and ſixty-ſix and one hundred and eighty degrees eaſt longitude from Greenwich. The moſt northern part of theſe iſlands appears to be a barren country, and thinly inhabited; the other has a more fertile aſpect, it's mountains are cloathed with woods, and it's vallies plentifully ſupplied with fine rivulets. The ſoil of theſe iſlands ſeems well calculated for producing every ſpecies of European grain, plants, and fruits; though at preſent, in it's natural ſtate, it is but very indifferently furniſhed with any vegetable productions. Yams, ſweet potatoes, and cocoas, are cultivated for food, as well as a plant reſembling our flag, the fibres of which are converted into garments, lines, and cordage; and as this plant appears to be far ſuperior in quality to our flax or hemp, it might prove of more real benefit to this country, could it be thoroughly introduced, than the productions of all the iſlands which our circumnavigators have diſcovered for a century paſt. With a view to this important advantage, Captain Furneaux brought over a ſmall quantity of the ſeed of this plant, which was ſown in Kew Garden; but though, either from want of care or ſkill, the whole unfortunately failed it ought not to deter us from future experiments.

Nature has given theſe iſlands no other quadrupeds than dogs and rats, and with the ſame parſimonious hand has ſhe dealt out the race of birds and inſects; but the ſeas teem with abundance of the moſt delicious fiſh, many of them ſimilar to thoſe of Europe.

The New Zealanders are equal in ſtature to any nation in Europe; their complexions are not much deeper than thoſe of the Spaniards, their hair and beards are black, their teeth white and extremely regular, and their whole features naturally agreeable. Both ſexes disfigure themſelves by pricking the ſkin in various figures, on ſeveral parts of the body, with a ſmall inſtrument, the teeth of which are dipped into a mixture reſembling lamp-black: this is called tattowing, and conſidered as highly ornamental; it gives them, however, ſuch a terrific aſpect, particularly the aged, that if a few of them were to be unexpectedly introduced among us, they would rather be ranked as infernals, than as any part of the human ſpecies.

Both men and women bore their ears large enough to admit one of their fingers, and in theſe holes they fix ſome kind of ornament, or ſuſpend by a ſtring either the teeth and nails of their deceaſed relations, or any other article eſteemed curious or valuable among them. Their perſonal cleanlineſs deſerves but little commendation; for by anointing their hair with the molten fat of fiſhes, and ſmearing and painting their bodies, their ſmell is in general as offenſive as that of the Hottentots.

In their dreſs, which is commonly compoſed of the flags before-mentioned, they make a very uncouth appearance; but the pride of finery conſiſts in the ſkins of dogs, which they diſpoſe in a very ingenious and pleaſing manner.

The fleſh of dogs, bred for the purpoſe, is their ordinary food, and the roots of fern ſerve them for bread; but what muſt fill every Chriſtian with horror, is the circumſtance of their eating the carcaſſes of their enemies ſlain in battle; a fact which, for the honour of human nature, we could wiſh to deny, did it not ſeem too well authenticated to admit the poſſibility of a doubt.

Their villages are all fortified, being built on the tops of precipices, waſhed by the ſea, and ſecured on the land-ſide by deep ditches and ſtrong palliſades, where a few men may eaſily defend themſelves againſt a great number. Yet it is remarkable, that though theſe wretched people live in a continual ſtate of hoſtilities, they have not a ſingle miſſive weapon, except the lance; which is fourteen or fifteen feet long, pointed at both ends, and ſometimes headed with bone. They throw their darts and ſtones by the hand alone; but theſe are only uſed when they are beſieged. Their battles commence with a ſong and a dance: the former being wild, but not diſagreeable, and every ſtrain ending in a loud and deep ſigh, which they utter in concert; and the latter conſiſting in a variety of violent motions and frightful contortions.

The ingenuity of the New Zealanders is principally apparent in their boats; ſome of which are near ſeventy feet long, and capable of carrying a hundred men. Their language and religious notions bear ſo ſtrong an affinity to thoſe of Otaheite, hereafter to be noticed, that a deſcription of the one may very well ſerve for both, and it will accordingly be given in our account of that iſland.

New Zealand has proved fatal to almoſt every European nation that has been unfortunate enough to viſit it. Abel Janſen Taſman, the Dutch navigator, who firſt diſcovered it, had four of his men maſſacred by the natives in 1642; in 1772, two French ſloops were driven by diſtreſs into a bay in this country, when the commdore, M. Dufreſne, and twenty-eight of his men were ſurpriſed and murdered; and ſoon after this laſt cataſtrophe,

Webber del.

Angus sculp.

VIEW at ANAMOOKA.

Publiſhed as the Act directs, by Harriſon & C.º Nov.r 1 1784.

Captain Furneaux, lying off this iſland in the Adventure, ſent his cutter with ten men up a creek to wood and water, who likewiſe fell victims to theſe horrid ſavages.

CHAP. XX.

FRIENDLY ISLANDS.

THE Friendly Iſlands derive their appellation, as well from that mutual harmony which ſubſiſts among the inhabitants, as from their kindneſs and hoſpitality to ſtrangers. Taſman, the famous Dutch navigator, firſt touched at theſe iſlands in 1643; but they were never fully explored till the year 1773, when Captain Cook, with indefatigable labour, ſailed round the whole cluſter, and found it to conſiſt of more than twenty iſlands; which, with a number of ſand-banks and breakers, compoſe a groupe extending about three degrees of latitude and two of longitude.

The three principal iſlands were named, New Amſterdam, Rotterdam, and Middleberg, by Taſman; the firſt of which is about twenty-one miles long, from eaſt to weſt, and about thirteen broad from north to ſouth. They are all very populous, and the ſoil, which owes much to nature, is cultivated with great induſtry. The iſland of Amſterdam, in particular, is beautifully interſected by ſtraight and pleaſant roads, ſhaded on each ſide by trees of the moſt delicious fruits.

The women of theſe iſlands were obſerved to poſſeſs a ſhare of modeſty uncommon to the climate; and turned away with diſguſt from the indecent familiarities of the European ſeamen.

CHAP. XXI.

SOCIETY ISLANDS.

OTAHEITE, or King George's Iſland, the principal of the Society Iſlands, was firſt diſcovered by Captain Wallis, in the Dolphin, in the year 1767; and has ſince been viſited by ſeveral navigators, particularly by Captain Cook, in April 1769. This iſland is ſituated in ſeventeen degrees thirty minutes ſouth latitude, and one hundred and fifty degrees weſt longitude: it conſiſts of two peninſulas joined by an iſthmus, and is encircled by a reef of coral rocks, which form ſeveral excellent bays and harbours, with a depth of water ſufficient for ſhips of any burden.

The face of the country is low near the ſea, but it riſes into mountains towards the middle of the iſland, which may be ſeen at a great diſtance. The ſoil, which is very luxuriant, is watered by a great number of rivulets, and covered by delightful groves of fruit-trees. The ſpace between the ridges of the mountains and the ſea-coaſt, in many places not more than a mile and a half broad, is the only inhabited part of the iſland.

Sugar-canes, cocoa-nuts, bread-fruit, plantains, bananas, apples, ſweet-potatoes, yams, and many other productions, particularly a delicious ſort of fruit called jambu, are found in great plenty; but there are no kinds of European grain, hortulane plants, pulſe, or fruits.

Dogs, hogs, and poultry, are the only domeſtic animals in this country; the birds are thoſe common to the tropics, and not very numerous; but the ſea ſupplies the natives with great plenty and variety of the moſt excellent aquatics.

A viſible diſproportion prevails between the men and women of this iſland; the former being tall, ſtrong, and well-made, and the latter of an inferior ſize. Their complexions are of a bright olive-colour, their ſkins ſoft to the touch, their features in general comely and pleaſing, and their eyes animated and expreſſive. They are courteous and affable in their deportment, eaſy and graceful in their perſons, and brave, candid, and unreſerved, in their diſpoſitions.

Their dreſs conſiſts of cloth or matting of different ſorts; they wear no covering on their feet and legs, but ſhade their faces from the ſun with little bonnets of cocoa-leaves or matting. The men ſometimes ſtick feathers upright in their hair; and both ſexes ornament themſelves with ear-rings, and tattow their ſkins in the ſame manner as the New Zealanders.

Their houſes are mere ſheds erected on pillars; which, being covered with palm-leaves, give free admiſſion to the air, ſtill ſheltering them from the inclemency of the weather. Theſe habitations are in general uſed only as dormitories, for in fine weather they remain all day under the ſhade of the neareſt tree; and, having no idea of impropriety or indecency, they gratify in public every inordinate deſire with as little ceremony or reſerve as they ſit at their meals.

Their principal food conſiſts of cocoa-nuts, bananas, bread-fruit, plantains, and other vegetable productions; their ſole beverage is water, with the juice of the cocoa-nut; and, what is remarkable, the men and the women never ſit down ſociably together.

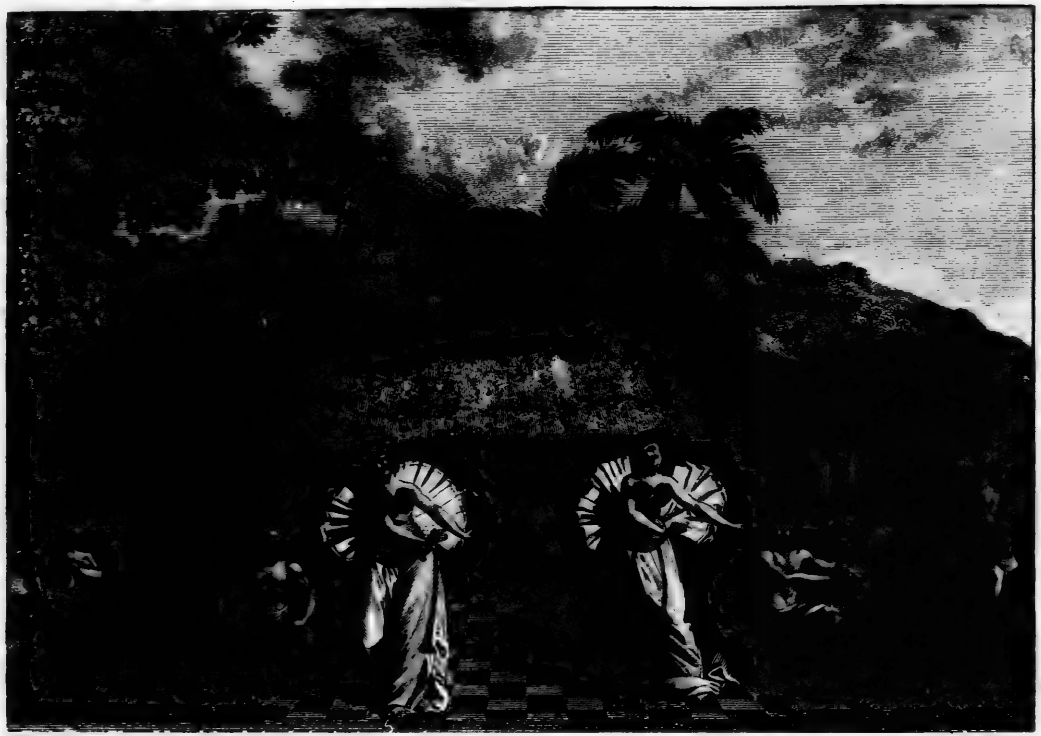
Their only muſical inſtruments are flutes and drums; the former of which are made of hollow bamboos, about a foot long, with only two ſtops, on which they place the fore-finger of the left-hand, and the middle-finger of the right, blowing with one noſtril, while they ſtop the other with a thumb; and the other being a hollow block of wood, covered at one end with a ſhark's ſkin, which they beat with their fingers: and to theſe inſtruments they ſing extempore ſongs, which have a rythmical ſound.

The natives amuſe themſelves with muſic, dancing, wreſtling, throwing the lance at a mark, and conteſting who can ſhoot the fartheſt with a bow.

Their principal manufacture is a ſort of cloth, made of the bark of trees; but they fabricate, likewiſe, baſkets of innumerable patterns, matting, ropes, and lines. They alſo make boats of various ſizes, but all of them extremely narrow. Though they diſplay a conſiderable ſhare of ingenuity in their workmanſhip, they have no other tools than an adze of ſtone, a chiſſel or gouge of bone, a raſp of coral, and the ſkin of a fiſh called a ſting-ray with coral ſand for poliſhing.

In the language of the Otaheiteans, which is ſoft and harmonious, every ſibilant letter is excluded; and, as it abounds with vowels, it is eaſily pronounced. Their year is divided into thirteen lunations, and their day into twelve equal parts, conſiſting of two hours each.

Marriage ſeems to be only a mutual agreement between the man and the woman, in which the rites of religion have no ſhare. The funeral ceremonies conſiſt in loud lamentation, repeated at ſtated intervals, for the ſpace of five moons; during which time, the body



Webber del.

Heath sculp.

A DANCE *in* OTAHEITE.

Publiſhed as the Act directs, by Harriſon & Co. Decr. 2. 1784.

Webber del.

Heath sculp

AN OFFERING BEFORE CAPT. COOK, IN THE SANDWICH ISLANDS.

Publiſhed as the Act directs, by Harriſon & C° Aug¹ 1784 body of the deceaſed lies on a bier under a ſhed, and what remains of the fleſh after that period, is carefully ſcraped from the bones, which are then waſhed clean and buried.

Their religious creed teaches them to acknowledge one ſupreme God; but they at the ſame time allow of a variety of inferior deities, to whom they pay their adoration, but without the medium of idolatrous repreſentations. They believe that the ſoul exiſts in a ſeparate ſtate; and that there are two different ſituations of happineſs or miſery in another life.

Their ſubordination nearly reſembles the ancient feudal ſtate of Europe; their ſeveral orders are, earee rahie, which anſwers to king; earee, baron; manahouni, vaſſal; and toutou, villain. Each peninſula has a ſovereign, who is treated with the utmoſt reſpect by all ranks, but ſeems not to be inveſted with the executive power, which is uſually exerciſed by the earees, each of whom keeps a court, and has a great number of attendants.

The lower claſſes acquieſce in the commands of their ſuperiors, and even in the corporal puniſhments they enjoin, with a placid meekneſs of ſoul which greatly diſtinguiſhes the natives of this iſland. The chiefs keep no armed guards or officers of juſtice to enforce their injunctions, and are yet obeyed without murmuring, and liſtened to with regard.

When any general attack is made on the iſland, every chief is obliged to furniſh his proportion of men for the common defence, and on theſe occaſions their united forces are commanded by the earee rahies. Their warlike weapons are ſlings and clubs, which they uſe with great activity and perſeverance.

Huaheine, or Huahene, lies about thirty-one leagues to the north-weſt of Otaheite, and is likewiſe divided into two peninſulas: it's productions are exactly the ſame as thoſe of Otaheite, but the country is more mountainous.

The natives of this iſland are exceedingly tall; Mr. Banks meaſured one of the men, and found him to be ſix feet three inches and a half high: but they are ſo exceedingly indolent that their ſize ſerves only to encumber them. In their dreſs, language, and cuſtoms, they are exactly the ſame as the Otaheiteans.

Ulietea, which lies a few leagues to the ſouth-weſt of Huaheine, is much larger than that iſland, but appears neither ſo fertile nor ſo populous. Cocoa-nuts, plantains, yams, hogs, and fowls, are the only refreſhments it affords; but there is an excellent harbour, called by the natives Opoa, capable of containing any number of veſſels.

To the north of Ulietea, lies the iſland of Otaha, from which it is only ſeparated by a ſtrait about two miles broad. This iſland is more barren and circumſcribed than either of the former; but it's produce is much the ſame as in the other iſlands, and the inhabitants and their manners are exactly ſimilar.

The natives gave uncommon proofs of their civility to Dr. Solander, and Mr. Banks, when they went on ſhore; men, women, and children, flocking round them, and ſeeming happy in every opportunity of ſhewing them reſpect and attention; treating them with the utmoſt confidence, and vying who ſhould moſt contribute to their eaſe and happineſs.

Bolabola, with ſeveral more ſmall iſlands, lies about twelve miles to the north-weſt of Otaha; to which, with thoſe already deſcribed, Captain Cook gave the general name of the

Society Iſlands. A ſimilarity of manners of the inhabitants, and produce of the ſoil, prevails throughout the whole of theſe iſlands; though the females in general are fairer and more reſerved than thoſe of Otaheite.

CHAP. XXII.

OHETEROA.

THE Iſland of Oheteroa, which is ſituated in the latitude of twenty-two degrees ſouth, and longitude one hundred and fifty degrees eaſt of Greenwich, is about thirteen miles in circumference, but neither ſo fertile nor ſo populous as the other iſlands ſituated in thoſe ſeas. It's chief produce is the etoa-tree, of which they form their warlike weapons.

The natives, who are ſtout and well-made, but browner than thoſe of Otaheite, are eaſily diſtinguiſhed from this laſt people by their dreſs; which, though compoſed of the ſame materials, is very different in formation and colour.

CHAP. XXIII.

MARQUESAS.

THE Marqueſas, which are a cluſter of five iſlands, occupying about one degree of latitude and half a degree of longitude, were firſt diſcovered by Mendana, a Spaniard, in the year 1597; who gave them their preſent appellation.

Captain Cook viſited them in 1774, and gave the northernmoſt iſland the name of Hood Iſland, from the perſon on board who firſt ſaw it; as it had not been noticed by the Spaniſh navigator.

Neither the produce nor the population of theſe iſlands merit any particular attention: the natives are few, and uncivilized; and the vegetable productions are purely thoſe of nature, every ſpecies of cultivation being wholly unknown to the inhabitants.

CHAP. XXIV.

CYPRUS.

THE principal of the Aſiatic iſlands under the dominion of the Turks in the Levant, is Cyprus; which was anciently conſecrated to Venus, and has been diſtinguiſhed in all ages for the mildneſs of it's climate, the fertility of it's ſoil, and the peculiar felicity of it's ſituation. It lies about ſeventy miles ſouth of the coaſt of Caramania, or Cilicia; and thirty-ſix weſt of the coaſt of Syria; between thirty and thirty-ſix degrees north latitude,

tude, and between thirty-three and thirty-five eaſt longitude, being nearly one hundred and fifty miles in length, and ſeventy in it's greateſt breadth.

This iſland is naturally prolific in corn, wine, oil, ſugar, honey, allum, wool, cotton, all kinds of metals, and various other productions; but it has the misfortune to be infeſted with locuſts, which often leave famine and deſolation behind them. Nor is this the only inconvenience to which this once paradiſaical iſland is at preſent liable: the dire effects of arbitrary power is conſpicuous in every face; and inſtead of millions of people, once inhatants of this delightful ſpot, lands which afforded a perpetual proſpect of ſpring, and cities and towns almoſt every where approaching each other, it's population is become inſignificant, it's ſoil rank from the want of cultivation, and heaps of ruins now only ſerve to mark the ſituations where cities once ſtood.

The government of this iſland was anciently veſted in nine kings, till Cyrus reduced the whole to his authority, and ſubjected them to tribute. It ſucceſſively fell under the dominion of Alexander the Great, Ptolemy King of Egypt, the Romans, the Greeks, and the Saracens; and, in 1191, was conquered by Richard I. King of England, who transferred his right to Guy Luſignan, the titular King of Jeruſalem, in whoſe deſcendants it remained for many generations. In 1473, the Venetians poſſeſſed themſelves of this place; but, after a long and glorious defence, they were obliged to yield it up to the victorious arms of Solyman II. Emperor of the Turks.

Nicoſia, the capital of the iſland, ſtands near it's centre, and is about three miles in circumference; but it is much decayed ſince it became the reſidence of the Turkiſh beglerbeg, or viceroy. It's ancient cathedral is now converted into a moſque, but the city is ſtill an archbiſhop's ſee, and contains ſeveral Greek, Latin, and Armenian churches.

The ancient Salamis, now Famaguſta, a ſea-port town on the eaſtern part of the iſland, had formerly an excellent harbour, but is now almoſt choaked up. This place was the ſcene of inhuman cruelty in 1570, the Venetian governor being flayed alive, and all the inhabitants deliberately murdered by the Turks, when the garriſon, which had made a brave defence, at laſt ſurrendered on honourable terms.

Baſſo, the celebrated Paphos, lies at the weſt end of this iſland, and is ſtill an extenſive and beautiful place; yet a few broken columns only remain to mark it's ancient ſplendor, which are probably reliques of the famous temple of Venus.

CHAP. XXV.

RHODES.

THE iſland of Rhodes, which next claims our attention, though bleſſed with every advantage of nature and ſituation, feels the baneful effects of tyranny equally with it's ſiſter Cyprus. This iſland, which is about forty miles in length, and fifteen in breadth, has at different remote periods been known by the ſeveral appellations of Ethræa, Aſteria, and Corymbia.

The wines of Rhodes are held in peculiar eſtimation; and the general fertility of the iſland was once ſo great, as to give ſome plauſibility to the fiction of it's being bleſſed with golden ſhowers.

This iſland has paſſed from the Greeks to the Saracens, and from them to the Knights Hoſpitallers of Jeruſalem; who, for above two hundred years, reſiſted the combined power of the Turks, and at laſt fell by the treachery of the chancellor of their order, who choſe to gratify his reſentment for a diſappointment in not being choſe grand-maſter, at the expence of his honour, his virtue, and his country.

Rhodes, the only city in the iſland, is ſituated on the north-eaſt part of it, and is well furniſhed with cannon, and defended by the caſtle of St. Angelo, which was erected on the very ſcite where ſtood the famous Coloſſus, one of the ſeven wonders of the world. This inimitable piece of workmanſhip, which repreſented Apollo, was caſt entirely of braſs, by Chares of Lydnus, and employed him twelve years: it was ſeventy cubits high; and every part being proportionable, it's thumb was as thick as a man could graſp in his arms, and ſhips at full ſail paſſed between it's legs. An earthquake levelled this prodigious ſtatue with the ground, about threeſcore years after it's erection; and it is ſaid to have remained unmoleſted for fourteen centuries, till the Saracens becoming maſters of the iſland, beat it to pieces, and ſold the metal, which proved ſufficient to load nine hundred camels. But, after all, ſome writers of great credit contend that the whole ſtory of the Coloſſus is a fable; probably founding their diſbelief on the extravagant dimenſions that have been aſcribed to it, which indeed would tempt the moſt credulous not to give implicit faith to the relation.

The city of Rhodes is three miles in circumference, and formerly contained a vaſt number of ſuperb edifices, among which were the apartments of the Knights of St. John of Jeruſalem, and St. John's church, at preſent a Turkiſh moſque; but the whole are now falling into ruins. Turks, Jews, and Chriſtians, inhabit this place; but the latter are only ſuffered to have ſhops within the wall, and are obliged to retire without the city every evening.

CHAP. XXVI.

MYTELENE.

MYTELENE, the ancient Leſbos, is ſituated in the Archipelago, and is about fifty miles in length and Twenty-five in breadth. This iſland has had the honour of producing men of the moſt ſublime genius; ſuch as the well-known philoſopher Theophraſtus; Arion, who is fabled to have charmed the dolphins with his muſic; Pittacus, one of the ſeven wiſe men of Greece; and the lovely Sappho, who ſtands unrivalled in female poeſy.

But neither the lectures of philoſophy, nor the amiable examples of a few great men, were capable of expelling a looſeneſs of manners and depravity of morals, from the bulk of the natives; ſo that it became proverbial in Greece, to compare any profligate fellow to a Leſbian. The females of this iſland have always been eſteemed infamous; and though they at preſent do not quite equal the depravity of their anceſtors, they are ſtill notorious for the levity of their behaviour.

The iſland yet maintains it's ancient reputation for thoſe generous wines, which Ariſtotle and Horace have mentioned with ſuch particular commendation: it's ſoil, too, is in many places fertile, producing good wheat, the fineſt oil, and the choiceſt figs, of any iſland in the Archipelago; and the ſurrounding ſeas are plentifully ſtocked with fiſh.

This iſland is now ſubject to the Turkiſh government; and the civil adminiſtration is entruſted to a cadi, who reſides at Caſtro, an aga of Janizaries commanding the military.

CHAP. XXVII.

CHIOS.

THE beautiful iſland of Chios, or Scio, which is ſituated near the coaſt of Natolia, to the ſouth of Mytelene, is thirty-two miles in length and fifteen in breadth. This was once held to be the paradiſe of Greece; as well from it's perpetual verdure, as from it's groves of citron, orange, olive, myrtle, mulberry, and pomegranate-trees: but theſe advantages are now only diſcoverable in a very few places, Chios being involved in the ſame fate as the other Grecian iſlands.

This country is ſtill famous for the quantity and richneſs of it's wines, which were ſaid by Athenæus to be pleaſant and ſtomachic, and to exceed all others in the deliciouſneſs of their flavour: the maſtic of Chios is eſteemed the beſt in the world; it's turpentine, figs, and olives, are likewiſe excellent; but it's ſilk, of which thirty thouſand pounds weight are annually collected and manufactured into damaſk, taffety, ſattin, velvet, and other ſtuffs, is the moſt valuable commodity it produces.

The men of Chios are tall, and well-ſhaped, though not remarkable for agreeable features; but the women are enchantingly beautiful, lively, and engaging: they are extremely civil to ſtrangers, and fond to exceſs of mirth, muſic, and dancing.

The city of Scio, is one of the moſt elegant in the Levant, the houſes being handſome and commodious, and built after the Genoeſe ſtile. The caſtle, which overlooks the ſea, is garriſoned with fourteen hundred Turks; but it is very old and decayed. The port, though not very ſafe or commodious, is nevertheleſs the rendezvous of all the ſhips that ſail from this iſland into Syria, Egypt, or to Conſtantinople.

This city was ſurprized in 1694, by Antonio Zeno, a Venetian general, who in five days reduced the fort, the only place of defence in the iſland; though from it's natural ſtrength, and the number of Turks by whom it was defended, it might have held out for as many months at leaſt. But fortune, which gave the Venetians an eaſy conqueſt, ſoon turned the ſcale; and they were next year driven out by the Turks, with a terror and confuſion which clearly proved that ſucceſs does not always await ſtrength or numbers, but depends on many contingencies, the fortunate concurrence of which may ſometimes give the victory to a handful of men, and fill ſuperior numbers with conſternation and diſmay.

The Turks now entered Chios as a conquered country; and the Italians having rendered themſelves obnoxious, their freedom was ſo conſiderably abridged, that they were not even ſuffered to wear hats, and were obliged to ſalute the meaneſt Muſſulman with the moſt profound reſpect. The Romiſh prieſts had hitherto enjoyed uncommon privileges; the hoſt being publicly conveyed to the ſick, and all the formalities of their proceſſions practiſed without reſtraint; ſo unlimited, indeed, were the powers of the Romiſh clergy, that the Turks had given this iſland the name of Little Rome; but their cathedral and churches were now either converted into moſques or demoliſhed, the church of the Jeſuits only excepted, which was transformed into an inn.

The Greeks, not being ſuſpected of any concern in the Venetian enterprize, ſtill retain their ancient liberties; and have a biſhop, with no leſs than three hundred churches under his juriſdiction, and a great number of convents. The moſt conſiderable monaſtery is that of Neamoni, about five miles from Scio; which is ſaid to be endowed with an eighth part of the revenues of the whole iſland, having more than fifty thouſand crowns a year paid in money. The nunneries are very different from thoſe in Europe, and admit of far greater indulgences to the ſiſters; who are by no means confined to the convent, and are often kind to their viſitors, beyond the bounds of Chriſtian charity.

Though learning is now forgot, and the people in general are involved in the moſt profound ignorance, yet this iſland has produced many extraordinary men; and the Chiots not only claim the honour of having Homer for their countryman, but even pretend to ſhew his ſchool at the foot of Mount Epos, about four miles from Scios, on the ſea-ſide, being a level rock, in which they have excavated a round baſon about twenty feet in diameter. From the center of this baſon riſes a ſquare ſtone about three feet high, (ſaid to have been anciently covered on the ſides with ſeveral figures of lions, at preſent ſo defaced by time that it is difficult to determine what the ſculpture was intended to repreſent) on which the bard was ſuppoſed to have ſate ſurrounded by his diſciples. Beſides this ſchool of Homer, the dwelling-houſe where he compoſed his poems is alſo pointed out, which muſt naturally be ſuppoſed to be in a very ruinous ſituation, as he lived nine hundred and ſixty-one years before the Chriſtian æra. But whether Scio was the birth-place of this divine poet, or not, muſt for ever remain among the number of inexplicable myſteries: ſeven great cities are known to have contended for that honour; but who, at this remote period, ſhall judge of their reſpective claims?

CHAP. XXVIII.

SAMOS.

SAMOS, which is ſituated oppoſite Epheſus, about two leagues diſtant from the continent of Natolia, is thirty-two miles in length and fifteen in breadth. It was formerly known by the name of Amphelos, from the quarries of white marble found in the chain of mountains which extend through it's center from eaſt to weſt. The air of this iſland is in general ſalubrious; and the ſky uſually ſerene, except in the brumal ſeaſon;

when rain, thunder, lightning, and tempeſts, are more frequent in the Levant than in any other quarter of the year.

Rocks, mountains, and precipices, occupy a conſiderable portion of this country, but the plains are both beautiful and fertile, producing abundance of corn, muſcadine grapes, pomegranates, melons, olives, apples, and various other fruits; particularly white figs, of an uncommon ſize, and delicious flavour. Nor is this iſland deſtitute of the moſt valuable quadrupeds, plenty of wild and domeſtic fowl, ſilks of the moſt delicate texture, and admirable honey and wax.

The preſent inhabitants of Samos are almoſt entirely Greeks, except the cadi, and the aga and his lieutenant, who collect the Grand Signior's revenues; but the executive part of government is veſted in the Greeks, who are permitted to elect their own magiſtrates. The Chriſtians live as happy in this iſland as in any part of the Turkiſh empire; they have upwards of two hundred prieſts, a much greater number of monks and nuns, and above three hundred private chapels.

The chief town is Cora, which is ſituated about two miles from the ſea, adjoining to the ruins of the ancient Samos. It ſtands in a pleaſant and fertile neighbourhood, but rather unwholeſome from the ſtagnation of waters in the circumjacent plains. But few veſtiges of the ancient city remain; the north part of which was ſeated on a hill, the other extremity embracing the ſea-ſhore from Port Tigani, which is two miles from Cora to Cape Juno. Tigani was the galley-port of the ancients, and it's pier was eſteemed by Herodotus as one of the three wonders of Samos; being twenty fathoms high, and extending more than two hundred and fifty paces into the ſea. The walls of the upper town begin from this port, on the declivity of a rugged mountain, whoſe remains furniſh evident proofs of their ancient magnificence, being extremely thick, and adorned with marble towers placed at equal diſtances. The brow of the mountain facing the ſea was covered with buildings in form of an amphitheatre, and even the ſcite of the old theatre is ſtill diſcernible: nearer the ſea, a very humiliating picture of fallen grandeur preſents itſelf, in a confuſion of broken columns of different deſcriptions, which once ſupported the moſt magnificent ſtructures. A noble aqueduct, cut through a mountain, with infinite labour and art, ſupplied this city with water from the head of the river Metelinous.

CHAP. XXIX.

NICARIA.

THE ſmall iſland of Nicaria, the ancient Icana, lies oppoſite to Samos, and is remarkably full of rocks, the caverns in which form the habitations of the natives, who are principally Greeks. They are ſtrong and well-ſhaped, but miſerably poor; and chiefly employ themſelves in ſwimming and diving for ſponges, a commodity in which the Grand Signior receives his tribute.

There are ſeveral vineyards among the rocks, which produce a white wine as pellucid as water; with this, and a few other articles, they carry on ſome trade to Chios.

The fineſt women of the iſland are beſtowed on the beſt divers; and each of theſe prizes is contended for in preſence of the young lady and her father, the perſon who remains longeſt under water being congratulated as the happy man.

To this iſland the ancient emperors of the eaſt baniſhed thoſe perſons who were obnoxious to their government.

CHAP. XXX.

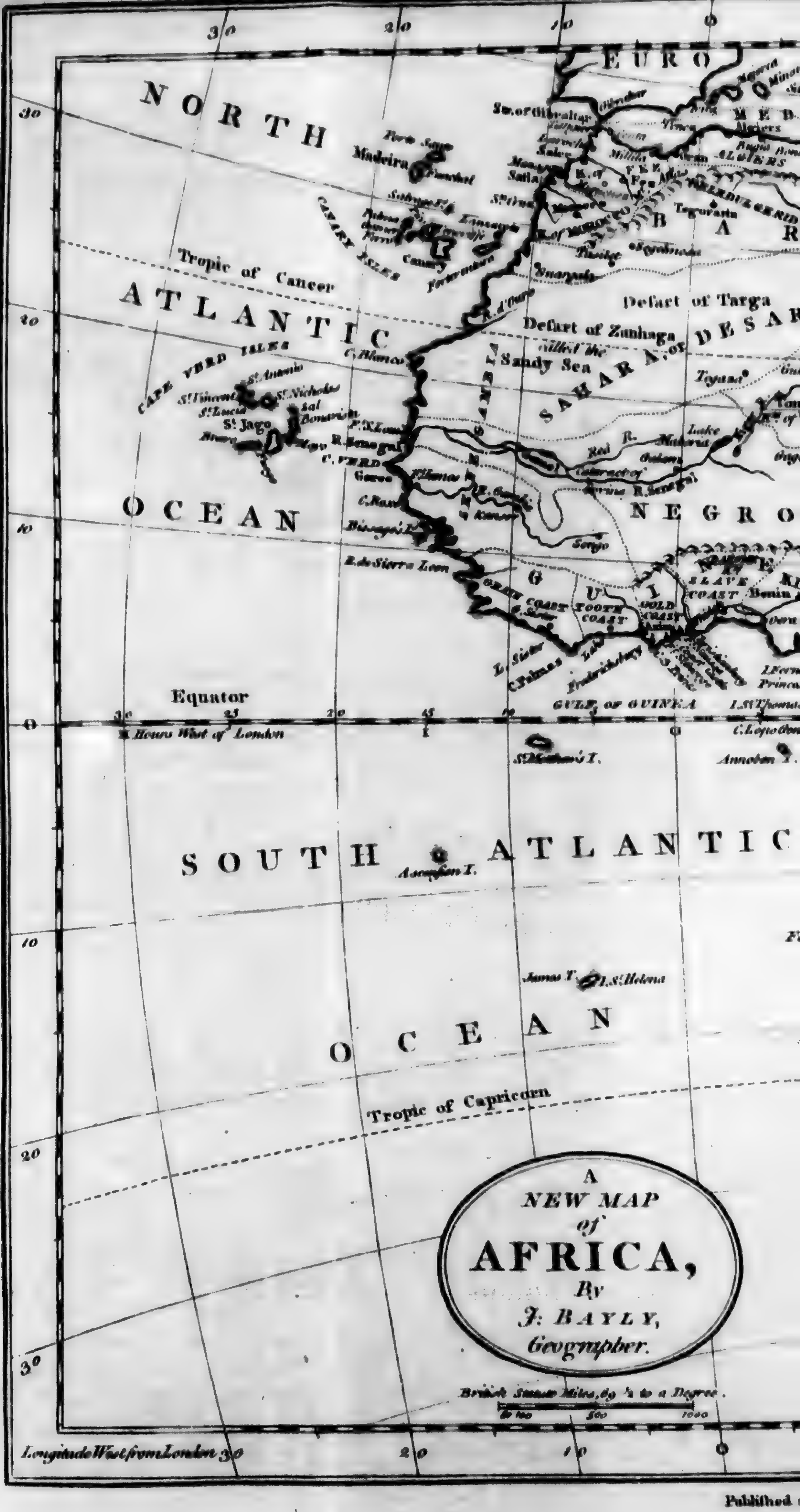
STANCHIO.

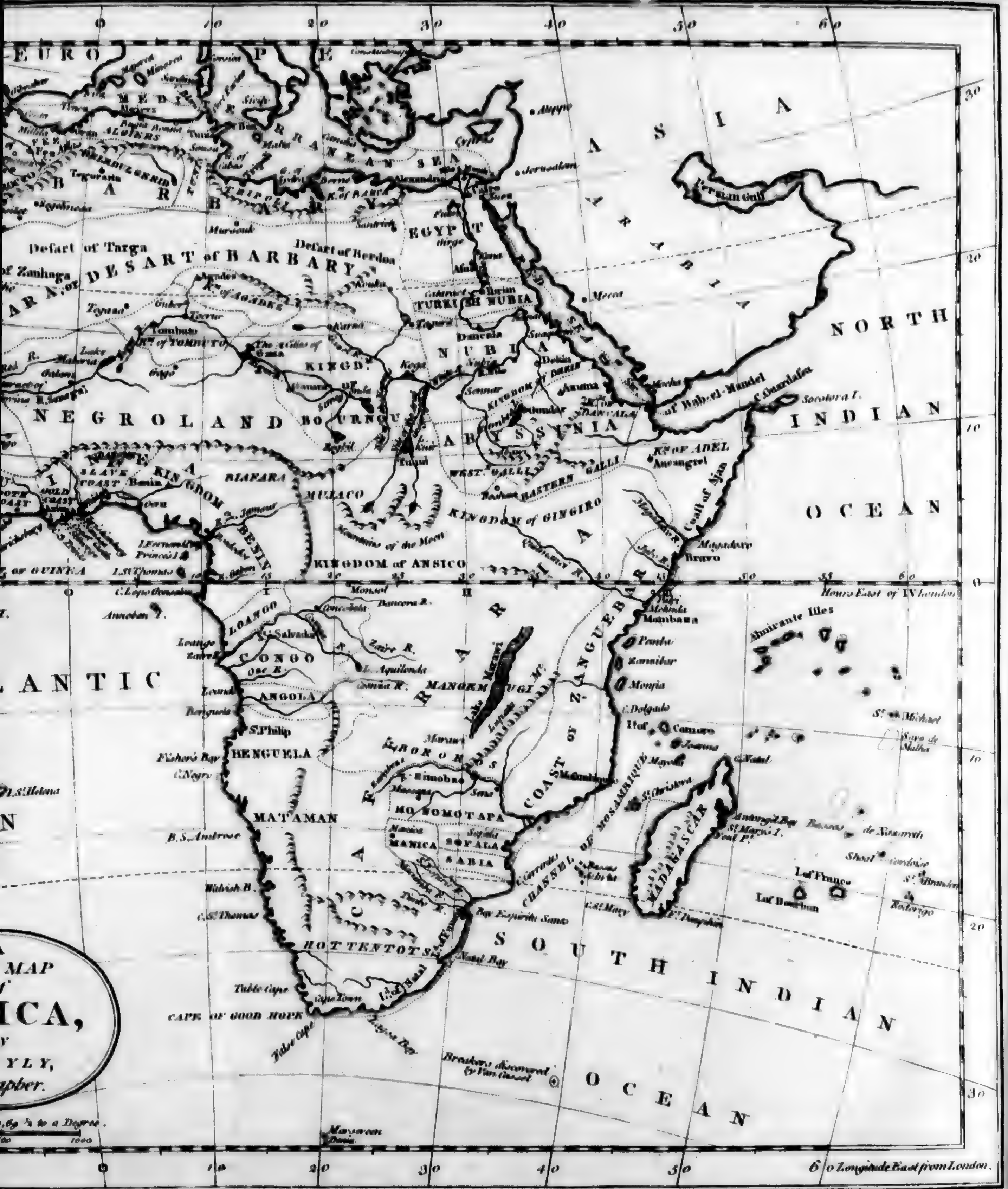
STANCHIO, or Ivola Longo, formerly Coos, lies to the north-weſt of Rhodes, and ſouth of Samos, and is about eighty miles in circumference. It is a fine champain country, except towards the eaſt, where the gently-riſing hills prove the ſource of a number of pleaſant rivulets, that water the plains and carry fertility wherever they flow.

The wines of this iſland were held in the higheſt eſtimation by perſons of the moſt refined taſte in ancient Rome; turpentine and cypreſs-trees grow in great numbers; and ſome of the latter are ſaid to be of ſuch unuſual dimenſions, as to be capable of affording ſhelter to two thouſand men.

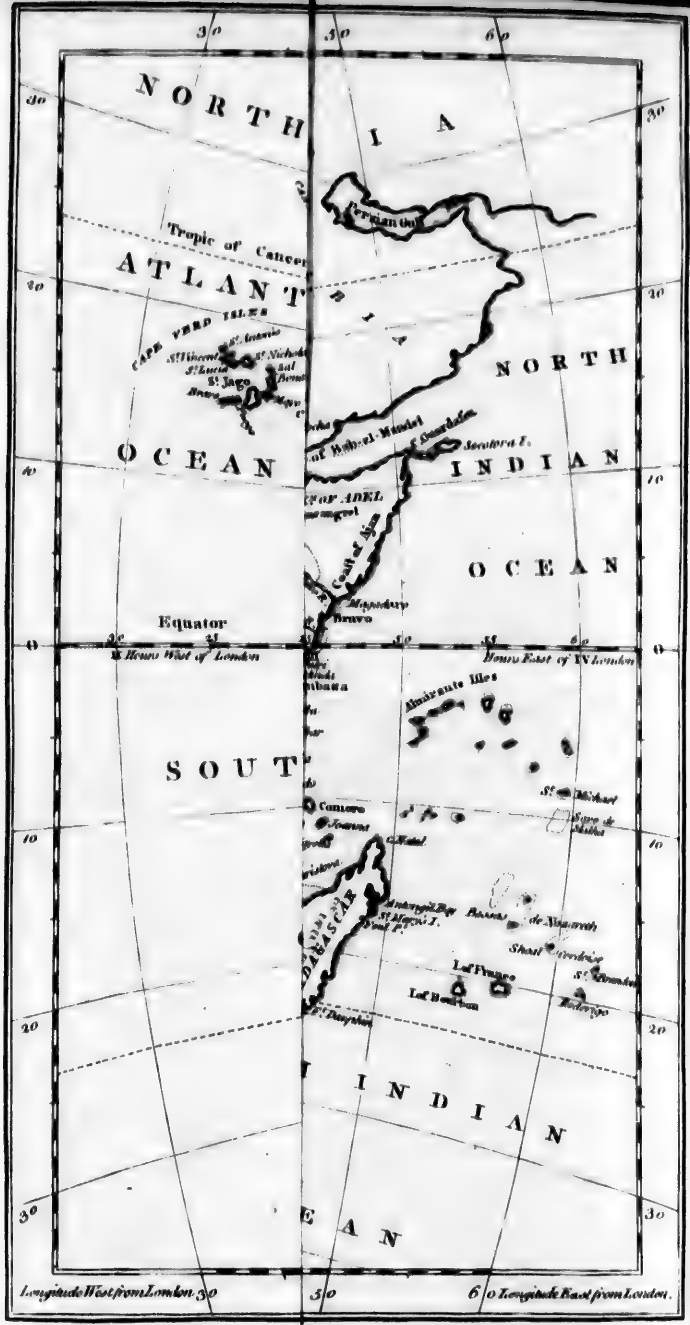
Stanchio, which is the only town of any importance in this iſland, has a good port, and is defended by a caſtle garriſoned by Turks.

This iſland is famous for being the birth-place of Hippocrates, Ariſton, and the celebrated Apelles; whoſe famous picture of Venus riſing from the ſea, being ſent to Rome, and dedicated to Cæſar, is reported to have occaſioned the emperor to exempt the inhabitants from part of their annual tribute.


A NEW MAP of AFRICA, By J. BAYLY, Geographer.
NORTH ATLANTIC OCEAN
SOUTH ATLANTIC OCEAN
EURO
Madeira
Porto Santo
Funchal
CANARY ISLES
Canary
Fortaventura
Tropic of Cancer
CAPE VERD ISLES
St. Antonio
St. Vincent
St. Nicholas
St. Lucia
Sal
Bonavista
St. Jago
C. Blanco
R. Senegal
C. VERD
Goree
R. de Sierra Leon
GRAIN COAST
TOOTH COAST
GOLD COAST
SLAVE COAST
Benin
C. Palmas
GULF OF GUINEA
I. St. Thomas
Annobon I.
C. Lopo Gonsalvo
Sw. of Gibraltar
Algiers
ALGIERS
Tegorarin
Desart of Targa
Desart of Zanhaga called the Sandy Sea
SAHARA or DESART
Red R.
Lake
NEGROLAND
Equator
St. Matthew's I.
Ascension I.
James T.
I. St. Helena
Tropic of Capricorn
British Statute Miles, 69 ½ to a Degree.
Longitude West from London
Published



Publiſhed as the Act directs, by Harriſon & Cº Auguſt 1, 1781.



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A
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AFRICA.

AFRICA, the ſecond grand diviſion of the globe, is generally ſuppoſed to bear ſome reſemblance to a pyramidal figure, the northern part conſtituting the baſe, which runs along the ſhores of the Mediterranean, and the Cape of Good Hope forming the apex or top. Africa is a peninſula of prodigious extent, united to Aſia by a neck of land not more than ſixty miles over, uſually called the Iſthmus of Suez, and it's utmoſt length from Cape Bona, in the Mediterranean, to the Cape of Good Hope, is four thouſand three hundred miles, from north to ſouth; and the broadeſt place, from Cape Verd to Cape Guarda-fui, near the ſtraits of Babel-mandel, is three thouſand five hundred miles from eaſt to weſt; the whole including an extent from thirty-five degrees north latitude to twenty-eight ſouth, and from thirty-three degrees eaſt to ſeventeen degrees weſt longitude from London. It is bounded on the north by the Mediterranean Sea, which ſeparates it from Europe; on the eaſt by the iſthmus of Suez, the Red Sea, and the Indian Ocean, which divide it from Aſia; on the ſouth by the great South Sea; and, on the weſt, by the Atlantic Ocean, which lies between this quarter and that of America.

From the ſituation of Africa, it may be ſuppoſed not to contain any great variety of climates; and the heat, which is in many places inſupportable to Europeans, is rendered ſtill more intenſe by the refraction of the rays of the ſun from vaſt deſarts of burning ſand: yet the ſoil on the ſea-coaſts, and the banks of rivers, is generally fertile, and the country is in ſome parts populous, though infinitely inferior to Europe or Aſia in either of theſe reſpects. Snow ſeldom falls in this ſultry diviſion of the earth; and the natives would as ſoon expect to ſee marble diſſolve, and flow in liquid ſtreams, as water to loſe it's fluidity, be arreſted in it's courſe, and reſemble the ſolid rock. Indeed, as the equator divides this continent nearly in the middle, and the greateſt part of it lies within the torrid zone, it was ſuppoſed by the ancients to be in general uninhabitable: and though modern diſcoverers have confuted this opinion, the interior parts are ſtill but little known; ſo that ſcarcely any two countries agree in their geographical arrangement. From the lateſt obſervations, however, and the moſt authentic intelligence, Africa may be divided according to the following Tables.

CONTINENT OF AFRICA.

	Countries.	Length.	Breadth.	Capitals.	Diſtances and bearings from London.	Religions.
Barbary.	Morocco	500	480	Fez	1080 S.	Mahometans
	Algiers	480	100	Algiers	920 S.	Mahometans
	Tunis	220	170	Tunis	990 S. E.	Mahometans
	Tripoli	700	240	Tripoli	1260 S. E.	Mahometans
	Barca	400	300	Tolemeta	1440 S. E.	Mahometans
	Egypt	600	250	Grand Cairo	1920 S. E.	Mahometans
	Biledulgerid	2500	350	Dara	1565 S.	Pagans
	Zaara	2400	660	Tegeſſa	1840 S.	Pagans
	Negroland	2200	840	Madinga	2500 S.	Pagans
	Guinea	1800	360	Benin	2700 S.	Pagans
Up. Ethiop.*	Nubia	940	600	Nubia	2418 S. E.	Mah. and Pagans
	Abyſſinia	900	800	Gondar	2880 S. E.	Chriſtians
	Abex	540	130	Doncala	3580 S. E.	Chriſt. and Pag.
Lower Guinea.	Loango	410	300	Loango	3300 S.	Chriſt. and Pag.
	Congo	540	420	St. Salvador	3480 S.	Chriſt. and Pag.
	Angola	360	250	Loando	3750 S.	Chriſt. and Pag.
	Benguela	430	180	Benguela	3900 S.	Pagans
	Matamam	250	240	No towns		Pagans
	Ajan	900	300	Brava	3792 S. E.	Pagans
	Zanguebar	1400	350	Moſambique	4440 S. E.	Pagans
	Monomotapa	960	660	Monomotapa	4500 S.	Pagans
	Monemugi	900	660	Chicova	4260 S.	Pagans
	Sofola	480	300	Sofola	4600 S. E.	Pagans
	Terra de Natal	600	350	No towns		Pagans
	Caffraria, or Hottentots	780	660	Cape of Good Hope	5200 S.	Pagans

* Lower Ethiopia is ſcarcely known to Europeans.

ISLANDS

ISLANDS OF AFRICA.

Names.	Chief towns.	In the poſſeſſion of, ſettled by, or trading with.
In the Indian Ocean—		
Babelmandel	Babelmandel	Open trade
Zocotra	Calanſia	Open trade
The Comora Iſles	Johanna	Open trade
Madagaſcar	St. Auſtia	Open trade
Mauritius	Mauritius	French
Bourbon	Bourbon	French
In the Atlantic Ocean—		
St. Helena	St. Helena	Engliſh
Aſcenſion	Uncolonized	
St. Matthew		
St. Thomas	St. Thomas	Portugueſe
Anaboa, Princes Iſland, Fernando Po	Anaboa	Portugueſe
Cape Verd Iſlands	St. Domingo	Portugueſe
Goree	Fort St. Michael	French
Canaries	Palma, St. Chriſtopher's	Spaniards
Madeiras	Santa Cruz, Funchal	Portugueſe
The Azores or Weſtern Iſlands, almoſt equi-diſtant from Europe, Africa, and America.	Angra	Portugueſe

The moſt conſiderable rivers in Africa are the Niger and the Nile: the former of which, after a courſe of two thouſand eight hundred miles, fertilizing an immenſe extent of country, and carrying gold in it's ſand, falls into the Atlantic at Senegal; the ſource of the latter mocks the pride of human penetration and diſcovery to trace it to it's ſpring, which is certainly ſomewhere in Abyſſinia; but, after diffuſing plenty over Egypt, which it divides into two parts, it falls into the Mediterranean Sea. Both theſe rivers have an annual increaſe and decreaſe. There are ſeveral other rivers of inferior conſequence in Africa; beſides ſpacious lakes, ſuch as Dambea, Zaſtan, Zambre; but it is, on the whole, far from well watered, large diſtricts being entirely deſtitute of that neceſſary element, and vaſt tracts of light and barren ſand occupying a conſiderable part of it, which are ſometimes raiſed by the wind in ſuch prodigious quantities as to bury whole caravans.

The moſt remarkable mountains of Africa are, the Atlas, which extends from the Atlantic Ocean to Egypt, and derives it's name from Atlas, a King of Mauritania, who being fond of aſtronomy uſed to obſerve the motions of the ſtars from it's ſummit, on which account he was fabled to ſupport the heavens on his ſhoulders; the Mountains of the Moon, extending themſelves between Monomotapa and Abyſſinia, and ſtill higher than thoſe of Atlas; thoſe of Sierra Leona, or the Mountains of the Lions, which ſeparate Negritia from Guinea, and extend as far as Ethiopia, being named the Mountains of God by the ancients, from the frequent thunder and lightning on their ſummits; and the Pike of Teneriffe, which the Dutch make their firſt meridian, ſaid to be three miles high: this laſt mountain is in the form of a ſugar-loaf, and is ſituated on an iſland of the ſame name near the coaſt. Cape Verd, and the Cape of Good Hope, the former on the weſtern coaſt, and the latter on the ſouthern, are the two moſt famous promontories of this continent. There is only one ſtrait of importance in Africa, which is called Babelmandel, and joins the Red Sea to the Indian Ocean.

Africa once contained ſeveral kingdoms and ſtates, whoſe wealth, power, and commerce, were very extenſive; where the liberal arts flouriſhed, and architecture was carried to the zenith of perfection. The kingdoms of Egypt and Ethiopia, in particular, were much celebrated; and the rich and powerful ſtate of Carthage, that once formidable rival of ancient Rome, extended her commerce to every part of the then known world; even the ſhores of Britain were viſited by her fleets: till Juba, King of Mauritania, who was tributary to Carthage, called in the aſſiſtance of the Romans; who, by degrees, ſubjugated Carthage, and all the neighbouring kingdoms. After this event, the natives diſpirited by the oppreſſion and exactions of the Roman governors, neglected their commerce, and regarded the cultivation of their lands no more than was neceſſary to ſubſiſtence. In the fifth century, when the Roman power was in an irrecoverable decline, the north of Africa was over-run by the Vandals; and thoſe ravagers, with the Saracens, who made a ſudden conqueſt of all the coaſts of Egypt and Barbary in the ſeventh century, compleated the ruin of commerce, and extinguiſhed the remains of ſcience. The united depredations of theſe barbarous powers were ſucceeded by thoſe of the Turks, who carried deſolation with them wherever they came, and by whom the miſery of this once flouriſhing part of the globe, was not only finiſhed but confirmed.

Though Africa enjoys the moſt favourable ſituation for univerſal commerce, lying as it were in the centre of the globe, it is the misfortune of this diviſion of the earth to be inhabited by a people wholly ignorant of trade and navigation. Some of it's rivers are large, deep, and extenſive, penetrating to the very heart of the country; it's harbours are excellent, capacious, and ſafe; it contains plenty of internal merchandize, and is capable of producing, under proper regulations and improvement, every neceſſary and even luxury of life; yet it is not only neglected by the natives, who ſeem unmindful of the advantages which nature has provided for them, but alſo in a great meaſure by the more civilized Europeans who are ſettled among them.

With regard to religion, the inhabitants of this continent may be divided into three claſſes: namely, Pagans, Mahometans, and Chriſtians. The firſt are by far the moſt numerous, poſſeſſing the greateſt part of the country from the tropic of Cancer, to the Cape of Good Hope; and they are in general black. The Mahometans, who are of a tawny complexion, poſſeſs Egypt, and almoſt all the northern ſhores of Africa, or what is called the Barbary coaſt. The people of Abyſſinia are a ſpecies of Chriſtians, who have ſullied the purity of their religion by the introduction of many Jewiſh and Pagan rites. Beſides theſe, there are a few Jews in the north of Africa, who engroſs the little commerce of that part of the country.

BOOK III.

CONTINENT OF AFRICA.

CHAP. I.

BARBARY.

BARBARY, in a general view, comprehends the countries of Morocco and Fez, which form a diſtinct empire, and the ſtates of Algiers, Tunis, Tripoli, and Barca, all which form one great political confederacy, however independent they may be on each other in their internal policy and government.

This country has ſucceſſively been poſſeſſed by the Carthaginians, Romans, Greeks, Saracens, Vandals, Arabs, Moors, and Turks; beſides the ſeveral ſettlements which the European nations have erected on ſome parts of the coaſt, which ſtretches near two thouſand miles from eaſt to weſt in length, and in it's greateſt breadth ſeven hundred and fifty from north to ſouth.

Barbary, which was known to the ancients by the name of Mauritania, Numidia, Africa Proper, and Lybia, commences on the weſt at Mount Atlas, and extends as far as Alexandria in Egypt, which is it's eaſtern boundary; it's coaſts are well watered by ſeveral copious ſtreams, and it's ſoil is extremely fertile in corn and paſtures.

The climate in general is equally removed from the extremes of heat and cold; for though ſnow falls plentifully in winter, it ſeldom lies long upon the ground, except about Mount Atlas, on the top of which it is conſtantly ſeen during the whole year.

The winter ſeaſon commences about the middle of October, when the weather is pretty ſevere; towards the end of the month the rains begin to ſet in, which continue till the end of January, and ſometimes longer, but the cold is ſeldom ſo great as to render a fire neceſſary in the afternoon.

During the ſpring, which begins about the latter end of February, the air is for the moſt part ſerene, except in the month of May, when gentle refreſhing ſhowers, aſſiſted by the temperate heat of the ſun, bring the fruits of the earth to a gradual but early maturity; figs and cherries being ripe in May, and grapes, with all the latter fruits, by the end of September.

The ſummer is from the beginning of June to the end of Auguſt, during which period the heats are exceſſive, and extremely inimical to health; the atmoſphere becoming ſo hot as to occaſion malignant and peſtilential diſeaſes, which, as the Mahometans think it impious to attempt their cure, carry off prodigious numbers of people.

A ſenſible diminution of heat begins to be perceptible about the beginning of September, when the autumn commences; which is certainly a moſt delightful ſeaſon, being neither expoſed to intenſe heat or cold, ſtorms, or rain.

In Barbary all ſorts of proviſions are extremely cheap, as it produces every ſpecies of European grain, oats excepted, with rice, millet, and various kinds of pulſe, in the moſt luxuriant plenty: a buſhel of wheat may be purchaſed for about ſixteen-pence, and a cow and calf for a guinea, with other articles in proportion.

The hazel-nut, filbert, gooſeberry, and currant-tree, are the only European fruits not found in this country; wants which are abundantly compenſated by the production of great varieties unknown to us. Their gardens, however, though filled with fruits and eſculent plants, are laid out without taſte or deſign, exhibiting only a beautiful repreſentation of wild luxuriance and pleaſing deformity: indeed, they reject every modern improvement, as well from an idea of it's want of utility, as from their ſcrupulous adherence to the cuſtoms of their anceſtors, every breach of which they conſider as impious.

Horſes once regarded as the fineſt in the world, aſſes, camels, dromedaries, and a creature called kumrah, bred from an aſs and a cow, are the beaſts of labour in this country.

The intenſe heat is ſuppoſed to have a conſiderable effect on the lacteal veſſels of the Barbary animals, as half a dozen of their cows yield leſs milk than one of ours; the dairies are chiefly ſupplied by ſheep and goats, the milk being coagulated with flowers of the great-headed thiſtle, or wild artichoke, inſtead of runnet.

There are two different ſpecies of ſheep in this country; one of which is diſtinguiſhed by a large broad tail, and is common all over the Levant; the other is almoſt of the ſame ſize as our fallow deer, from which it differs very little in ſhape, the fleſh being dry and unſavoury, and the fleece rough and hairy like that of our goats.

The caſtration of animals is ſeldom performed in this country, being regarded by the natives as an act of extreme cruelty; though this conſideration does not always prevail in favour of their own ſpecies, who certainly have the firſt claim to humanity.

Of beaſts not naturally tame, among others, may be enumerated the wild cow, the lerwee, a very timid ſpecies of goat, and various animals of the antelope and deer kind.

Lions, panthers, and in ſome parts tygers, are among the ferocious animals of Barbary. It is aſſerted by ſome, but with little appearance of probability, that lions never attack females, and that ſometimes they will even permit a woman to wreſt their prey from their jaws. Certain it is, that the native ferocity of the lion greatly abates after he is ſated with food; for, as he is unqueſtionably the nobleſt, ſo he is the moſt generous of beaſts of prey, ravaging only to obey the calls of nature, and never wantonly delighting in carnage, like the more ignoble ſavage brood.

Next to the lion and the panther, the dubbah is eſteemed the moſt ferocious animal in this country. This beaſt is as large as a wolf, but it's body is not ſo round, and it's ſpeed is providentially retarded by a natural lameneſs in it's hinder right-leg. The neck of the dubbah is likewiſe ſo inflexible, that it is obliged to turn it's whole body to ſeize any object. The colour of this animal is dun, or a reddiſh buff, tranſverſely ſtreaked with dark brown;

it's mane is about a ſpan long, and it's feet are well armed with claws, with which it digs up the roots of plants, and ſometimes the repoſitories of the dead.

There are alſo ſeveral animals of the leopard ſpecies, which are principally diſtinguiſhed from each other by the diſpoſition of their ſpots, and the various hues of their ſkins; but the diſtinctions between them are ſo exceedingly minute, as ſometimes to baffle the diſcriminating talents of the moſt ſkilful naturaliſt.

The jackall, called alſo the lion's provider, as well as bears, foxes, apes, porcupines, hares, rabbits, ferrets, weaſels and moles, with cameleons and ſeveral remarkable kinds of lizards, are found in this country.

Of the reptile tribe, the moſt diſtinguiſhed is the ſerpent called thai banne; ſome of which are ſaid to be three or four yards long, but they are not remarked for any very poiſonous quality. The zurrieke is about fifteen inches in length, and darts along with incredible velocity; but the moſt fatal ſpecies of theſe poiſonous reptiles is the leſſah, which is only about a foot long, and from it's malignant effects ſeems to be the dipſas of the ancients.

The rhaad, which is about the ſize of an ordinary pullet; the kitawiah, which reſembles a dove; the ſhagary, and houbaara; are the moſt remarkable among the large birds peculiar to this climate: while the capſa ſparrow, not bigger than our common houſe ſparrow, is juſtly celebrated for the ſweetneſs of it's note, which infinitely tranſcends the boaſted ſtrains of the melodious philomela, or the clear pipe of the beautiful canary; but ſuch is the delicacy of it's frame, that it languiſhes and pines away on being removed into any other climate.

The winged inſects are very numerous, and ſome of them are remarkably beautiful; particularly a ſpecies of butterfly about four inches long, elegantly ſtreaked with murray and gold.

Three different claſſes of inhabitants reſide in Barbary, the original Moors, the Arabs, and the deſcendants of the Turks, (who poſſeſſed themſelves of ſome of the fineſt provinces, rendering Algiers, Tunis, and Tripoli, tributary) beſides a variety of foreign nations, and renegadoes of every Chriſtian perſuaſion, who have bartered their faith for their freedom.

Ignorance, ſuperſtition, and lewdneſs, even of the moſt unnatural kind, with treachery, fraud and deceit, are the ſtrongeſt general characteriſtics of the Moors. Indeed, their degeneracy can only equal the miſery of their ſituation, than which nothing can be more wretched. Borne down by taxes, oppreſſed by cruelty, and expoſed to the continual attacks of the Arabs, they think not of making any other than a temporary proviſion, as it would only ſtimulate their governors to impoſe freſh exactions, or encreaſe the danger of depredations from the Arabs; thus, to avoid the cruel impoſitions of the one, and the ravages of the other, they are ſtudious of purchaſing eaſe and tranquillity, by extinguiſhing the thirſt of gain, and ſubmitting to unenvied penury. Such a ſituation, as it totally depreſſes the faculties of the ſoul, and checks the ardour of honeſt emulation, may be ſuppoſed to be the aggregate of all the miſeries of deſpotiſm and terror; yet theſe people with unparalleled patience ſwallow theſe ingredients of miſery without repining, and even enjoy a ſhare of felicity unknown to thoſe nations where the human mind is left at liberty to launch out into more extenſive ſcenes of action, and to indulge itſelf with the proſpect of advantages remotely conſequential, without fear, and without reſtraint. They ſeem to ſit eaſy under their yoke, and diſtreſs has not yet taught them a language expreſſive of diſſatisfaction and complaint, much leſs curſes and imprecations againſt the authors of their wretchedneſs. They frequently form a circle before the doors of their humble cots; and though contending with hunger and nakedneſs, amuſe themſelves in chearful narrations, ſmoaking, ſinging, and dancing, till wearied, when they ſtretch themſelves ſupinely on the earth, and indulge their habitual indolence.

This deſcription, however, is chiefly applicable to thoſe Moors who live at large in the country, and follow agriculture and the breeding of cattle; the inhabitants of the ſea-port towns purſuing a variety of occupations, and enjoying a ſuperior ſhare of affluence, though, if poſſible, ſtill more loaded with taxes than the former, and their puniſhment for the ſlighteſt offence being the baſtinado, unleſs they can procure mitigation of the ſentence by a fine.

The Turks who inhabit this country are few in number; and, excepting the magnitude of their power, are contemptible in the extreme: they form, indeed, the worſt claſs of the inhabitants, being deſtitute of every amiable quality, and addicted to every vicious one. They treat their Mooriſh vaſſals with intolerable inſolence; and even the principal Moors tremble at the ſight of a Turkiſh common ſoldier.

We ſhall give our readers a conciſe general hiſtory of the Barbary ſtates, before we proceed to our particular deſcription of each.

This country was probably firſt peopled by the Egyptians; to which afterwards the Phœnicians ſent colonies, who built Utica and Carthage. The power and wealth of the Carthaginians increaſed with amazing rapidity; and they ſoon abſorbed the petty kingdoms that ſurrounded them, or reduced their princes to the neceſſity of paying tribute, who becoming weary of ſervitude, chearfully united to aſſiſt the Romans in ſubduing Carthage. The Romans maintained their ſovereignty over theſe coaſts till the fifth century, when they fell under the dominion of the Vandals. The Greek emperors, after ſome time, expelled the Vandals, and remained ſovereigns of the country till the Saracen caliphs, the ſucceſſors of Mahomet, entirely ſubjugated the north of Africa in the ſeventh century, and divided the country among their chiefs, of whom the ſovereign of Morocco was the moſt illuſtrious, whoſe ſucceſſors were almoſt continually engaged in conteſts with the Spaniards and Portugueſe. In the eighth century the Moors conquered the greateſt part of Spain; but, about the year 1492, when Ferdinand and Iſabella filled the Spaniſh throne, they were diſpoſſeſſed of this country, and compelled to renounce their religion, or tranſport themſelves to Africa. Thoſe who made choice of the latter alternative, from revenge to the Spaniards, entered into a confederacy with the Mahometan princes on the Barbary ſhore, and fitted out ſmall fleets, with which they committed depredations on the coaſts of Spain, taking their ſhips, and carrying away the natives into captivity. The Spaniards, upon this, having equipped a powerful fleet, invaded Barbary; and, after taking poſſeſſion of ſeveral places of importance, were in a fair way of entirely reducing the country. In this dilemma, the African princes called in the aſſiſtance of the celebrated Turkiſh rover, Barbaroſſa, who readily granted them his aid againſt the Chriſtians; and, after effecting the object required, to compenſate his own ſervices, ſeized on the government of Algiers;

while that of Tunis fell to the ſhare of his brother, and Tripoli to one of their aſſociates. Theſe uſurpations were countenanced by the Grand Signior, who claimed the ſovereignty of the whole coaſt, which he governed by his baſhaws or viceroys: but theſe ſtates, at length, thought proper to elect a ſovereign from their own people, and declared themſelves independent of the Turks. At Tunis and Tripoli, indeed, he ſtill preſerves his baſhaws, who have ſome little influence over the deys, and obtain an inſignificant tribute; but, at Algiers, the dey is wholly independent of the Turkiſh government: yet they all claim the protection of the Ottoman court on any emergency, and prey indiſcriminately on every Chriſtian power not at peace with them; particularly the Turks of Algiers, Tunis, and Tripoli, who are the moſt abandoned piratical race on the whole face of the earth. Being too indolent to live by induſtry, and trained to rapine and devaſtation, they ſoon began to commit depredations on the oppoſite coaſts; ſeizing the defenceleſs inhabitants, as well as the crews of plundered veſſels, and ſending them into ſlavery: to the eternal diſgrace of the Chriſtian powers, who ſuffering them to eſtabliſh themſelves, and to become emboldened by ſucceſs, find them now formidable to all the nations of Europe, who are compelled to purchaſe an exemption from their ravages, and are of courſe, in effect, tributary to theſe deſpicable piratical ſtates.

The firſt Chriſtian prince who reſented the inſolence of theſe Barbarians, and diſdained to acknowledge their independence, was the Emperor Charles V. who, moved by a generous compaſſion for the many thouſand Chriſtians ſlaves they had at that time in their poſſeſſion, formed the benevolent deſign of liberating Europe from the terror of theſe banditti, and ſingly undertook to encounter them. In theſe noble and princely views he would certainly have ſucceeded, had not his mortal and conſtant enemy, Francis I. envying him the glory of ſo brilliant an enterprize, counteracted his benevolent views, while the other powers of Europe neglected to give him their concurrence; an attempt which would have conferred immortal honour on it's patrons, and proved ten thouſand times more meritorious than all the cruſadoes to the Holy Land, which for more than a century coſt ſo much European blood and treaſure.

Morocco and Fez, which now compoſe one empire, form a part of the ancient Mauritania, occupying the weſtern coaſt of Barbary, and extending from the twenty-eighth to the thirty-ſixth degree of north latitude, and from the fourth to the eleventh of weſt longitude from London; being about five hundred miles long, and two hundred and fifty broad.

This empire includes Fez, Morocco Proper, and Suz; beſides the kingdom of Tafilet, and the province of Geſula: though the climate is every where fervid, yet it is not unſalubrious, if compared with the neighbouring countries of Algiers and Tunis. The natives, it is true, are often viſited by peſtilential diſtempers; but this ſeems to be the fate of almoſt every climate, where the heat is ſo exceſſive, and cultivation ſo little regarded.

Mount Atlas ſurrounds this country, on the ſouth, like a creſcent; and proves the fruitful ſource of ſome conſiderable rivers, which fall into the Atlantic ocean, after a meandering courſe of many leagues. The principal of theſe rivers are the Mulvya, which divides the kingdom of Fez from Algiers; the Taga, which diſcharges itſelf into the Mediterranean near the Straits of Gibraltar; the Cebu, which in it's courſe paſſes between two rocks of prodigious height, and falls into the ſea near Mamon; the Ommirabih, commonly called the Marbea, which, after purſuing it's courſe through ſeveral plains and vallies, diſcharges itſelf into the ocean, forming a capacious bay on the eaſt ſide of Azamor; the Tonſiſt, which joins the ocean near the port of Saffi; and the Suz, which gives name to the province through which it flows, and forms it's ſouthern boundary. Beſides theſe capital rivers, there are a variety of branches, which interſect the country, and greatly fertilize the ſoil. Were this empire to be cultivated with a moderate degree of induſtry, it would produce almoſt every ſpecies of grain, fruits, and vegetables, in the whole world; but while tyranny broods over the ſoil, and enervates the ſtrength of induſtry, this happy conſequence is not to be expected. The land is capable of yielding two or three annual crops; but, except within a few miles of their cities and towns, it lies in general a barren waſte, without even the diſtinction of property. The northern parts of Morocco, however, produce corn, wine, oil, honey, fruits, ſilk, and the fineſt wool; while the ſouthern are moſt prolific in ſugar, cotton, indigo, dates, ginger, and a variety of gums.

The province of Suz is interſected by ſeveral ridges of Mount Atlas; from which, likewiſe, many ſprings ariſe that contribute to the fertility of the ſoil through which they meander, and render it productive of corn, rice, ſugar, dates, wine, and indigo, in abundance. The river Suz, before mentioned, has an annual increaſe like the Nile, and being received into canals prepared for it's reception, ſerves greatly to enrich the country; and on this, and ſome of the inferior ſtreams, a prodigious number of corn and ſugar-mills are ſituated.

The ancient natives, who are called Berebers, are diſtinguiſhed for their induſtry, wealth and civilization, when contraſted with thoſe of Fez and Morocco; though they are by no means to be recommended as patterns worthy of imitation.

The only cities of importance in this province are the following.

Meſſa, ſeated on the river Suz, at it's influx into the ocean, which is divided into three diſtinct quarters, each about a mile diſtant from the other, and encloſed by it's own walls; the river, however, forms no harbour in this place; and the inhabitants are deſtitute of commerce, and almoſt of the common neceſſaries of life.

Teſſut, which ſtands on the ſame ſtream, about four miles diſtant from the former, and is likewiſe divided into the ſame number of quarters, which are ſuppoſed to contain four thouſand families, who live tolerably well by the manufacture of ſugar and fine Morocco leather, which they dreſs and export in prodigious quantities.

Tagoaſt, the largeſt city in the province, which is regarded as the birth-place of St. Auſtin, whoſe name is held in religious veneration by the inhabitants, though the majority of them are Mahometans.

Tarudant, ſituated in latitude thirty degrees north, near the Atlantic Ocean; which, though a ſmall town, is elegantly built, and was once the reſidence of it's own princes, as it is at preſent of the governors of the province.

Tafilet was once a kingdom of itſelf, and includes a vaſt track of inhoſpitable land, which runs almoſt eaſt and weſt, being bounded on the north by Fez; on the ſouth, by the deſart of Zaara; on the eaſt by Suz; and on the weſt by Morocco. It comprehends the provinces of Haat, Darha, Sukrah, and Tuet; but is in general torrid in it's climate, and unprolific in it's ſoil, producing very little corn or fruit. The rich, indeed, are enabled to purchaſe barley, which only grows on the banks of rivers; but the poor ſubſiſt entirely on dates and the fleſh of camels, both which articles are to be had cheap and in great abundance. The indigo of this country, which grows ſpontaneouſly, yields a more vivid and laſting colour, than that of other places. Oſtriches of uncommon magnitude are exceedingly numerous, and the fleſh is eaten with avidity.

The little commerce of the natives of Tafilet, is confined to their indigo, dates, and a kind of leather made of the hide of a creature called the dantos. They alſo fabricate ſilks of various colours, and other articles of dreſs worn by the Moors and their ſlaves.

The capital, as well as the river on which it is erected, bears the name of the kingdom; it is defended by a ſtrong caſtle, ſuppoſed to have been built by the original Berebers, and is reſorted to by merchants of all countries. The inhabitants are celebrated for their affability and remarkable courteſy to ſtrangers.

Geſula, the laſt appendage on the crown of Morocco, adjoins to Tafilet, which bounds it on the eaſt, as Darha does on the ſouth, Suz on the weſt, and Morocco on the north; but it's extent and boundaries cannot be determined with the ſmalleſt regard to preciſion and veracity.

This province, though moſtly dry and barren, contains many mines of iron and copper, which are worked by the natives, who fabricate thoſe metals into a variety of utenſils, and barter ſome of them for foreign commodities. The natives, for this purpoſe, hold a great number of fairs in their plains; one of which is affirmed to laſt for two months, where ſtrangers reſort from almoſt every part of Barbary and Negritia, who are all maintained at the public expence, though their number amounts frequently to more than ten thouſand perſons, beſides their ſervants and cattle. Two officers, with a ſufficient number of troops, conſtantly attend to prevent any tumult or diſorder; and if a thief be detected, he is immediately put to death, and his body conſigned to the dogs. During the continuance of theſe fairs, they obſerve a truce with all the neighbouring ſtates with whom they may happen to be at war; and theſe temporary ſuſpenſions of hoſtilities, conſtantly take place three days in every week for the encouragement of trade.

This country is fertile in barley, dates, and excellent paſturage; but it produces very little wheat. The dreſs of the natives, who are ſaid to be very numerous, conſiſts only in a ſhort ſtriped woollen or linen jacket, with half-ſleeves; over which they throw a long coat or gown of coarſe woollen-cloth, ſuſpending a dagger or ſhort two-edged ſword underneath.

Having thus, for the ſake of preſerving regularity, finiſhed our account of the inferior dependencies of this empire, we ſhall proceed to deſcribe whatever may appear worthy of notice in the manners, policy, or religion, of Morocco itſelf.

This country is inhabited by a mixture of different nations, particularly of the Moors, whoſe anceſtors were expelled from Spain, as we have already related; and though indigent and oppreſſed, they are yet very numerous, eſpecially on the ſea-coaſt, but are characterized as a jealous, vindictive, ſuperſtitious and treacherous race.

The Berebers, or ancient natives, who follow their original cuſtoms, and have retired to the mountains, that they might enjoy the greater liberty, compoſe a diſtinct ſpecies of the inhabitants.

The Arabs, too, are exceedingly numerous, and range from place to place with their flocks and herds; but more of them ſubſiſt by depredations, and attacking ſuch caravans as unfortunately come in their way, than by honeſt labour and application to agriculture.

The Jews are the chief traders, factors, minters, and bankers; and, by the frauds and impoſitions common to their race, make themſelves ample amends for the heavy taxes with which they are loaded.

The renegadoes, or thoſe who have renounced the Chriſtian faith, form a diſtinct claſs of inhabitants; and the ſlaves, who are very numerous, and treated with unuſual cruelty and ſeverity, compoſe another. This laſt order of beings belong to the emperor, who employs them unremittingly in the moſt laborious and meaneſt offices: ſo cloſely, indeed, are theſe unhappy men kept to labour, that they are often obliged to put with one hand their poor pittance of barley-bread, dipped in oil, into their mouths, while the other is employed in the moſt painful drudgery: add to this, that they are wretchedly cloathed; and being harneſſed in carts with mules and aſſes, are whipped with the moſt ſavage barbarity, for the leaſt inadvertency or intermiſſion from labour, though occaſioned by a real deficiency of ſtrength, the effect of hunger, thirſt, and fatigue. In ſhort, we ſhould be led to execrate theſe taſk-maſters as the moſt pitileſs of all human beings, did not the flagrant conduct of our own fellow-ſubjects in thoſe parts of our dominions where ſlaves are ſuffered to be kept, make us bluſh for their more than equal cruelty.

The Arabeſque, or modern Arabic, is the current language of this country; which, indeed, is underſtood throughout all Barbary, and even the Turkiſh dominions.

The dreſs of the inhabitants of Morocco is peculiarly graceful. The men wear ſhort ſhirts, with broad ſleeves depending, or ſometimes tucked up; over theſe ſhirts they have a ſhort cloth-veſts, faſtened with ſmall buttons and loops, which are frequently embroidered with gold or ſilver; and next to their ſkins, they wear linen-drawers tied about their waiſts; round which likewiſe they wrap ſcarfs of ſilk or ſtuff, for the purpoſe of holding large knives with curiouſly ornamented handles. The outer garment is of two ſorts; the alhague, and the albornooce; the former of which is a piece of fine white ſtuff, five or ſix yards long, and one and a half broad, which they wrap round them above and below the arms, bearing a ſtrong reſemblance to the drapery of antique figures: the albornooce is either made of cloth, or napped ſtuff, and is ſhaped like a ſhort cloak; but, being joined a little way before, from the neck downwards, it is fringed at the ends, and at the hinder part of the neck hangs a peaked hood, with which they cover their heads to protect them from the weather. They always keep their heads ſhaved, on which they wear a little red cap, formed into a turban by rolls of muſlin; their legs are bare, but they have ſlippers of red and yellow leather, without heels, on their feet.

This is the Mooriſh dreſs in general; for the diſtinctions of rank are marked by the fineneſs of the ſtuffs, and not by any particular formation of the materials.

The women, when they appear in public, dreſs in the ſame manner, only contriving to hide their faces entirely with a piece of white cloth; but when at home, or on viſits, which are made from the tops of their houſes, they uſually appear naked, except the females of rank, who wear drawers in large folds round their legs. They ſuffer their hair to hang down at full length, divided into two plaits; and adorn themſelves with ear-rings of an enormous ſize, their arms and legs being alſo ornamented with bracelets.

The women of Morocco are celebrated for the brilliancy of their eyes, and ſome of them have beautiful ſkins; but a man may dwell a long time in one of their cities before he has an opportunity of ſeeing a ſingle female of this deſcription in the ſtreet. This reſerve, however, does not ſeem natural to their diſpoſitions, but appears to be impoſed by the extreme jealouſy of the other ſex.

The inhabitants of Morocco are in general of a ſwarthy complexion, ſtrong-limbed, active, and hardy; enduring the ſultry heats of ſummer, and the chilling rains of winter, with ſurprizing reſolution.

Though the women, who are excluded from the ſociety of the men, are obliged to retire to the houſe-tops when the huſband entertains company, they have, in return, their peculiar apartments, where viſitors of their own ſex are received, and into which even their huſbands dare not enter.

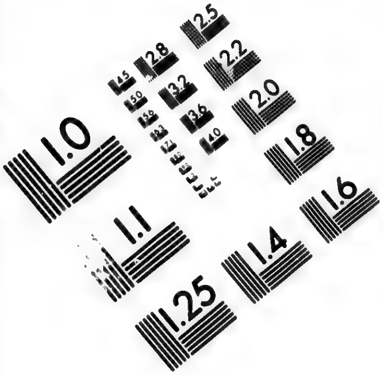
The Moors make very ſhort viſits, and are in general only entertained with coffee or ſherbet: on particular occaſions, however, the perſon viſited provides for his gueſts a diſh called cuſcuſu, compoſed of balls of flour and water, dreſſed by the ſteam of a pot to which the colander wherein they are placed ſerves as a cover, and brought to table in a diſh with ſtrong ſoup and ſtewed fowls or other fleſh.

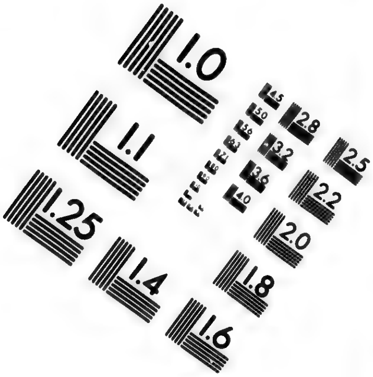
They uſe the eaſtern method of ſitting croſs-legged on the floor; arranging their diſhes on a large piece of Morocco leather, which ſerves both for table and cloth. A ſervant attends them while eating, with a bowl of water in one hand and a piece of blue linen in the other, to wipe their right-hands, with which they ſeparate their victuals, without the aſſiſtance of the left, which they apply only to viler offices.

At their meals they obſerve the greateſt taciturnity; but though their religion prohibits the uſe of wine or ſtrong liquors, few of them regard the injunctions of Mahomet in this reſpect, when they can drink them unobſerved.

They generally repoſe themſelves on mats in their houſes, and ſeldom ſtir from home, except when buſineſs obliges them. They ſit for ſeveral hours every day before their doors, and are perfect enemies to the leaſt perſonal fatigue; laughing at what they call the folly of the Europeans who walk backwards and forwards in their apartments, and frequently aſking them, why they cannot as well remain in one place, as walk to the end of the room, merely to return again.

In this country there are no eſtabliſhments for the conveyance of letters or diſpatches; but there are many meſſengers and footmen who travel from Tetuan to Mequinez, which is a hundred and fifty miles, for a Barbary ducat, being about three ſhillings and ſixpence ſterling; and this journey they accompliſh in three days, combating every danger of the roads (which are conſtantly infeſted by wild beaſts, and men not leſs ſavage) with





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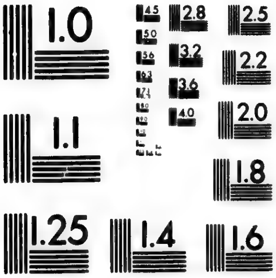

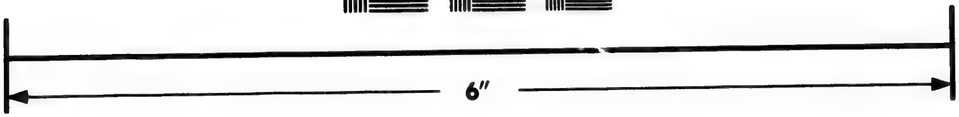

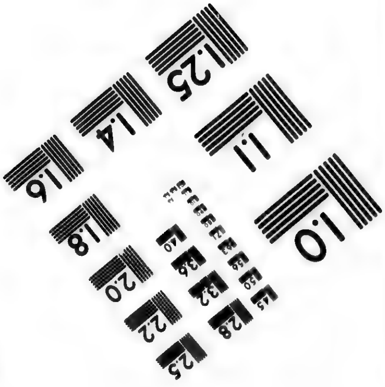

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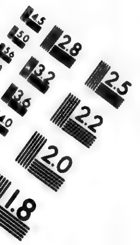
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amazing intrepidity; ſwimming acroſs the deepeſt rivers; and ſubſiſting only on a little meal, and a few raiſins and figs, which they carry in a ſmall goat's ſkin.

The hiſtory of the world furniſhes no example of a more deſpotic government than that of Morocco; their religion, ancient inſtitutions, and habitual prejudices, all conſpire to render their monarchs abſolute, and to entail the moſt abject ſlavery on the ſubjects. The emperor, who is called the Shariff, has an unbounded power, not only over the lives and fortunes of his ſubjects, but likewiſe over their conſciences; being the only perſon, as the ſucceſſor of Mahomet, qualified to be grand interpreter of the Koran, and nominating and appointing all the judges under his government. His laws, as ſoon as enacted, are proclaimed throughout his dominions, and received with an implicit and religious veneration: thoſe who die in the execution of his commands, are ſuppoſed to be immediately admitted into Paradiſe; and thoſe who receive their death from his own hands, to enjoy the greateſt happineſs a future ſtate can afford. From theſe notions, religiouſly believed, we need not be ſurprized to find, on the one hand, cruelty, tyranny, and oppreſſion; on the other, paſſive ſubmiſſion, groſs ignorance, and unrepining ſlavery.

A Britiſh ambaſſador, who a few years ſince appeared before the Emperor Mulley Abdallah, found him mounted on a black horſe, which was conſtantly fanned by negroes; an umbrella being at the ſame time twirled round the emperor's head, to produce a little cool air. His baſhaws proſtrated themſelves before him, kiſſed the ground, and then riſing advanced to kiſs his feet: this ceremony was frequently repeated, during the conference. The emperor was far advanced in years, and though he behaved with great civility to our ambaſſador, is known to have been a monſter of cruelty, and one of the moſt ſanguinary tyrants that ever diſgraced the human form; yet he was regarded as a ſaint by his ſubjects, his prayers and his cruelty being conſtantly blended together. During a reign of fifty years, he is ſaid to have had ſeven hundred ſons who were able to ride on horſeback, but the number of his daughters is not aſcertained.

The emperor's ſons are uſually allowed a maintenance ſuitable to their rank, and treated with the moſt ſervile veneration by their attendants.

The titles aſſumed by the Emperors of Morocco are, the Moſt Gracious, Mighty, and Noble Emperor of Africa, King of Fez and Morocco, Tafilet, Suz, Dahra, and all the Algarbe and it's territories in Africa, and Grand Shariff (that is, Vicegerent) of the Great Prophet Mahomet.

The emperor being eſteemed the ſole heir of all his ſubjects, he ſeizes on the whole of their effects; only making ſuch proviſion for their familes as he may think proper, which is generally very inconſiderable: yet, by way of preſerving the ſhadow of juſtice, his meaneſt ſubject has the power of ſummoning him before the mufti's tribunal, (a ſort of ſpiritual juriſdiction;) but the danger which never fails to attend the enforcement of this pretended privilege, proves a very ſufficient ſecurity againſt his being ever troubled with any ſuch citation.

The judges may be denominated ſpiritual and military: the former being arbiters in all civil and religious matters; and the latter in ſuch affairs as relate to the ſtate and army. They are all the abject vaſſals of their prince's pleaſure, and the moſt rapacious tyrants to his ſubjects.

A conſiderable branch of the emperor's revenue ariſes from the ſale of places; and from the piratical depredations of his ſubjects, from whom he receives a tenth of every thing ſeized, without the ſmalleſt expence on his part, beſides the privilege he enjoys of purchaſing all their ſlaves at a ſtipulated price, which are ſold to great advantage. Another branch of his revenue ariſes from the tenth part of all the animal as well as vegetable productions of the country; tithes which are uſually farmed by his baſhaws, governors, and alcaides.

The capitation-tax of the Jews and Chriſtians, for permiſſion to trade, amounts to a conſiderable ſum; to ſay nothing of the duty on imports and exports, which is indeed the leaſt efficient branch of finance, on account of the little trade carried on in this country.

The whole annual revenue has been computed to amount to no more than one hundred and ſixty-five thouſand pounds; but as every thing is exceſſively cheap, this income may be fully ſufficient to ſupport the dignity of the crown.

The Moors can hardly be ſaid to have any navy; their maritime force conſiſting only of a few inſignificant ſhips and row-gallies, with which laſt in particular they however make a great number of prizes. It fortunately happens, that nature has neither furniſhed them with materials for equipping fleets, nor ports for receiving them, that of Sallee only excepted.

The land forces, among which the greater part of the renegadoes are included, are diſperſed in diſtant parts to garriſon the forts on the frontiers. Theſe troops are wretchedly cloathed and maintained, their pay being only about three ſhillings and four-pence a month. They make but a poor figure in the field, are deficient in military ſcience, and expert only in horſemanſhip. They truſt principally to their cavalry, which they ſtation on the wings in their engagements; and begin the attack with a loud ſhout, which is followed by a ſhort ejaculatory prayer for victory.

The puniſhments of criminals are ſimilar to thoſe which will be hereafter deſcribed in other parts of Barbary, (except where the arbitrary ſentence of the monarch interferes, for the diabolical purpoſe of inventing ſome new ſpecies of torment) ſuch as ſawing aſunder, burning by ſlow fires, and other cruel tortures, which excite horror only to recollect; eſpecially when it is conſidered, that they are not always the conſequence of crimes, but are as frequently inflicted on the innocent as the guilty.

The natives are Mahometans, of the ſect of Melech; but they ſeem to blend ſome Pagan rites with the doctrines of the Koran, particularly in their funeral ceremonies. They are extremely ſuperſtitious, and treat Chriſtians of all denominations with the moſt ineffable contempt. On their ſabbath, which anſwers to our Friday, the ſepulchres of the dead are crouded with perſons of both ſexes, who aſſemble together to pray and weep for the deceaſed; offices in which the prieſts (who generally have cells in the vicinity of theſe repoſitories, which are all at ſome diſtance from their towns) join them with great apparent zeal and devotion for a very trifling ſum.

In their places of public worſhip, they conduct themſelves with great decency, and much external ſanctity: the attendance of the men being enforced with ſuch ſeverity, that if any one has abſented himſelf from a moſque eight days, he is for the firſt offence incapacitated to be a witneſs in any court of judicature, for the ſecond fined, and for the third burnt as a heretic; but the devotions of the women, who are never permitted to enter a moſque, are confined to their own houſes and the ſepulchres of their deceaſed kindred.

Jews and Chriſtians are likewiſe reſtrained from entering any moſque, as well as from all intimacy with Mooriſh females; and if convicted of either of theſe offences, they are obliged to abjure their religion in favour of Mahometaniſm, or ſubmit to be burned or impaled alive. The Moors believe that ſalvation is attainable by thoſe of every perſuaſion who die before the age of fifteen; but the gates of mercy are by them held to be cloſed, after that period, againſt all religions but their own.

The profound veneration with which theſe people treat the holy name of God is well worthy the imitation of Chriſtians. The impious practice of profane ſwearing, ſo prevalent in Europe, is unknown among them; and their deteſtation of Chriſtians is not a little increaſed, by the blaſphemous and indecent manner in which its votaries expreſs themſelves on the moſt trivial occaſions.

Nor is their regard to the ſocial duties leſs worthy of our attention: parents, ſuperiors, and elders, are honoured and reſpected with uncommon inſtances of ſelf-denial, ſubmiſſion, and reſpect. The chaſtity of their women is guarded with a jealous and watchful eye; and there are, perhaps, as few inſtances of female frailty to be met with in Barbary, as in almoſt any part of the globe.

Learning, as may well be preſumed, is certainly at it's loweſt ebb in this country: even ſome of their emperors have been incapable of reading or writing; qualifications which are uſually confined to the prieſts and doctors of law, and are rarely to be met with among the vulgar. There are, however, ſome regular ſchools in their cities and towns, for teaching children to read, write, and cypher; but the Koran is eſteemed the perfection of all human learning, and when once the ſtudent has gone through it, he is ſuperbly dreſſed, placed on horſeback, and conducted in triumph through the town by his ſchool-fellows.

We have before hinted that the trade of this country is extremely inſignificant, and that the little it affords is chiefly managed by the Jews and Chriſtians. The principal articles of exportation are elephants-teeth, oſtrich-feathers, copper, tin, wool, hides, honey, wax, dates, raiſins, almonds, olives, gum-arabic, ſandrac, and fine matting: the chief imports are arms, ammunition, and woollen-cloth. But as Europeans expect every ſpecies of fraud to be practiſed by the Moors, they do not greatly cultivate that traffic which might otherwiſe be mutually advantageous.

Several Caravans twice a year ſet out from Fez to Mecca and Medina, carrying with them the produce of Morocco, and bringing back ſilks, drugs, and a variety of other articles; while others occaſionally viſit Negritia, bartering the commodities they carry out for negro-ſlaves, ivory, and gold-duſt.

The coin of this empire is of three ſorts; the loweſt is of copper, called a fluce, and is in value leſs than a farthing; twenty-four of theſe make a blanquil, which is a ſmall ſilver coin worth about two-pence; the other chief ſpecies of coin is of gold, called a xequin, and worth about nine ſhillings ſterling. They have, beſides theſe, imaginary ſums, ounces and meticals, in which merchants accounts are kept. On the real coin is only the impreſſion of ſome Arabic characters, the religion of Mahomet prohibiting them from bearing the effigy of the prince. Foreign coin being only valued according to it's weight, the Jews make conſiderable profit by debaſing all that paſſes through their hands.

The chief cities or towns of this country are Morocco, Fez, Mequinez, Sallee, Tangier, Ceuta, and Tetuan.

The city of Morocco, from it's delightful ſituation and prodigious extent, was once regarded as the metropolis of the empire. It is ſituated between two rivers, the Nephtis and the Agmed, being built on the banks of the Tenſift, and ſtanding in a free, open air, on a plain about fifty miles in length, ſixty from Mount Atlas, and one hundred and ſeventy to the eaſt of the Atlantic Ocean. The city is ſurrounded with ſtone walls, cemented with a compoſition capable of producing fire, by colliſion, with as much facility as the ſtone itſelf; and though the city has been often beſieged, theſe walls remain without the ſmalleſt appearance of a breach. Morocco has twenty-four gates, and the fortification ſtill retains ſome marks of grandeur and magnificence; but the houſes, which are ſaid to have formerly amounted to a hundred thouſand, are reduced to one-third of that number, the ſcite of the remainder being converted into gardens, orchards, and corn-fields. Many ſuperb buildings are now in ruins; but there ſtill remain ſeveral ſtately edifices, particularly the royal palace, three grand moſques, and many hoſpitals and baths.

The imperial palace, which ſtands within a ſtrong fortreſs on the ſouth ſide of the city called the Al Caſſava, is capable of containing five thouſand houſes within it's walls; and, before the removal of the court to Mequinez, the royal apartments, and thoſe of the emperor's wives and concubines, the ſtate-chambers, and halls of audience, were extremely magnificent, the pillars, cielings, and mouldings, being all richly gilt.

The imperial gardens, though irregular in their deſigns, poſſeſſed a conſiderable degree of rude magnificence; being adorned with terraces, fountains, fiſh-ponds, and ſuperb pavilions: but this ſplendor was greatly diminiſhed by the number of ruinous edifices, and neglected aqueducts, interſperſed with the richeſt decorations.

The quarter of the Jews, which ſtands at a ſmall diſtance from the palace, is encloſed within it's own walls, containing only a ſingle gate guarded by the Moors. Four thouſand Jews are computed to have once dwelt within that precinct; where the foreign agents and ambaſſadors likewiſe chuſe generally to reſide, in preference to any other part of the city; but the Chriſtian merchants uſually live near the cuſtom-houſe, which is about three miles diſtant from this ſpot.

Though the Jews are burdened with the heavieſt taxes, they are in general very opulent; but they with great policy diſguiſe the true ſtate of their circumſtances, by aſſuming a meanneſs of dreſs and appearance expreſſive of the utmoſt indigence; an expedient which even the natives themſelves are obliged frequently to adopt, in order to eſcape the rapacious graſp of deſpotiſm. From this principle of undoubted policy, the houſes of the common and middling ranks exhibit wretched ſpectacles of miſery; while thoſe of the nobles, military officers, and courtiers, are lofty, well-built, and walled-in, with flat roofs after the African manner, where they ſpend their evenings with great mirth and gaiety.

The Tenſift, which runs through this city, and over which is an elegant bridge, liberally ſupplies the houſes and gardens with water, beſides turning a prodigious number of corn-mills.

Fez, once the capital of a powerful kingdom, and which ſtill claims the ſecond rank among the cities of this empire, is divided into the old and new town. Old Fez, which alone deſerves notice, is ſituated on the declivity of two mountains, and in an intervening valley, being ſurrounded with a ſtrong wall nine miles in circumference, flanked with towers, and having ſeven gates. The ſtreets are generally narrow, but ſtraight, and ſecured with gates at each end, which are ſhut every night, to prevent the communication of one ſtreet with another, unleſs on extraordinary occaſions. The houſes are ſquare, terraced on the top, and quite ſhut up towards the ſtreet. Spacious courts, adorned with large galleries, fountains, marble baſons, and fiſh-ponds, diſtinguiſh the houſes of the affluent, as well as the colleges, moſques, baths, and hoſpitals, which are delightfully ſhaded with orange and lemon-trees, loaded with fruit throughout the whole year.

The moſques are incredibly numerous; and one of them, with it's college and cloiſter, is reported to include a circumference of a mile and a half. It has thirty noble gates; it's roof is one hundred and fifty cubits long, and eighty in breadth, and the whole is ſupported by fifteen hundred pillars of white marble. In the cloiſter are four hundred ciſterns, where the people make the preſcribed ablutions before their devotions; and, in the college, divinity, philoſophy, and the ſciences, are taught by the literati, the chief of whom is called the grand mufti. This college has one of the largeſt and moſt valuable libraries in all Africa.

The population of this city has been computed at three hundred thouſand ſouls, excluſive of merchants and foreigners. The provoſt of the merchants, who is choſen from among the citizens, is the principal magiſtrate, having a number of inferior officers to inſpect the conduct of traders, and to puniſh delinquents. The emperor likewiſe appoints a governor, who takes cognizance of all criminal offences, and has a ſubordinate cady or judge. Plebeian malefactors are led to the place of execution with their hands tied behind their backs, through the principal ſtreets, and are compelled to proclaim their crimes as they paſs along: when they reach the gallows, they are ſuſpended by the heels, and have their throats cut. Murderers muſt either compound for their crimes, or ſuffer death in whatever manner the neareſt relations of the deceaſed chuſe to direct.

Fez being the grand emporium of all Barbary, the ſtreets are crouded with merchants, who import drugs, ſpices, arms, ammunition, various articles of mechaniſm, Engliſh woollen and linen cloths, and a variety of other commodities. The exports conſiſt of hides and leather, (the principal manufacture of the country) horſes, oſtrich-feathers, pot-aſh, almonds, figs, dates, raiſins, and other natural productions.

This city is well ſupplied with water, by means of the river Fez, which divides itſelf into ſix branches, and turns near four hundred mills in the vicinity.

Mequinez, the preſent capital of the empire, and the imperial reſidence, is ſituated in the kingdom of Fez, on the river Sebu, about twelve leagues to the weſt of the city of Fez, in a beautiful and extenſive plain. This city is ſurrounded with lofty walls, and contains a great number of public edifices, beſides the palace, which is about four miles in circumference,

ference, being built nearly ſquare. The buildings are compoſed of a ſtrongly-tempered mortar, without either brick or ſtone, being raiſed in wooden frames, which are removed when the cement is ſufficiently dry to ſtand firmly alone. The Chriſtian ſlaves are uſually employed in this labour; who compreſs the mortar cloſely together with heavy pieces of wood, in a way ſimilar to that made uſe of by our paviours in forcing down large ſtones into the earth. The palace is a very maſſy ſtructure, containing an infinite number of arches, colonades, piazzas, areas, baths, and beautiful cobahs; which laſt are lofty and ſuperb rooms, covered with ſky-blue domes, adorned with ſtars, and each having a golden ſun in the middle.

The Jews have a quarter allotted them, near the center of the city, and for their better ſecurity are permitted to cloſe the gates every night. They patiently ſubmit to the groſſeſt indignities, and are even obliged to leave their ſhoes and boots behind them whenever they quit their own precinct; while the Moors inſult them with the moſt abuſive language as they paſs along the ſtreets, wantonly pelting them with dirt, or laſhing them with whips, whenever they are unfortunate enough to come in their way.

Sallee is divided by the river Buragra into two parts; the northern, called by the natives Sela, and by us Sallee, is ſurrounded by a wall thirty-ſix feet high and two yards thick, and defended by battlements, flanked by towers of a conſiderable height; and the ſouthern, called Rabat, which lies on the oppoſite ſide of the river, and is much more extenſive than the former, encloſing within it's walls a number of gardens, orchards, and even corn-fields, ſufficient to produce ſuſtenance for two thouſand men. A lofty tower ſtands on the ſouth-eaſt quarter, which ſerves for a land-mark by day, and a light-houſe at night; under which are two docks belonging to the town, one of them appropriated to the building of ſhips, and the other to the laying of them up in winter.

The harbour is capacious; but ſo ſhallow, that the corſairs are obliged to put into the iſland of Fedal, which lies at a ſmall diſtance. This port is defended by two caſtles, and ſome other fortifications, which, though irregularly built, are nevertheleſs very ſtrong.

This city has a governor who is appointed by the king, and there is alſo a council choſen from among the citizens. Government receives a tenth part of the value of all goods imported or exported; but the chief wealth of the place conſiſts in the plunder taken by the corſairs, which make prize of all foreign veſſels where there are no treaties ſubſiſting between the reſpective nations.

Tangier, the ancient Tingis, and capital of Mauritania Tingitana, lies about a league within the Straits of Gibraltar. This city is ſaid by the Africans to have excelled all cities on the earth in it's ſplendor and extent, and is fabled to have been ſurrounded with brazen walls. It once certainly contained a number of magnificent ſtructures, and beautiful palaces; but, being taken by the Portugueſe above three hundred years ago, it's elegance was ſacrificed to it's ſtrength. It was afterwards given to our Charles II. as part of his dowry with his conſort; and that monarch, at an immenſe expence, rendered it one of the beſt fortified places on the coaſt: but the Britiſh parliament refuſing to vote him the requiſite ſums for it's maintenance, he ordered the fortifications to be blown up, ſince which time it has only been an inconſiderable fiſhing town.

Ceuta poſſeſſes a moſt advantageous ſituation; and is diſtinguiſhed for the elegance of it's buildings, the ſtrength of it's walls, and the memorable blockade it held out againſt the Moors. It ſtands on a ſmall eminence at the foot of the mountain of Apes, which runs into the Straits of Gibraltar, and forms the neareſt point to the Spaniſh coaſt.

About ſeven leagues to the ſouth of Ceuta, lies Tetuan; which ſtands on the riſing of a craggy hill, at the mouth of the Straits, but is neither conſiderable from it's fortifications, extent, or population. The inhabitants ſubſiſt by piracy, and trading in leather, honey, wax, and raiſins: their ſhops are the meaneſt that can be conceived, having no doors, but only a hole to admit the owner, who ſits croſs-legged on a counter, his whole ſtock being within reach, and ſerving his cuſtomers as they ſtand in the ſtreet.

The port is defended by a ſquare caſtle, capable of containing about five hundred men; where the corſairs find protection and ſhelter, and from whence they ſally forth to commit their depredations.

The Chriſtian ſlaves, who are very numerous in this place, are treated with great ſeverity. The Jews are computed at about five thouſand, and engroſs the moſt lucrative branches of trade; as they do, indeed, along the whole Barbary coaſt.

The circumjacent country is extremely pleaſant; and, on an eminence near the town, ſtands a ſpacious cemetary, the variety of copulas, pyramids, and other funeral erections on which, at a diſtance, exhibit the appearance of a ſmall city.

The Portugueſe poſſeſs the ſtrong town of Magazan, which lies about thirty miles to the ſouth ſouth-weſt of Sallee; but this place is only remarkable for it's ſtrong garriſon, and almoſt impregnable fortifications, which indeed ſeem well calculated to prevent it's ever falling into the hands of the Moors.

Proceeding along the Barbary coaſt, we come next to Algiers; a kingdom of conſiderable extent, and divided into three provinces, which are governed by their reſpective beys, ſubordinate to the Dey of Algiers; namely, Tremeſen on the Weſt, Tittere on the ſouth, and Conſtantina on the eaſt. This country is bounded by the Mediterranean Sea on the north; by the river Zeine, which ſeparates it from Tunis, on the eaſt; by the Deſart of Zaara on the ſouth; and by the mountains of Trara, it's boundary towards Morocco, on the weſt. It's extreme length is computed at four hundred and ſixty miles, and it's average breadth at about eighty.

Algiers enjoys one of the happieſt of climates, it's ſummers being neither ſo intenſe, nor it's winters ſo ſevere, as to injure vegetation. The ground is covered with a perpetual verdure, and fruits in general arrive at full maturity by the end of May. But though this fertility prevails wherever cultivation is properly regarded, many parts lie wild and barren, particularly on the ſouth; of which lions, tygers, buffaloes, wild boars, ſtags, oſtriches, porcupines, and many other ferocious animals, have the undiſturbed poſſeſſion. The interior parts are thinly inhabited; and it is on the ſea-coaſt only that there are either towns or people worthy of attention. But as we conceive moſt general deſcriptions to be as deficient in authenticity as in entertainment, we ſhall particularly remark every thing that merits regard in each of the reſpective provinces, beginning with that of Tremeſen, on the confines of Morocco.

The capital of this province, which bears the ſame name as the province itſelf, is ſeated on an elevation below a chain of rocky precipices, from whence iſſue a number of fine ſprings, which, uniting their ſtreams, form a variety of caſcades as they deſcend towards the city. This place lies about thirty miles from the ſea, and is ſurrounded by a ſtrong wall of prodigious height, flanked with towers, and built of a compoſition of lime, ſand, and ſmall pebbles, which being well tempered, and raiſed in frames, like thoſe of Mequinez already deſcribed, acquires a ſolidity and durability ſuperior even to ſtone. The gates, which are five in number, are defended by draw-bridges, as is the whole city by a ſpacious caſtle, built in the modern ſtile, with commodious barracks for the Janizaries.

In the weſtern quarter of Tremeſen, is a ſquare baſon, two hundred yards long, and about half that breadth; in which, while this was the capital of the kingdom, the princes uſually amuſed themſelves with ſailing.

This city is ſaid to have formerly contained twenty-five thouſand elegant houſes, with ſpacious ſtreets, and a vaſt number of public edifices, including a circumference of at leaſt four miles; but, about the year 1670, Haſſan, Dey of Algiers, to puniſh the diſaffection of it's inhabitants, laid the greateſt part of the city in ruins. It's one hundred and fifty moſques are now reduced to eight; and of a hundred and ſixty public baths, only four at preſent remain.

Oran, the reſidence of the bey, is the next place which merits attention. This was once a city of great eminence, being frequented by the Venetians, Genoeſe, and Catalonian merchants, and inhabited by many opulent traders; but it's moſques, caravanſeras, hoſpitals, and baths, are now fallen to decay, and little of it's ancient grandeur remains.

This city ſtands on the ſea-coaſt, at the bottom of a high mountain, on whoſe ſummit are two ſtrong caſtles; beyond this, on a ſtill more elevated ſituation, is another caſtle, with a large intervening valley. To the ſouth, and ſouth-eaſt, are two other caſtles, level with the lower part of the town, from which they are ſeparated by a winding valley, along which glides a ſmall rivulet, which, waſhing the walls, plentifully ſupplies the city with water. Near the ſource of this rivulet, at the upper end of the valley, is another fort, which contributes much to the defence of the city; from whence, and indeed at every opening of the valley, are proſpects enchantingly beautiful and romantic.

Oran is remarkably well fortified for a Barbary town; containing two gates, both of which are properly ſecured. It was, however, taken by the Spaniards in 1505, who erected many beautiful churches, and other edifices, in the beſt ſtile of architecture; but, after holding it two hundred and three years, it fell again into the hands of the Algerines.

The ancient Arſenaria, now Arzew, lies about three miles diſtant from Oran, behind which the country is extremely level; but, on the other ſide, there is a proſpect of the ſea from precipices which prove a natural fortification to the place. Some venerable remains of the ancient city are ſtill viſible, in a variety of capitals, ſhafts, and columns, occaſionally to be met with. The reſervoirs cut out of the rocks, uſed formerly as receptacles for the rain, now ſerve as caves for the inhabitants.

The accurate Dr. Shaw, whoſe travels throw conſiderable light on this inhoſpitable coaſt, obſerves, that he ſaw a well-wrought Corinthian capital of Parian marble, ſupporting

ing a ſmith's anvil; and that he accidentally diſcovered a beautiful moſaic pavement, through the holes of a ragged carpet.

A few miles to the ſouthward of Arzew, is a circumference of ſix miles, filled with ſalt-pits, and ſurrounded with mountains. This ſpace is in winter a perfect lake; but, in ſummer, the water being exhaled by the heat of the ſun, the ſaline cryſtallizations are left behind. This commodity, which is found in inexhauſtible quantities, would with the greateſt facility, under a more active government, prove the ſource of conſiderable wealth.

Mogaſtan, which lies about ſixty miles to the eaſtward of Oran, is ſurrounded with over-hanging hills on every ſide. Behind it is Mount Magarba; ſo called, from the Magarbas, who inhabit it, and who are deſcended from the Berebers, or ancient natives. The chief defence of this place conſiſts in it's citadel, which overlooks both the town and adjacent country; and it's caſtle, which is defended by a ſtrong Turkiſh garriſon. This city is well ſupplied with water, and it's port is ſafe and commodious.

Tenez is ſituated about fifty miles farther eaſt, at the bottom of a hill about a league from the ſea, where there is a very convenient haven. The inhabitants of this city once made a bold puſh for independence, throwing off the yoke of the Kings of Tremeſen, while the whole kingdom was involved in inteſtine broils; but the Algerines ſoon deprived them of the liberty they aſpired to, and have ever ſince kept up a ſtrong garriſon. The caſtle in which the preſent governor reſides was, during this ſhort interval of freedom, made uſe of as the royal palace.

Sherſhel, which appears to be the Julia Cæſaria of the Romans, lies ſtill farther to the eaſt, and was the ſee of a biſhop. A violent earthquake is ſaid to have deſtroyed this city, and to have choaked up the harbour, which was once very capacious, by the many adjacent buildings which, on that dreadful occaſion, were precipitated into the ſea. Maſſy pillars, and fragments of walls, are ſtill diſcernible at low water.

This place was admirably ſituated to anſwer the united purpoſes of beauty and ſtrength. It was ſecured from the ſea by [illegible] forty feet high, extending near two miles along the ſhore; behind it were mountains, on which the city was partly built, forming an auguſt and impregnable barrier; and in extent it was only inferior to Carthage. It's noble ruins furniſh the moſt inconteſtible proofs of it's ancient magnificence; for they ſtill abound with capacious ciſterns, fine capitals, ſhafts of columns, and moſaic pavements, of the moſt beautiful conſtructions. A noble aqueduct conveyed the water of the river Haſham to the city, ſeveral fragments of which are ſtill to be ſeen among the adjacent mountains and vallies, affording ſufficient ſpecimens to excite our admiration of the original workmanſhip. The town is ſtill ſupplied with good water by two conduits brought from the mountains, which conſtitute the moſt valuable legacies of the ancients to it's preſent inhabitants.

Sherſhel, which is at preſent little more than a mile in circumference, is filled with low mean houſes, though it was once the reſidence of a petty king of the country. The inhabitants are celebrated for their manufactures of earthen-ware, ſteel, and ſeveral other articles, which they diſpoſe of to the neighbouring Arabs.

Tittere, the ſouthern province of this kingdom, is of very confined limits, being ſcarcely ſixty miles in breadth or length; but it is famous for containing Algiers, the metropolis of the country, which though only about a mile and a half in circumference, has for ages withſtood, and even defied, the arms of Europe. To the eternal diſgrace of Chriſtian powers, this paltry place ſtill continues it's depredations on their ſubjects with impunity, ſeldom containing leſs than two thouſand ſlaves of different European nations.

This city, which is ſaid to conſiſt of one hundred thouſand Mahometan and fifteen thouſand Jewiſh inhabitants, is waſhed on the north and north-eaſt by the Mediterranean Sea; and, being built on the declivity of a hill, on which the houſes riſe in regular gradation, almoſt every one of them commands a delightful proſpect of the ocean. On the aſcent, the walls of the city are about thirty feet high, but towards the ſea they are not leſs than forty, and twelve feet thick, flanked with ſquare towers, which are however much decayed. There are ſix gates, all properly fortified and ſecured; and the citadel, which is of an octagonal form, having port-holes and embraſures in view, is raiſed on the moſt elevated ground within the walls. A ridge of hills overlooks Algiers on the weſt, on which two forts are erected, commanding a conſiderable part of the bay and mouth of the river Rebat; but the ſtrongeſt fortifications lie next the ſea-ſide. The mole, which is the contrivance of Choredin, the ſon of Barbaroſſa, who employed the Chriſtian ſlaves for three years in it's conſtruction, extends from one of the extremities of the ſmall iſland facing the town, in form of a large ſemi-circle, to the mole-gate, and from the other extremity of the iſland to the walls of the town, leaving a commodious opening into the haven, where the largeſt veſſels may be ſheltered in ſafety. An old round caſtle, erected by the Spaniards while they were in poſſeſſion of this place, defends the haven at one angle, it's entrance being protected by a fort at the ſouth end of the iſland, which is ſaid to be bomb-proof.

This city contains only one ſpacious ſtreet, which extends from eaſt to weſt, but is of unequal widths, though in every part broader and more airy than any of the others. The wideſt part contains the houſes of the moſt capital merchants, handſome ſhops, and a market-place for all ſorts of proviſions. Throughout the reſt of the city, the ſtreets are laid out on ſo contracted a plan, that two people can hardly walk a-breaſt; a circumſtance which, added to their extreme filthineſs, renders them to the laſt degree unpleaſant; eſpecially as beaſts of burden are continually paſſing and repaſſing, to whom it is abſolutely neceſſary to give way at the firſt warning, under no leſs a riſque than that of being trodden under foot, or ſqueezed to death. But even this, however inconvenient or dangerous, is far more tolerable to Chriſtians than meeting a Turkiſh ſoldier, who never fails to exerciſe his brutality on them, if they preſume to paſs or even accidentally to touch him.

The dey's palace, which ſtands in the center of the city, is a very magnificent edifice; the front, which faces the interior court, is ſurrounded with two ſuperb galleries, ſupported by marble pillars, and there are two ſpacious halls in which the divan aſſembles every Sunday, Monday, and Wedneſday. The barracks are likewiſe elegant buildings, and are kept exceſſively neat and clean.

Many individuals have large commodious houſes, conſiſting of ſeveral courts, made uſe of as warehouſes, or let to merchants from the Levant and others; for in this city there are neither inns, taverns, nor any other places of public accommodation: ſtrangers, therefore, are under the neceſſity of hiring lodgings, and of providing for themſelves; except the humbler ſort of travellers, who are ſatisfied with the mean accommodations of cooks-ſhops, or ſuch hotels as are kept by the ſlaves for their reception. The few Chriſtians who reſort hither, either lodge with ſome perſon to whom they carry recommendations; or with the conſul of their nation, if they are people of any conſequence, who accommodates them with apartments and board.

The moſques, which are principally built on the ſea-ſide, are very numerous, many of them being elegant ſtructures, and contributing greatly to the beautiful appearance of the city. Some of the baths, too, are extremely handſome, and finely paved with marble: they are much frequented, not only before the time of the five daily prayers, but whenever buſineſs permits the inhabitants to reſort thither. The women have baths peculiarly allotted for them, which are attended by perſons of their own ſex, and where men are precluded from entering on any pretext whatever.

There are likewiſe a ſpecies of buildings, called baſios, wherein the wretched European ſlaves are every night immured. In theſe places they have chapels for the free exerciſe of their religion; each ſlave receiving a ſmall pittance of bread, and being furniſhed with a mattraſs and rug to ſleep on. At a ſtated hour they are obliged to repair to theſe dormitories, where they remain till their brutal maſters awake them to freſh ſcenes of labour and miſery.

It was not till the laſt century that Algiers had any other ſupply of freſh-water, than the rain which was ſaved in ciſterns; when a Moor, who was baniſhed from Spain, having attained to ſome proficiency in ſcience by his acquaintance with Europeans, contrived to bring from the mountains a ſufficient quantity of excellent water to fill a hundred fountains in different parts of the city.

The ſoil round Algiers is extremely fertile, and the country is beautifully interſperſed with hills, vallies, gardens, groves, and neat little villas, where the more opulent ſpend their ſummer ſeaſon. Theſe villas, and indeed all the houſes in the city, being white, and delightfully ſhaded with fruit-trees and ever-greens, furniſh a proſpect which no repetition can render unpleaſing.

The ſeats of the European conſuls, in particular, are finely ornamented with the choiceſt trees; which being kept properly pruned, (a neglect which is univerſal among the natives) produce the moſt delicious fruits, and in the greateſt profuſion.

Conſtantina, the eaſtern province of this kingdom, is of ſuperior extent to either of the other two, being two hundred and thirty miles long, and more than a hundred broad; but the ſea-coaſt, which is moſt fertile in the other provinces, is in this an almoſt continued range of barren rocks.

Bugia is the firſt town of any conſequence in the weſt, which is raiſed on the ruins of the ancient city, at the bottom of a high mountain. It has a tolerably capacious port, defended by two caſtles, one of which ſtill retains the marks occaſioned by the famous expedition of Admiral Spraggs againſt this place.

The town is defended by a ſtrong garriſon; which is, indeed, highly neceſſary, as the Arabs keep up almoſt a continual blockade. On market-days they tranſact buſineſs very quietly; but at all other times they raiſe continual diſturbances in the town, where a day ſeldom concludes without the perpetration of ſome flagrant act of cruelty, rapine, and diſorder.

On the ſea-coaſt farther eaſt, is Bona, which ſtands on the ſouth-ſide of a hill, the top of which has a caſtle with a ſtrong garriſon. The haven, which was once very ſafe and commodious, is by neglect, and the conſtant diſcharge of ballaſt, become contracted and dangerous; yet there is ſtill a conſiderable exportation of hides, wool, and corn, from this place.

A little to the ſouth of Bona lies the ancient Hippo, called Hippo Regius, from it's being the royal reſidence of one of the Numidian kings. It enjoys a moſt advantageous ſituation, commanding a chearful and extenſive proſpect, ſurrounded with verdant hills and fertile plains. The ruins of this city include a circumference of a mile and a half, and conſiſt chiefly of mouldering walls, and broken ciſterns. The Moors ſhew a part of the ruins, which they pretend belonged to the convent of St. Auguſtine, who was biſhop of this place.

Among the mountains of Boni Abbeſs, in this province, is a narrow winding defile, which extends between precipices for near half a mile, that riſe to a great height on each ſide: this paſs, which is only ſix or ſeven feet wide, is called the Gates of Iron, and few people can travel through it without ſenſations of the utmoſt horror.

Six miles eaſt is another dreadful paſs, called the Acaba, or Aſcent, which is quite the reverſe of the former; the roads extending along a narrow ridge, with precipices and deep vallies on each ſide. The common road from Algiers to the eaſt lies through this paſs, though the ſmalleſt deviation from the beaten track expoſes the traveller to an inevitable and dreadful death.

The ancient Cirta, now Conſtantina, is ſituated about forty-eight miles from the ſea, and was formerly one of the ſtrongeſt and moſt conſiderable cities of Numidia. It is principally built on a rock, inacceſſible on all ſides, except towards the ſouth-weſt, and may properly be called a peninſular promontory. It is computed to be a mile in circumference; and at it's junction with the continent formerly ſtood the principal gate of the city, on a neck of land not more than half a furlong broad. The ſouth-eaſt ſide of this eminence is ſeparated from the neighbouring plains by a deep and narrow valley perpendicular on both ſides, along the bottom of which glides the river Rummel, croſſed anciently by a bridge of admirable architecture. Among the ruins ſcattered over the ancient ſcite of this city, are a ſet of ciſterns which receive the water by an aqueduct, and which, though in a very imperfect ſtate, ſufficiently evince the genius and ſpirit of the former inhabitants.

On the north of the precipice are the remains of a ſuperb ſtructure, in which the Turkiſh garriſon reſides; and to the ſouth-weſt of the bridge over the Rummel, ſtands almoſt an entire triumphal arch, called the Caſtle of the Giants: all it's mouldings and frizes are emblematically adorned with figures of battle-axes, flowers, and other ornaments; and the pilaſters on each ſide of the grand arch are of the Corinthian order, but executed in a peculiar ſtile.

A few leagues eaſtward of Conſtantina, are the inchanted baths; which are ſeveral ſprings of an intenſe heat, with others, at a ſmall diſtance, of the moſt frigid nature. The hot ſprings have been obſerved (by a modern traveller, to whoſe indefatigable labours we acknowledge ourſelves greatly indebted) to contain a ſtrong ſulphureous impregnation, and the heat is ſaid to be capable of boiling a large joint of mutton perfectly well in little more than a quarter of an hour. The rocks over which the water flows from theſe ſprings, are naturally ſoft, but contain ſome ſtrata of a harder and more indiſſoluble quality, which remain in the ſhape of pyramids and hemiſpheres nearly ſix feet high; while the ſpungy part of the rocks being worn away, afford a very fantaſtic appearance, where the ſuperſtitious Arabs imagine they can trace camels, horſes, ſheep, men, women and children, tents and houſes, which they ſuppoſe metamorphoſed into ſtone.

The mountains of Aureſs lie to the ſouth of Conſtantina, being an aſſemblage of ſmall eminences, running into one another, with little vallies between them: both hills and vallies are amazingly fertile, and this part is eſteemed the garden of Algiers. The mountains of Aureſs comprehend a circuit of about a hundred and thirty miles: and it is remarked that the natives of this ſpot are of a fair and ruddy complexion, with deep yellow hair; while their neighbours are extremely ſwarthy, and their hair is in general perfectly black.

A variety of magnificent ruins overſpread this extent, particularly thoſe of Lerba, the Lambeſe of the ancients; theſe are near three leagues in circumference, and contain ſome noble remains of the city gates; which, according to an Arabian tradition, were forty in number, and the inhabitants could ſend forty thouſand armed men out of each. The front of a beautiful temple of the Ionic order, dedicated to Æſculapius, is ſtill viſible; which, with part of an amphitheatre, and an elegant mauſoleum ſupported by Corinthian columns, furniſhes a memorable inſtance of the ſplendid appearance this city muſt formerly have made.

The Algerines on the ſea-coaſt are deſcended from various nations, but chiefly from the Moors who were driven out of Spain. Turks, Arabs, and Jews, are likewiſe pretty numerous, as well as European ſlaves; and there are ſome few Chriſtians, who remain free, and trade without moleſtation.

The Berebers, or ancient natives, inhabit the mountains and interior parts; and are divided into a number of tribes under their reſpective chiefs: theſe in general preſerve themſelves from any intercourſe with other nations, and are eſteemed the moſt opulent and reſpectable.

The Moors, who are certainly the moſt numerous inhabitants of this country, are divided into two claſſes; thoſe who apply themſelves to trade and agriculture, and thoſe who adopt a ſort of wandering life, without either lands or patrimony: the firſt are by far the moſt reſpectable, and ſometimes amaſs great riches; the laſt are divided into a vaſt number of tribes, diſtinguiſhed by the names of their chiefs, or the places of their reſidence.

Every tribe forms a kind of itinerant village, or adowar, as they term it, of the firſt-mentioned claſs of Moors, and they are governed by their own chiefs with great equity and moderation. Each adowar pays the dey a tax proportioned to the number of it's families; for which the chief is reſponſible, as he repreſents the whole community.

Theſe wandering Moors, who are diſſeminated all over Africa, have ſeveral peculiarities in their inſtitutions, manners, and religion, which it will be proper to remark. The dreſs of their cheyks, or chiefs, conſiſts of a ſhirt and cloak, with a hood, in one piece, which deſcends to the calves of their legs. The haik, as it is called, is the general dreſs of the other Moors; being a piece of coarſe cloth about four or five ells long, wrapped about the ſhoulders, (to which a hood is affixed) and deſcending to the ancles. Children of both ſexes go entirely naked, till they are about ſeven or eight years of age, when they only aſſume a woollen or linen band round the waiſt till they arrive at maturity.

A piece of woollen ſtuff, which reaches from the ſhoulders to the knees, conſtitutes the dreſs of the women, who braid their hair, and ornament it with any ſplendid baubles they can procure. On their legs and arms they wear bracelets of horn or ivory, and they fill every part of the ſkin which is uſually uncovered, with black ſpots, made by rubbing a kind of black powder into the punctures of a needle. Their complexion is rather ſwarthy; but they poſſeſs ſtrength of conſtitution and vivacity of diſpoſition: and, as they are early mature, and extremely prolific, it is not unuſual to ſee them ſuckling their own children by the time they are ten or eleven years of age.

Matrimonial contracts are negotiated between the father of the female, and the intended bridegroom; the latter, at the concluſion of preliminaries, bringing the ſtipulated number of cattle to the father's hut, where his ſpouſe, who receives him without ceremony, is ſet upon the bridegroom's horſe, and by him conducted to his tent, amidſt the congratulations of his friends. On her arrival, ſhe is preſented with a bowl of milk and honey, the neighbours ſinging a nuptial ſong while ſhe drinks, and concluding with expreſſions of their beſt wiſhes for the happineſs of the new-married couple. After a few more ceremonies, the huſband places his flocks before her, as a hint that he expects her to take the charge of his cattle and houſhold. A feaſt now commences, with ſinging and dancing, which continues till the evening, when the company take their leave.

During the firſt month, the bride remains veiled, and is not ſuffered to quit the tent; but at the expiration of this period, ſhe enters on the uſual duties of the other married women.

Theſe Moors, who are very bold and active horſemen, eſteem themſelves independent of the Turks, whom they treat as enemies on the ſmalleſt provocation: they perform their military exerciſe every evening; and are ſo exceedingly dextrous, that they can take up any thing with a lance as they ride at full ſpeed.

Theſe people are ſo much addicted to robbery, and to making repriſals on the other inhabitants, by whom they contend they are unjuſtly diſpoſſeſſed of their original poſſeſſions, that it is dangerous travelling without a guard, or at leaſt one of their Marabuts or prieſts.

The Arabs are ſcattered throughout every province, not only of Algiers, but of all

Barbary; and when the Turks poſſeſſed themſelves of this country, the Arabs for a long time held ſeveral ſtrong paſſes, which they were only compelled to yield up, from the circumſtance of the Turks knowing the uſe of fire-arms, with which they were then unacquainted. After their reduction, many of them choſe rather to become tributary than to abandon their old habitations; while others, diſdaining the yoke of ſervitude, retired to the moſt inacceſſible parts of the country to ſecure their freedom. They all retain a native reſtleſs and depredatory diſpoſition; and, after they have ſecured their plunder, they retire to their mountains, bidding defiance to civil or military juſtice. They dreſs very much in the ſtile of the wandering Moors, with whom they are often confounded by careleſs geographical writers.

The Turks of diſtinction affect a ſplendor of apparel, not greatly diſſimilar to that worn in Turky; being made of fine cloth or ſilk, their veſts richly embroidered, their turbans elegantly bound up, and their legs covered with the moſt gloſſy leather; but the dreſs of the poorer ſort is light and plain. The dreſs of the women only differs from that of the men in length and lightneſs, their robes reaching to their ancles; they are likewiſe fond of bracelets, pendants, and jewels, and never appear in public unveiled. Ladies of quality are carried in a ſort of palanquin, compoſed of oſiers, and covered with a thin painted cloth; which, though low, is capable of containing two perſons, and protecting them from the inclemency of the weather, as well as from the inconvenience of the ſun and duſt.

The viceroy, and ſome of his principal officers, are alone ſuffered to appear on horſeback in the city, or at places of public reſort; all other perſons muſt either be ſatisfied with riding upon aſſes, or walk on foot.

The religion of this country differs from Mahometaniſm in Turky, only in a variety of ſuperſtitious notions, not deducible from the precepts of their prophet. They ſuſpend the figure of an extended hand from their children's necks, to prevent the effects of enchantment; and for the ſame purpoſe grown people carry about with them ſome ſentences from the Koran. Theſe charms are likewiſe faſtened round the necks of their beaſts of burden; and, as they believe in a ſpecies of beings called Jenoune, which they claſs between angels and devils, as the authors of various maladies, for offences committed againſt them, when any perſon is maimed or diſeaſed, ſome woman ſkilled in theſe ceremonies ſacrifices a fowl or other animal, according to the complaint of the patient and his ſituation in life, to appeaſe the angry ſpirit.

Among the Algerines there are three principal religious officers: the Mufti, or high-prieſt, the Cady, or chief judge in eccleſiaſtical cauſes; and the Grand Marabut, who preſides over his own order, which conſiſts of a ſpecies of eremitical monks, who are held in much veneration, and have conſiderable influence as well in private as in public affairs. Theſe three grand officers have ſeats in the divan, on the right-hand of the dey; and though they have no vote in ſecular matters, their deciſions in ſpiritual cauſes are binding and definitive.

The Marabuts lead very auſtere lives, and are continually engaged in prayer, meditation, and counting their beads. Their chaplet, or roſary, uſually conſiſts of ninety-nine beads, on touching which they exclaim, 'God is great!'—'God be praiſed!'—or, 'God forgive

‘ me!’ This office deſcends to ſuch of their ſons as beſt affect a ſolemnity of deportment. Some of them pretend to work miracles, and to ſee viſions, and often aſtoniſh the ignorant with vomiting fire, and other juggling tricks; but they are particularly careful in performing theſe exploits, which they only attempt in the preſence of thoſe whom they think incapable of developing the deception.

The civil government of Algiers is conducted by the dey, and a council compoſed of thirty baſhaws; at which, on particular occaſions, the great eccleſiaſtical officers are permitted to vote.

The dey is elected from the army; and, as the meaneſt perſon has the ſame right to ſovereignty as the higheſt, every common ſoldier may be conſidered as heir-apparent to the throne.

Yet this ſingular privilege, which the whole military in common poſſeſs, tends to make the ſituation of their deys of all others the leaſt enviable; each aſpiring ruffian being ready to ſheathe his ſcymitar in the boſom of his ſovereign. The failure of the beſt concerted enterprize, or even the capricious deſire of change, frequently coſts the unfortunate ruler his life: whoſe ſole ſecurity is in nipping conſpiracies in the bud; and, by a neceſſary ſeverity, cutting off the factious before they have any reaſon to imagine their deſigns are even ſuſpected.

Every perſon has a right to vote on the election of a dey; and, as there is uſually a variety of candidates, the friends of the competitors are generally involved in tumults, and not unfrequently decide their choice by the ſword.

The election being concluded, the dey is ſaluted by the words, ‘ Alla Barek!’ that is, ‘ God bleſs you!’ and immediately inveſted with the caftan, or inſignia of royalty; the cady addreſſing him in a congratulatory ſpeech, which concludes with an exhortation to the practice of juſtice, equity, and moderation.

The deys, after their exaltation, generally diſdain the meanneſs of wiſhing to diſguiſe their humble extraction; on the contrary, when Mahomet Baſha was in poſſeſſion of that dignity, in a diſpute with the deputy-conſul of a neighbouring nation, he is ſaid to have thus frankly acknowledged his origin. ‘ My mother ſold ſheep's trotters, and my father ‘ neats tongues; but they would have been aſhamed to have expoſed to ſale ſo worthleſs ‘ a tongue as thine.’

The aga, or general of the Janizaries, who is next in dignity to the dey, is one of the oldeſt officers in the army, and holds his place only two months, when he is ſucceeded by the next in ſeniority. The keys of the metropolis are depoſited into the hands of the acting aga, and all military orders are iſſued in his name. At the expiration of his ſhort office he is conſidered as ſuperannuated; and receives his ſtipend for life, without being obliged to perform any other duty than that of giving his advice at the grand council, where he however has no vote.

The ſecretary of ſtate, who regiſters all the public acts, holds the next rank to the aga; then follow the chiah baſhaws, or chief colonels, out of which claſs are uſually choſen the ambaſſadors and promulgers of the dey's orders throughout his territories; the bolbek baſhaws, or ſenior captains, and the oldak baſhaws, or lieutenants, whoſe promotion is by ſeniority, the ſmalleſt infraction of which rule would probably coſt the dey his life. Theſe, with the beys or governors of the three great provinces, and ſome inferior officers, compoſe the grand council or divan, whoſe manner of tranſacting buſineſs is extremely ſingular. The aga for the time being, as preſident, propoſes the queſtion; which is immediately repeated with a loud voice by the chiah baſhaws, and from them re-echoed by four inferior officers: after which, every member of the divan repeats it to his next neighbour, with ſtrange contortions and geſticulations; and when the buſineſs does not meet with their approbation, a hideous noiſe is heard from oppoſition, which ſhews the aga to which ſide the majority inclines, who accordingly proclaims the deciſion of the queſtion. To prevent oppoſition, the dey carefully ſuppreſſes thoſe whom he ſuſpects of being diſaffected, in general only convening his moſt abject dependants.

A barbarous piece of policy has commonly been adopted after every freſh election of a dey; the ſucceſsful candidate ordering every member of the divan who oppoſed his ſucceſs to be ſtrangled, and filling up the vacancies with the minions of his pleaſure.

The whole military force of Algiers, which is ſaid not to exceed ſix thouſand men, is compoſed of Turks and Cologlies; which latter are the ſons of ſuch ſoldiers as have been permitted to marry. To preſerve obedience, arms are in this country held to be leſs effectual than policy, where the old maxim, ‘ Divide and command,’ is ſtrictly attended to: the provincial viceroys fomenting continual jealouſies and diſputes between the Arabian tribes, and contriving to aſſiſt the deſigns of each other, eaſily withſtand all oppoſition, without any military exertions.

The army, which is well though ſeverely diſciplined, is under the command of the aga of the Janizaries, and conſiſts of infantry, cavalry, and artillery. In their conflicts with Chriſtian powers, they generally fight with the moſt determined reſolution; becauſe, on their ſuffering themſelves to be taken priſoners, they are conſidered as aliens to the ſtate, their effects are confiſcated, and they are ſuffered to languiſh in captivity, without hope of redemption.

The Algerines, who poſſeſs the ſtrongeſt naval force of any nation on the Barbary coaſt, have ſeldom more than twenty ſhips of war, one of which only belongs to the government, and is ſtiled the Deylik, or Royal Ship, being commanded by an admiral. The reſt of their ſhips of war, or corſairs, are either the property of private perſons, or of their reſpective commanders, and ſometimes of both. Their cruiſes are regulated by an old experienced officer, called the aga pachi, who is appointed by the dey, and tranſmits an account of the conduct and ſucceſs of the different corſairs to government, which claims an eighth of all the prizes, ſlaves, and cargo, the remainder being divided in ſuch proportions as are agreed on between the owners and men.

When any Chriſtians are taken, a ſtrict enquiry is inſtituted reſpecting their country, quality, and condition; confeſſions of which are frequently extorted by the baſtinado. The unhappy men are then ſtripped almoſt naked, and conducted to the dey's palace; whither the European conſuls repair, to examine if any of them belong to their reſpective nations: if they do, or are only paſſengers, the conſul claims them; but if they appear to ſerve for any nation not in amity with the ſtate, the full ranſom muſt be paid before they can obtain their enlargement. The dey, who is entitled to every eighth man, generally makes choice of thoſe who have ſome uſeful trade or profeſſion; the reſt, being left to the captors and owners, are carried to the ſlave-market, where a price is ſet upon each, according to their reſpective ages, ranks, or abilities: after which, they are conducted to the court before the dey's palace, and expoſed to public auction; where, if they produce more than their valuation, the overplus is applied to the uſe of government.

An iron ring is uſually put round one ancle of theſe miſerable men, to which a chain is faſtened, the length being proportioned to their apparent docility and ſubmiſſion. Thoſe who are able to work at any handicraft buſineſs, are ſometimes treated with conſiderable lenity, and often ſuffered to earn a ſufficient ſum to procure their redemption; but thoſe who have no money or friends, and are incapable of exerciſing any trade or profeſſion, are employed in the vileſt offices, and treated with the moſt brutal ſeverity.

Thoſe female ſlaves who are poſſeſſed of wit, beauty, and virtue, ſuffer ſtill more than men; being expoſed to the brutal luſts of their maſters, and ſubjected to perpetual bondage. But ſuch as renounce thoſe ideas of virtue and religion which are inculcated in Europe, live conſiderably at their eaſe, and ſometimes gain great aſcendency over the affections of their owners.

The pacific treaties which have for ſome time ſubſiſted between theſe people and moſt of the great trading nations of Europe, have greatly tended to weaken the Algerine navy, by rendering it in a manner uſeleſs; and, at this time, an Engliſh ſhip of the line would not ſhun an engagement with their combined fleet.

The fixed taxes bring annually into their treaſury about three hundred thouſand dollars; and the different contributions, fines, and other contingencies, are ſuppoſed to produce about as much more. The Grand Signior receives no other revenue from the dey, than a ſtipulated number of handſome youths, and ſome other annual preſents.

The cady is judge in all civil affairs; and the adminiſtration of juſtice is diſpenſed with uncommon diſpatch, though not without the moſt flagrant inſtances of partiality and corruption: for this reaſon, every important concern is referred to the dey himſelf.

Many of their puniſhments are barbarous in the extreme; even the ſlighteſt, which is the baſtinado, though not conſidered as capital, is frequently attended with death.

Murder is expiated by impalement, or ſuſpenſion by the neck from the battlements of the city; or by being extended upon hooks, where the wretched victims of juſtice writhe in agonies inexpreſſible, often for more than a day, before they expire.

A Moor, when convicted of robbery, has his right-hand cut off, which is ſuſpended from his neck, while he rides round the city on an aſs, with his face towards the tail.

Jews and Chriſtians, when convicted of ridiculing Mahomet and his religion, muſt either adopt his doctrines, or ſuffer the moſt exquiſite tortures that barbarity can invent. Sawing aſunder is likewiſe ſtill retained among the number of final puniſhments inflicted on thoſe who ſubject themſelves to the reſentment of the eccleſiaſtical juriſdiction.

Debtors are only confined till their whole property is converted into money, when they are again ſet at liberty; and if there appears to be any overplus, it is returned them, though they are not reſponſible for more than their effects produce.

Female criminals are treated with peculiar delicacy, being either ſent to a private houſe of correction, for petty offences; or tied up in a ſack, carried out to ſea, and drowned, for capital ones.

Of the various arts and ſciences which once flouriſhed in this country, ſcarce a veſtige remains: yet the natives are not deficient in mental abilities; and, were they not ſhackled by their government and religion, might in time be capable of the ſame improvements as Europeans. The ſons of Moors and Turks are indeed ſent early to ſchool; but the extent of their maſters abilities can only teach them a little writing, which is performed on a board with chalk, and to read fluently in the Koran, which is eſteemed an uncommon degree of proficiency.

From the natural ſhyneſs of the Algerines, and their rooted contempt of Chriſtians, it is difficult to diſcover their real opinions or acquirements: but thoſe who are beſt informed aſſert, that the chief aſtronomer, who regulates and ſuperintends the hours of prayer, has not ſufficient abilities to conſtruct a ſun-dial; that their utmoſt ſkill in navigation conſiſts in diſtinguiſhing the eight principal points of the compaſs; and that chemiſtry, once a favourite ſcience among them, is now almoſt wholly confined to the diſtillation of roſe-water.

The ſtudy of medicine is neglected, from their predeſtinarian principles; and nature is left to contend with the morbific affections of the patient; charms and incantations being the chief remedies applied. They however admit of a few ſimple applications, beſides the bath, which is univerſally reſorted to in all diſeaſes.

They do not now even underſtand their ancient calendar, in which the ſun's place, the ſemi-diurnal and nocturnal arch, the duration of twilight, and the ſeveral hours of prayer for each day in the month, are calculated with the utmoſt preciſion: theſe, like their mathematical inſtruments, are now only regarded as inexplicable curioſities; and all algebraic inveſtigations, for which their anceſtors were once ſo celebrated, are entirely unknown. The common rules of arithmetic, which are however mechanically and not ſcientifically performed, ſeem to bound their acquiſitions, and to be the utmoſt efforts of their genius.

Notwithſtanding the piratical diſpoſition of the natives, and the contempt in which they hold the opponents of Mahomet, free Chriſtians and Jews carry on their reſpective vocations among them without moleſtation; but the European trade is principally conducted by a few Spaniards, who have taken up their reſidence in Algiers. Carpets not much inferior to thoſe of Turky, velvet, taffeties, and other wrought ſilks, are manufactured, as well as linen cloth, of which Suſa produces the fineſt: all theſe articles are chiefly for home conſumption; few commodities being exported, beſides oſtrich feathers, wax, hides, wool, copper, and dates.

The imports, being partly captures, and partly merchandize, conſiſt of almoſt every article manufactured in or uſually carried to Europe; but ſuch exactions and duties are required of what is brought in by way of trade, that neither the venders nor conſumers are well able to ſupport them.

Foreign coins are principally circulated among theſe people, though they have ſeveral of their own; among which are the barba, which is of copper; the aſper, a ſmall ſquare piece of ſilver, fifteen of which are equivalent to a Spaniſh rial, and twenty-four to a dapta, being nearly worth a crown; and the rupee, the median, and dian, all of gold, which, as the royal coins of the kings of Tremeſen, are ſtill conſtantly coined in that province.

Tunis, which was once a ſovereignty of great extent, is now bounded on the north and eaſt by the Mediterranean Sea; by Algiers on the weſt; and by Tripoli, with part of Beldulgerid, on the ſouth; extending from thirty-three degrees thirty minutes, to thirty-ſeven degrees twelve minutes north latitude, and being about two hundred and twenty miles in length, and one hundred and ſeventy in breadth.

This country is divided into two parts, called the ſummer and winter circuits; which the bey annually traverſes, with a ſort of flying camp: in the ſummer viſiting the fertile country near Keff and Baijah, and the diſtricts between Cairwan and Jereede; and in the winter, the remainder of his dominions.

The ſummer circuit, which lies to the north, is more populous than any place of the ſame extent on the Barbary ſhore, and is by far the moſt luxuriant and agreeable; being filled with cities, towns, and villages; and exhibiting an appearance of affluence, eaſe, and happineſs, for which it is indebted to the mildneſs of it's government, and it's exemption from many of thoſe tyrannical exactions, which are in general ſo ſeverely felt on this unhappy coaſt.

The Zaine which ſeparates Tunis from Algiers; the Megerda, or ancient Bagrada; the Miliana, ſuppoſed to be the Catada of antiquity; and the Gabbs, ſuppoſed to be the Triton; are the principal rivers of this kingdom.

Oppoſite to the mouth of the Zaine, is a ſmall iſland, which has an excellent coral fiſhery, formerly occupied by the Genoeſe, who held it of the regency of this country at a certain annual rent; and, on Cape Negro, the French African company have at preſent an eſtabliſhment, on ſimilar conditions.

The Zowan, or Zagoan, is the moſt conſiderable mountain in this ſtate; the ſummit commanding a proſpect of the greater part of the kingdom. A ſtream deſcends from this mountain, which was formerly conveyed to Carthage by a noble aqueduct; over whoſe ſource a temple was erected, the ruins of which are ſtill viſible. A variety of Roman antiquities, forts, towns, and inſcriptions in marble, may ſtill eaſily be traced, the whole country being pregnant with ruins.

Tunis is in general bleſſed with a ſalubrious air, and a fertile ſoil, except towards the ſouth, where barren deſarts, and ſhifting ſands, occupy a large extent, the heat being almoſt intolerable. The winds that paſs over this tract are extremely ſuffocating, eſpecially in the dog-days; and the natives are obliged to ſprinkle their floors, and uſe other refreſhing expedients.

The rainy ſeaſon commences in September or October; ſoon after which they ſow their wheat, and three weeks later they cultivate the other ſpecies of pulſe. The lands are ſo exceedingly light, that a pair of oxen plow upwards of an acre a day; and, in tolerable ſeaſons, the ſoil is very prolific.

The crop is generally ripe about the end of May, or beginning of June; and, as the

Tuniſeens are a contraſt to their neighbours, with reſpect to agriculture, every ſpot of ground is improved to the utmoſt.

Indeed, tillage is an art held by theſe people in the higheſt eſtimation, as may be collected from the ſtory of Mahomet, Bey of Tunis. This ſovereign being dethroned by his ſubjects, implored the protection of the Dey of Algiers; who promiſed to reſtore him to his government, on condition he would diſcover to him the grand ſecret of the philoſopher's ſtone, of which he was reputed to be poſſeſſed; and, on his engaging to fulfil this agreement, he was re-inſtated in his kingdom. He then, with great pomp and ceremony, ſent a vaſt quantity of plow-ſhares and mattocks to the Algerine prince; intimating that wealth could only ariſe from a proper cultivation of the earth, and that good crops might eaſily be converted into gold.

This kingdom is extremely ſubject to earthquakes, which may be philoſophically accounted for, from the number of hot ſprings and ſulphureous caverns it contains; which, with other inflammable matter, produce ſuch violent concuſſions as ſometimes even extend themſelves a great way into the ſea, where their effects have been perceived when the depth of water has exceeded two hundred fathoms.

A ſalt mountain, called Jibbel Haddeſſa, which is ſolid, like a rock, of a reddiſh purple colour, and bitter taſte, may be mentioned as a natural curioſity of Tunis; when any of the ſubſtance of this mountain is waſhed down by the rains and dews, it loſes it's colour and bitterneſs, and becomes ſoft and white as ſnow. There are ſeveral other ſaline mountains, and many ſalt lakes, in this country.

Before we enumerate the cities now moſt diſtinguiſhed in this country, we muſt pay a melancholy tribute to thoſe, which were formerly the admiration of the world; and of which we could ſcarcely fix the ſcite, if the page of antiquity did not aſſiſt our reſearches: and ſurely nothing can furniſh the contemplative mind with more rational improvement than a view of the ruins and deſolation which every where abound! When he caſts his eyes around on the ſolitary arch, or ſublime portico, where hiſtory informs him the greateſt names of antiquity have reſorted, and a ſucceſſion of various nations have in turn given law, what muſt be his reflections? Every mouldering column, every venerable pile of ruins, reads the moſt inſtructive leſſons on the weakneſs and inſtability of all human acts, and the reflection on the many thouſands that ſleep below, who once enlivened the arts, or graced the triumphal car, emphatically tell us 'what ſhadows we are, and what ſhadows we purſue.'

Carthage, the celebrated rival of Rome, has ſcarcely withſtood the ravages of time. The mud continually thrown up by the river Mejerdah, has entirely choaked it's ancient harbour; and the ruins of the city are near three miles diſtant from the ſea, though formerly it ſtood cloſe on the ſhore. Carthage was originally erected on three hills, but the vallies being filled up with the demolition of it's ſtructures, their former ſhape and extent cannot now be diſtinguiſhed. The area of a ſpacious room, with ſeveral of an inferior ſize near it, ſome of which have teſſelated pavements, is ſtill diſcernable on an eminence which overlooks the ſouth-eaſt ſhore; and, in traverſing the coaſt, the common-ſewers are in ſeveral places plainly diſtinguiſhable, being ſtrongly cemented, and of courſe having ſuffered little from the ravages of time. Next to theſe, the ciſterns, or reſervoirs, are in beſt preſervation; for, beſides thoſe which belonged to private edifices, there were two ſets for public uſe: the largeſt, being that which received the water of the aqueduct, lay near the weſtern wall of the city, and conſiſted of more than twenty contiguous ciſterns, each one hundred feet long, and thirty broad; the ſmaller one, which might ſtill be repaired at an inconſiderable expence, lies in a more elevated ſituation, near the cothon, being intended to collect the rain-water that fell on the top of that building, as well as on ſome adjacent pavements purpoſely conſtructed.

Theſe are the only remains extant of this once famous city: no triumphal arches, no columns of porphyry or granite, no curious entablatures, no efforts of architecture, point out where any particular edifice ſtood. The ruins, however, of the celebrated aqueduct, which conveyed water to the ciſterns above-deſcribed, may be traced to the diſtance of fifty miles; it was certainly a moſt elaborate and expenſive work, being beautifully faced with ſtone, and extending along the whole peninſula.

At Arriana, a ſmall village near Tunis, are ſeveral entire arches, which meaſure ſeventy feet in height, ſupported by pillars ſixteen feet ſquare; the channel above theſe arches was vaulted over about ſix feet high, and plaiſtered with a ſtrong cement; air-holes being introduced at proper diſtances, for the double purpoſe of ſupplying that neceſſary element, and furniſhing convenient places for cleanſing and repairs. Over the fountains which ſupplied this aqueduct, ſeveral temples were erected; one of which, at Zungar, appears to have been of the Corinthian order, and terminates in a dome with three niches, probably for the ſtatues of river-nymphs, or other aquatic divinities.

The ancient Utica has ſuffered ſtill more from the iron hand of time than even Carthage; it's very ſituation cannot be determined with certainty, owing to the receſſion of the ſea, and the conflux of mud: the ruins which are ſuppoſed to occupy it's ancient ſcite, are at Booſhater, and contain magnificent remains of walls, ciſterns, and a ſpacious aqueduct. This place lies about twenty-ſeven Roman miles from Carthage, and it's name is rendered immortal for the military exploits which have been atchieved in the vicinity.

To the eaſt of Carthage is the ſanctuary of Seedy Doude, a Mooriſh ſaint, whoſe ſepulchre is five yards long. It appears to be the remains of a Roman prætorium, from the ſurrounding moſaic pavements, which are all executed with admirable ſymmetry and exactneſs. The figures with which it is adorned are, horſes, birds, fiſhes, and trees, inlaid in ſuch a variety of beautiful colours, as to exceed a common painting in livelineſs of expreſſion: the horſe, the emblem of Carthage, is repreſented in a bold attitude; the birds are the hawk, and the partridge; the fiſhes, the gilt-head and the mullet; and the trees, the palm and the olive.

Farther to the eaſt lies the Aquilaria of the ancients, where Curio landed the troops who were cut to pieces by Sabura. Several veſtiges of antiquity are ſtill to be ſeen; the moſt remarkable of which is an artificial cavern, extending upwards of half a mile through a mountain, about twenty or thirty feet high, and ſupported by large pillars and arches left ſtanding at proper intervals. Theſe are unqueſtionably the quarries mentioned by Strabo, from which Carthage, Utica, and the neighbouring cities, were built; and, as the mountain thus excavated is overſhadowed with trees, the arches beneath being open to the ſea, while ſprings are perpetually trickling down the rocks, it appears evident that this is the very cave deſcribed by Virgil, where Æneas is ſaid to have landed with part of his fleet.

The amphitheatre of Jemme, the Tiſtra of Cæſar, is another magnificent piece of antiquity, originally conſiſting of ſixty-four arches, with four orders of columns. The upper order has ſuffered greatly from the Arabs; and, in a late revolt of that people, this place being made one of their chief fortreſſes, the Bey of Tunis blew up four arches; excepting which, nothing of ſimilar antiquity can appear more beautiful and entire. The arena, which is nearly circular, has a deep well of hewn ſtone in it's center, where the pillar that ſupported the velum was probably erected. Many other antiquities are ſtill extant; among which are ſeveral marble ſtatues, one of them a coloſſal figure, and another repreſenting a naked but headleſs Venus in the Medicean attitude and proportions; altars with illegible inſcriptions; and ſuperbly finiſhed columns, of different orders.

The triumphal arches of the ancient Sufetula, now Spaitla, are likewiſe noble ruins; an entire pavement of large black ſtones, extending about a furlong in length, with a parapet-wall on each ſide. This pavement is terminated by a beautiful portico, which leads into a ſpacious court, containing the remains of three temples, whoſe roofs, porticos, and fronts, are demoliſhed, though their walls, pediments, and entablature, ſtill remain entire.

Six leagues to the ſouth-weſt of Sufetula is Caſareen; and, on a precipice that extends over the river Derb, in it's vicinity, is a large triumphal-arch with an attic edifice, containing Corinthian ornaments on it's entablature, though the pilaſters are entirely Gothic. This rude piece of architecture contains an inſcription in praiſe of Manlius Felix, the founder.

In the plains below the city, there are many mauſolea, or burying-places, with ſuitable inſcriptions.

About two leagues from Hamamer, is the Menara, a magnificent mauſoleum, raiſed in form of a cylindrical pedeſtal, near ſixty feet in diameter, with a ſubterraneous vault. On the top of this ſtructure are ſeveral ſmall altars, which originally had each an inſcription, but three of them only are now legible: the firſt contains theſe words, 'L. Æmilio 'Africano Avunculo;' the ſecond, 'C. Suellio Pontiano Patrueli;' and the third, 'Vitellio 'Quarto Patr.'

Theſe are ſome of the principal fragments of antiquity to be traced at a diſtance from the preſent habitations of men; thoſe which are interſperſed with modern cities or towns, will be noticed as we proceed.

Tunis, the ancient Tunes, and the capital of this kingdom, lies in thirty-ſix degrees twenty-ſix minutes north latitude, and in ten degrees fifteen minutes eaſt longitude, on the weſtern bank of the channel of Goletta, forming an oblong ſquare about three miles in circumference. It is neither remarkable for the number of it's inhabitants, nor it's public or private edifices; being much inferior to Algiers in all theſe reſpects. The want of palatable water is a very conſiderable inconvenience to the inhabitants; that in the wells

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wells being exceedingly brackiſh, and the ciſterns few, they are obliged to fetch this neceſſary article from the diſtance of at leaſt a mile: but, excepting this diſadvantage, no place enjoys greater plenty of the neceſſaries of life, or on more moderate terms; for, excluſive of the conſtant ſupplies of proviſions imported, the gardens abound with a profuſion of citrons, dates, and lemons; and, for a league round the city, there is ſuch abundance of olives, as not only to ſupply the natives with oil, but likewiſe to produce a conſiderable quantity for exportation. The aromatic ſcents of theſe fruits, added to the number of odoriferous herbs made uſe of in heating the bagnios and ovens, communicate fragrance to the air, and correct the unwholeſome effluvia from the ſurrounding lakes and marſhes.

Tunis has five gates, neither of which are much diſtinguiſhed for their beauty; and the houſes in general are only one ſtory high, with flat roofs.

The bey's palace, which is the moſt magnificent building in the city, contains four ſuperb gates, one in each front, having a lofty turret at every angle. The courts are ſpacious, the galleries profuſely ornamented, and the different apartments very ſplendid; particularly the treaſury, where every article of value is depoſited, and the book of their law kept, which was compoſed by a celebrated doctor, named Ali Mohadian, from whom the beys are proud to deduce their origin.

The chief moſque is only celebrated for the height of it's tower; which, next to that at Fez, is allowed to be the moſt lofty in Africa.

The principal manufactures being thoſe of woollen and linen, in the midſt of the city is a piazza of great extent; which, when the place was in it's ſplendor, contained near three thouſand woollen and linen-drapers ſhops.

Notwithſtanding the ſcarcity of water, the baths, which are very numerous, and much more commodious than thoſe of Fez and Algiers, are ſupplied from the ciſterns on the tops of the houſes, which receive the rain-water; and as each contributes towards the repletion, there is ſeldom any perceptible deficiency of this eſſential element.

There are likewiſe ſeveral colleges and ſchools at Tunis, in which the doctors of the laws, and other literati, are maintained; ſome at the public expence, and others by exerciſing the mendicant profeſſion, the veneration in which they are univerſally held never failing to enſure their ſucceſs.

The Janizaries are likewiſe accommodated with handſome barracks, and their aga with a palace, whither the inferior officers reſort to receive orders; and, beſides the exchange and cuſtom-houſe, there is alſo an arſenal and a dock on the bank of the canal, in which the materials are preſerved for equipping their gallies.

The principal fortification of this city is it's caſtle; which, being ſituated on an eminence, commands the whole place, and makes a grand appearance at a diſtance.

Without the walls are the Turkiſh ſepulchres, which ſurround the city, and are ornamented with a variety of marble decorations.

Bizerta is pleaſantly ſituated, at the bottom of a large gulph of the ſame name, the Sinus Hipponenſis of the ancients, about thirty-ſeven miles to the north-weſt of Tunis, in thirty-ſeven degrees twenty-ſeven minutes north latitude. This town is about a mile in circumference; and, lying between a ſpacious lake and the ſea, is well defended by forts and batteries, the principal of which are towards the ſhore. The channel between the lake and the ſea, where there is a continual influx and reflux, formed the ancient port of Hippo, which was once the moſt beautiful and ſecure haven on the coaſt; and there are ſtill ſome veſtiges of a large pier, which ran a great way into the ſea, to break the force of the north-eaſt winds.

Porto Farino lies on the ſide of a ſpacious navigable baſon, formed by the river Mejerdah, and was once a conſiderable city; but it is now chiefly noted for it's beautiful cothon, the receptacle of the whole naval force of the kingdom.

About nine miles eaſt of Tunis, and a mile and a half from the ſea, lies Nabel, the Colonia Neapolis of Ptolemy; to the weſt of which, at a ſmall diſtance, is the ſcite of the ancient Neapolis. This town, which enjoys a conſiderable ſhare of trade, is famous for it's potteries. Many reliques of antiquity are to be ſeen in this place, chiefly conſiſting of ſtones whoſe inſcriptions are become illegible; and, among other articles, a block of white marble, on which a wolf is curiouſly carved in baſs-relief.

Suſa, or Souſa, the reſidence of the Turkiſh baſhaws, is famous for being the chief mart for oil, and for it's flouriſhing manufactory of linen. The town is ſituated on a lofty rock, and was formerly very populous and affluent; it's preſent inhabitants are chiefly ſeamen, whoſe remarkable civility to ſtrangers has induced a conſiderable number of merchants to reſide among them.

Kairwan, or Carvan, the Vico Auguſti of antiquity, lies about eight leagues to the weſt of Suſa, and is eſteemed the ſecond city for population and extent in this kingdom, though it is ſituated on a barren plain. There are ſeveral noble ſpecimens of ancient architecture in this place; and the great moſque, which is regarded as a place of the utmoſt ſanctity throughout all Barbary, is a very magnificent pile, ſupported by nearly five hundred pillars of granite; ſome of which, from the vivid beauty of their red and white ſpots, are eſteemed of ineſtimable value. Farther weſtward, lie the ruins of Truzzar, where there are ſeveral vaulted chambers, continually filled with the ſteam of ſulphur, and to which the Arabians frequently reſort for the purpoſe of ſweating away any indiſpoſition.

Media, which is ſeated on a ſmall peninſula, on the eaſtern coaſt of Tunis, bears evident marks of it's once flouriſhing ſtate, though little of it's former ſplendor remains. The port, with an area of about one hundred paces ſquare, lies within the walls; but it is become too ſhallow ſafely to admit the ſmalleſt veſſels. The high walls which ſurrounded this place, were formerly of amazing ſtrength, and flanked with a great number of towers, each forming a kind of ſeparate fortreſs. One tower on the land-ſide was built remarkably ſtrong, having a vaulted arch under it ſeventy feet long, guarded by ſix maſſy gates plated with iron, placed one within the other; with retreats and portcullis's of the ſame metal. Mehedi, the firſt caliph of Carvan, was the projector of theſe fortifications, who likewiſe took a particular pleaſure in beautifying the city with ſuperb edifices, which are executed in ſuch a ſtile as to render it a matter of doubt with ſome writers, whether they are not to be aſſigned to the taſte of earlier ages.

Six leagues to the weſt of Tunis, lies Urbs, or Tuberbo, the Tuburbum Minus of the ancients, a ſmall town on the banks of the river Mejerdah, inhabited by the deſcendants of the Moors who were expelled from Andaluſia. In this neighbourhood, Mahomet, bey of this kingdom, a public-ſpirited prince, planted a great variety of delicious fruit-trees, preſerving every ſpecies apart in a place allotted for it; the whole forming beautiful and valuable groves of citrons, lemons, apricots, peaches, and other fruits. For the refreſhment of theſe delightful plantations, the ſame prince erected a maſſy bridge or dam, with ſluices and flood-gates, to raiſe the Mejerdah to a proper height; but the genius of this people being inimical to works of beauty and utility, the whole is now fallen to decay, and become inſufficient for the original purpoſe.

The Vecca of Salluſt, now Beja, is a city of great trade, and the principal repoſitory of corn in this ſtate. It is built on the declivity of a hill, and enjoys a ſalubrious air, with plenty of water: the walls, which are conſtructed of the materials of the ancient city, contain ſeveral ſtones with legible inſcriptions, but there are no other remains.

From ſeveral concurring circumſtances, the modern Ferreanah is conjectured to be the Thalia of hiſtorians, once the capital of Bizacium; though nothing but a few columns of granite, and other ſimilar articles, are now left to denote it's former grandeur. The purity of it's air, and the plenty of excellent water, are the principal benefits this place receives from it's ſituation; the adjacent country being one rude waſte, except only a very ſmall extent of ground to the ſouthward. Naked precipices terminate the proſpect to the weſt; and where a valley extends the view, the eye only perceives a barren deſart parched with perpetual drought, and reflecting the beams of an ardent and almoſt intolerable ſun.

Gafsa, the ancient Capſa, lies about twelve leagues eaſtward from Ferreanah, and is ſituated on an eminence ſurrounded with mountains, whoſe ſides are covered with olives, palms, piſtachios, and other fruit-trees. The modern edifices exhibit a glaring commixture of ancient columns, entablatures, and altars; which might have been the moſt ſtriking ornaments of the city, had they been ſuffered to occupy their original ſtations, but now only preſent a beautiful deformity of architecture, leaving us to lament the perverſion of taſte, as well as the ravages of time.

The Tuniſeens are compoſed of all the various nations we have enumerated in our deſcription of the inhabitants of Algiers; from whom they are, however, agreeably diſtinguiſhed, by their ſuperior politeneſs and civilization, as well as by their exemption from that pride, inſolence, and barbarity, for which the natives of this coaſt are but too juſtly ſtigmatized.

The Tuniſeens are affable in their manners, obliging to ſtrangers, and faithful to their compacts. The extenſion of trade, the improvement of manufactures, and the friendſhip they ſeem fond of cultivating with the European powers, have no doubt had this happy effect on their minds: and as theſe circumſtances tend to extirpate contracted ideas, they by no means treat Chriſtians with contempt, but allow them that juſtice, which is in vain looked for from their neighbours; and though they keep ſome chriſtian ſlaves, and are not entirely free from the depredatory ſpirit that marks the whole race, they treat their captives with a conſiderable ſhare of lenity, and the repreſentations of the European conſuls, in their favour, are heard with candour, and acceded to with alacrity.

Even in this iſland of female beauty, the Tuniſeen women would in general be eſteemed handſome, and their offspring are born with the fineſt complexions that can be conceived: but the ardour of the ſun ſoon gives a ſwarthy tinge to the boys; though the girls, who are conſtantly confined at home, retain all their native beauty till they are paſt child-bearing, which is uſually about thirty. It is no uncommon thing for a Tuniſeen woman to be a mother at eleven; and as their longevity ſeems nearly equal to our own, they often live to ſee their children of ſeveral generations.

The dreſs of both ſexes, though nearly of the ſame form with that of the Algerines, is neater, and more genteel. They alſo wear drawers when they ſee company, or go abroad; but, when at home, they ſometimes only bind a piece of linen round their loins. The females greatly pride themſelves on having long hair, which they collect together, plaiting it with ribbands behind; and, when nature is not ſufficiently favourable in this ornament, they add, like the fair of more poliſhed countries, to their natural ſtock: over their hair, thus adorned, they cloſely tie the ſeveral corners of a triangular piece of curious needle-work. Ladies of a ſuperior rank have a head-dreſs of the ſame figure, compoſed of thin plates of gold or ſilver, cut through and engraved in imitation of lace, their dreſs being finiſhed by a fine handkerchief, bound cloſe over this ornament, and negligently falling down on the collected hair. They tinge their eye-laſhes, as well as the edges of their eye-lids, with pulverized lead-ore; an operation which is performed by dipping a wooden bodkin into the powder, and drawing it under the eye-lid: this communicates a ſable hue, which is by them thought to become every complexion, and to conſtitute the perfection of beauty. An ingenious and learned divine has proved the antiquity of this cuſtom, from the ſacred writings; which expreſsly mention, according to the true tranſlation of the original, that '*Jezebel ſet off her eyes with the powder of lead-ore.*' The ſame learned author has ſhewn, by appoſite quotations, that this practice prevailed among the ancient Greeks and Romans: and, indeed, it is ſtill uſed, not only on the Barbary coaſt, but likewiſe in Aſiatic Turky, and many other countries of the eaſt.

Jealouſy, which appears to be endemial in Barbary, ſeems to prevail leſs at Tunis than in any of the other ſtates we have deſcribed in this quarter of the world.

Their religion obliging them to frequent ablutions, the baths are much reſorted to, particularly by the ladies; who, on theſe occaſions, uſe a vaſt quantity of odoriferous drugs, and rich perfumes.

The taverns are under much better regulations than thoſe in the neighbouring countries; and even a Turk, who is found guilty of any irregularity, or fraudulent intention, may be deprived of his turban till he has made ſatisfaction. White wine, which is both cheap and excellent, is ſold only in thoſe houſes of public accommodation. Proviſions are ſo exceedingly plentiful, that the purchaſer of a ſingle quart of wine at a tavern has two or three diſhes of fiſh or fleſh ſet before him.

The natives, though they do not entirely refrain from drinking wine, ſeldom indulge in it to exceſs; but they are extravagantly fond of a drug compounded of various ingredients, to which they give the name of harix: an ounce of this mixture has an admirable effect in exhilarating the ſpirits, and inſpiring a dauntleſs reſolution.

The Tuniſeens are very early riſers, their religion obliging them to attend public devotion by day-break; after which they follow their reſpective employments till afternoon-prayers, when all buſineſs ceaſes, and the ſhops are ſhut up.

Nothing but the moſt preſſing neceſſity can rouze the Arabs to diligence or attention in trade and agriculture; their lives being one continual round of indolence and amuſement.

Hunting lions, and other wild beaſts, is a favourite diverſion; and the inhabitants of a whole diſtrict ſometimes aſſemble for this purpoſe, forming a circle of ſeveral miles in circumference, which is gradually contracted till the animals are all driven into the center, where they are immediately diſpatched.

The ancient diverſion of hawking is ſtill uſed in this country, and the woods afford great variety of hawks and falcons. Fowling is likewiſe practiſed, though after a peculiar method; for, inſtead of ſpringing the game with dogs, the fowler ſhades himſelf with a piece of canvas ſtretched upon two reeds, whereon is delineated the figure of a leopard; at the approach of which, the partridges, quails, and woodcocks, aſſemble cloſely together; when the ſportſman, under this diſguiſe, being enabled to come very near, directs the muzzle of his piece through an aperture in the canvas, and fires among the whole covey.

The manners and cuſtoms of theſe people partake, in a very high degree, of the primitive ſimplicity; and, except in the article of religion, the Arabs in this ſtate appear exactly to anſwer the character and deſcription given of them three thouſand years ago. The common ſalutation is, 'Peace be unto thee!' and the deference of inferiors to ſuperiors is denoted by kiſſing their feet, knees, or garments; which is alſo the manner in which children expreſs their duty and reſpect to parents and relations. In their hoſpitality to ſtrangers, they revive the remembrance of the patriarchal ages; the greateſt prince not diſdaining to fetch a lamb from his flock, while the royal conſort with her own hands prepares and dreſſes it. The hoſt waſhes the feet of his gueſts, and officiouſly waits on them during the entertainment: but, notwithſtanding this apparent kindneſs and ſimplicity, inſtances are ſaid not to be wanting, where the entertainer has made free with the property of the unſuſpicious traveller on whom he had ſo obſequiouſly attended.

The houſes in Barbary and the Levant are all ſquare, with flat roofs, ſurrounding a court, the fronts towards which are alone decorated. On entering the habitation of a man of quality, benches are perceivable at the porch or gateway, where the owner receives viſits, and tranſacts buſineſs; few perſons, even among his neareſt relations, being admitted farther, except on extraordinary occaſions. Beyond this lies the court, which is uſually paved with marble, and ſurrounded with cloiſters, leading to ſpacious apartments, which, however, ſeldom communicate with each other.

In the neighbourhood of every city or village is a piece of ground allotted for ſepulture, in which every family of diſtinction has a particular cemetary walled in, where the bodies are depoſited in ſeparate graves, with ſtones at the head and foot of each, the intermediate ſpace being either planted with flowers, or covered with tiles. Perſons of rank have uſually a ſquare room, with a handſome copula, built over their graves, which being conſtantly kept white and clean, illuſtrate the expreſſion of Chriſt, where he compares the hypocrites to whited ſepulchres, which appear outwardly beautiful, but within are full of dead men's bones, and all uncleanneſs. Theſe ſtructures are often raiſed with a plaiſter, or cement, compoſed of wood-aſhes, lime, and fine ſand, beat inceſſantly with wooden mallets for three days and nights, and ſprinkled, at proper intervals, with oil and water alternately.

The government of Tunis is deſpotic, and the ſucceſſion hereditary; but the bey has the privilege of nominating either of his ſons, brothers, nephews, couſins, or in ſhort any branch of his family, however remote, whom he judges moſt worthy to ſucceed him.

A divan is aſſembled to deliberate about matters of importance; but as they are entirely the friends and dependents of the bey, they have only the mortification of giving a conſtrained voice to every reſolution he propoſes. Formerly, the divan had an almoſt unlimited power; at leaſt, in a negative capacity: but, by the ill conduct and rapacious exactions of the baſhaws, the beys were furniſhed with a ſufficient pretext for taking the entire adminiſtration of affairs into their own hands; as well to diſpenſe juſtice with more impartiality, as to prevent the frequent depoſitions and maſſacres, which ſo frequently happened when there were different competitors for power. Yet, though the beys are entirely independent of the Grand Signior and the divan, they have not at all times been able to ſuppreſs jealouſies and cabals, or to prevent the rebellion of their own ſons, when they ſuſpected the partiality of their father to a younger brother; the dignity, of courſe, oftener falling to his ſhare who has addreſs enough to form the ſtrongeſt party, than to that of him who is honoured with the nomination; and when this office becomes vacant, a ſucceſſor is ſeldom eſtabliſhed without bloodſhed.

The beys, at preſent, either have not, or are afraid of exerting, half the authority with which they were originally inveſted; and, indeed, they do not ſeem to affect the ſplendor of ſtate, being ſatisfied with the reputed privilege of reigning with abſolute and uncontrouled ſway. Perhaps, too, motives of policy may make theſe princes avoid the appearance of magnificence; leſt it ſhould ſtimulate the ambition or avarice of their neighbours, or excite the envy of their own ſubjects.

The revenues of this ſtate cannot be well aſcertained; as they ariſe from annual tributes from the Moors and Arabs, and duties on imports and exports, which are in a continual ſtate of fluctuation, being often evaded by thoſe who ought to pay them. A few militia and renegadoes, chiefly the bey's guard, and the garriſon of his capital, compoſe the military ſtrength of this kingdom; though the bey, upon emergencies, can command a numerous army of Moors and Arabs, but their fidelity is not much to be relied on.

The ſhips belonging to government are ſeldom more than four, the largeſt carrying no more than forty guns, and all of them badly equipped for ſervice; theſe, with thirty galliots, generally commanded by a renegado, are the whole naval force of the bey. Private adventurers, however, fit out galliots at their own expence, certain perquiſites being allowed the bey on all captures.

On entering the road of Tunis, a Chriſtian trading-veſſel ſalutes the caſtle of Golletta with three guns; after which the maſter informs the aga from whence he comes. But ſhips of war are anchored at ſome diſtance, and muſt not fire a gun till they receive a ſalute from the caſtle. The conſul is obliged to give the bey immediate notice of the arrival of every ſuch ſhip, who iſſues orders for the confinement of the ſlaves; and, at the man of war's departure, the captain is uſually preſented with oxen, ſheep, poultry, and other refreſhments.

The duties on anchorage, and loading and unloading goods, in this kingdom, run exceſſively high; yet a conſiderable trade is carried on between the Tuniſeens and ſeveral European nations. France takes Morocco leather, hides, oil, wool, and wax, in exchange for Languedoc cloths, iron, ſteel, hardware, paper, brandy, ſugar, and ſpices. The Jews are principally concerned in the management of the Italian trade, who export the ſame commodities as thoſe ſent to France, receiving damaſks, gold and ſilver tiſſue, and ſeveral ſorts of ſilk and woollen ſtuffs, in return. The Moors and Turks export gold duſt, bales of caps, and lead, to the Levant; bringing back ſilks, calicoes, iron allum, and vermilion. The ſame ſorts of goods are carried into Egypt, which are bartered for rice, linen, flax, cotton, and coffee. The Engliſh trade with this country is rather uncertain; and, indeed, ſeems but little attended to.

All public treaties are drawn up in Arabic; which has, however, loſt much of it's original energy and beauty. The great number of renegadoes from Spain, France, and Italy, who are as much encouraged for diſclaiming Chriſtianity, as admired for their ſuperior abilities, have rendered their reſpective languages very familiar in this country, particularly in Tunis; but the Lingua Franca, as it is called, is the uſual language in which commercial tranſactions are carried on with foreign nations.

The Jews are amazingly numerous in this kingdom, (particularly in the capital, where ſeparate quarters are allotted them) and live after their own inſtitutions, without moleſtation. They carry on a very extenſive trade, and are computed to amount to about ten thouſand.

Criminals are ſubjected to almoſt ſimilar puniſhments with thoſe of Algiers: ſuperſtition has, however, taught them the moſt dreadful inflictions on ſuch renegadoes as return to Chriſtianity, who are either encloſed in a cloth, dipped in molten pitch, and afterwards ſet on fire; or, being wholly covered, except the face and head, thoſe parts are anointed with honey, which expoſes them to a lingering and miſerable death, from the ſtings of waſps, and other inſects.

Slaves, who attempt to emancipate themſelves, by running away, or by murdering their Mahometan maſters, are tortured with the utmoſt barbarity; for the laſt-mentioned crime, they break the convict's legs and arms, and tying him to a horſe's tail, drag him through the ſtreets; after which, if he ſurvives, his body is delivered to the Franks, or free Chriſtians. Frequently, however, in ſpite of the officers of juſtice, the rabble divert themſelves with dragging the body about after the executioner has performed his office, offering it all manner of indignities, roaſting it with ſtraw, and when it has almoſt loſt the human ſhape, committing it to a neighbouring ditch.

Tripoli, though an appendage on the Grand Signior's government, aſſumes the name of a kingdom; and, according to the cuſtom of all the Barbary ſtates, receiving it's name from it's capital, is called New Tripoli, to diſtinguiſh it from the ancient city in Phœnicia, which ſtill retains it's original title.

This kingdom, which includes the Deſart of Barca, and the reſt of Barbary, is bounded by Egypt on the eaſt, the Mediterranean Sea on the north, Tunis on the weſt, and Nubia on the ſouth: it extends about twelve hundred miles in length, but is of very diſproportionate breadths. No rivers of conſequence water this country; nor is it's coaſt diſtinguiſhed for any natural curioſities, except the Gulph of Sydra, the Syrtis Magna, as it is called, to diſtinguiſh it from the Syrtis Minor, which lies on the coaſt of Tunis.

Tripoli is divided into maritime, and inland: and the worthleſs inhabitants of theſe great diſtricts are only marked by the odious diſtinction of being pirates in the former, and robbers in the latter. The chief towns lie along the coaſt, but few of them merit any particular deſcription; being in general thinly inhabited, meanly built, and ruined by the exactions of the government on the one hand, and the depredations of the Arabs on the other.

Tripoli, the capital of the kingdom, which is ſituated in fourteen degrees thirty minutes eaſt longitude, and in thirty-three degrees five minutes north latitude, is a ſmall, but populous place, ſtanding on a ſandy ſituation by the ſhore, and ſurrounded by high walls, flanked with pyramidical towers. It has only two gates; one fronting the ſouth, and the other the north, or ſea-ſide: to the eaſt is a group of rocks, on which forts have anciently been erected; and to the weſt, a ſtrong caſtle, fortified in the modern ſtile, and defended by cannon of uncommonly large dimenſions.

At a ſmall diſtance lies Old Tripoli, almoſt in ruins; famous for having been the birthplace of the Roman Emperor Severus.

New Tripoli once enjoyed a conſiderable trade; and, being filled with a number of capital edifices, exceeded almoſt every city on the coaſt in wealth and beauty: but from a ſcarcity of water and corn in the vicinity, (the two moſt eſſential articles of life) this place has loſt much of it's former ſplendor, and it's limits are become very contracted. The houſes are mean, low, and irregular; but ſome monuments of it's original grandeur ſtill remain, particularly a noble triumphal arch, part of which is buried in the ſand, though enough is now conſpicuous to excite our admiration of it's elegant architecture. This ſtructure was compoſed of the fineſt marble; and the whole was evidently executed according to the pureſt models of antiquity: over each of it's four gates is a triumphal chariot, one of which repreſents Alexander drawn by two ſphinxes.

This arch, which is very entire, compared with other works of ſimilar antiquity in this country, is more indebted for it's preſervation to the effects of ſuperſtition, than to the durability of the marble of which it is conſtructed; a tradition having prevailed for a number of ages, that it's demolition will be attended with ſome dreadful calamity. In confirmation of this idle ſtory, the natives point out a ſtone almoſt ſeparated from the building, which they confidently aſſert to have been diſplaced by order of one of their princes, whoſe workmen were immediately alarmed by an earthquake; but, ſtill perſevering, notwithſtanding this ſupernatural admonition to deſiſt, they were all buried under an immenſe cloud of ſand.

The Franciſcan friars, and ſeveral other orders of monks, have ſettled in New Tripoli; the former of whom have a handſome church, convent, and hoſpital, which laſt edifice is too often rendered neceſſary by the malignant and peſtilential diſorders incidental to the climate.

Without the walls is an ancient burial-place, where urns, medals, and other reliques, are frequently dug up; and, notwithſtanding the barreneſs of the ſoil, a conſiderable number of villas are diſperſed round the country, the Chriſtian ſlaves (who are, however, not very numerous) being generally employed in the cultivation of the gardens.

The linen-manufactory is the principal trade of New Tripoli, great quantities of cloth being made by the inhabitants; but they place their chief dependence on their corſairs, who are more miſchievous and deſperate than almoſt any other on this piratical coaſt. Indeed, their audacity has been pretty well humbled, ſince the bombardment of their metroplis by the French; which being the moſt important hiſtorical circumſtance within our knowledge, we ſhall conciſely relate it.

Lewis XIV. of France, highly incenſed on hearing that a ſhip under his colours had been taken by a corſair belonging to this ſtate, and ſeveral of his ſubjects detained in captivity in ſpite of remonſtrances, ordered all his officers ſailing in theſe ſeas to make repriſals; and the Marquis of Anfreville ſoon after meeeting with ſix ſail belonging to the Tripolitans, on the north coaſt of Sicily, immediately attacked them. Three of the rovers inſtantly fled; while the reſt, being hardy enough to engage, were dreadfully handled, and at length obliged to make their eſcape to the iſland of Chios, in order to repair the damages they had ſuſtained.

Commodore Duqueſne being informed of this circumſtance, followed them with a ſquadron of ſeven ſail; and, after ſending a meſſage to the aga of Chios, informing him that he only came in ſearch of ſome Tripolitan pirates, who, in contempt of the moſt ſolemn treaties, had committed ſeveral flagrant outrages on the ſubjects of France, and hoping he would not protect ſuch miſcreants, compleatly blocked up the port. This meſſage being diſregarded by the aga, the French commodore immediately bombarded the place, making dreadful havock among the inhabitants; but he was prevented from entering the harbour, by a ſtrong ſtaccado, which the Tripolitans had contrived to place in his way. The Porte was greatly alarmed on this occaſion; but, through the addreſs of the French ambaſſador, articles were framed, ſo much to his advantage, that the regency of Tripoli rejected them with the ſtrongeſt indications of contempt. Upon this, the French monarch directed a powerful armament againſt Tripoli, under the command of Marſhal D'Etrees, vice-admiral of France; who, being joined by two other ſquadrons, appeared before this city with his whole fleet on the 15th of June 1685. The bombardment commenced with great fury; and a deplorable havock being ſoon made, the inhabitants diſpatched a venerable old man, near a hundred years of age, who had been twenty-four years dey of Algiers, to ſolicit a peace on the beſt terms he could obtain. The French commodore demanded two hundred thouſand crowns, as a recompence for the captures made from his nation; and inſiſted that all Chriſtian ſlaves who had been taken under French colours ſhould be immediately delivered up. Theſe terms were acceded to by the regency; but ſome delays ariſing from the impoſſibility of raiſing ſo conſiderable a ſum, the demand was greatly reduced, and at laſt ſatisfied in money, rings, and jewels. All the French ſlaves were ſet at liberty, the conſul of their nation was allowed to enjoy peculiar privileges and exemptions, and two of the Tripolitan chiefs were obliged to do homage at the court of Verſailles.

The Deſart of Barca, which is properly included in the kingdom of Tripoli, is of very uncertain limits, being for the moſt part only a barren tract of ſhifting ſands; on which account, the Arabs, by whom it is principally inhabited, ſtile it the Road of Whirlwinds. This whole country is parched up for want of water; and, except in the neighbourhood of the towns and villages, the earth produces but little grain or fruits; hence the wretched inhabitants are as ill provided in food or raiment as can poſſibly be conceived, and their very external appearance is ſufficient to terrify any ſtranger. Their aſpect is fierce and ravenous, meagre hunger giving a tinge to the complexions of the whole race: as they are more neceſſitous, they are more deſperate than others; and the traveller who eſcapes naked with his life, may think himſelf very mildly treated among theſe wretched miſcreants.

The canton in which ſtood the ancient temple of Jupiter Ammon, is eſteemed the moſt dangerous and arid; being almoſt wholly covered with ſands, which not only ſink under the traveller's feet at every ſtep, but being light, and eaſily raiſed by the leaſt breath of wind, often ſtifle him in an inſtant, and ſometimes bury whole caravans. The melancholy cataſtrophe of Cambyſes, and his army, in his bold attempt againſt the temple and oracle juſt mentioned; and the dangerous expedition of Alexander; are well known by all thoſe who have the ſlighteſt acquaintance with ancient hiſtory. In ſhort, the country and inhabitants both conſpire to render travelling equally dangerous and unprofitable; and though it was once the route purſued by the caravans journeying between Barbary and Mecca, they now carefully avoid this inhoſpitable tract, by taking a more diſtant circuit.

The coaſt of Barca is generally known by the name of Derne, an appellation which it receives from one of it's moſt conſiderable towns and ports; and, indeed, it is only in the maritime parts that the natives ſeem to have imbibed the ſmalleſt idea of humanity or juſtice: the manners of the reſt are as wild as the ſoil they poſſeſs; and nature ſeems to have looked on this region with averſion and diſguſt.

With reſpect to the religion and government of Tripoli, it will be ſufficient to ſay, that they are almoſt the ſame as thoſe of Algiers and Tunis, already deſcribed; excepting only that the Bey of Tripoli is not merely a titular vaſſal to the Porte, but is really under the ſubjection of the Grand Signior, to whom he pays an annual tribute. As this encreaſes the exigences of the ſtate, and the people are almoſt deſtitute of commerce, they are loaded with the moſt oppreſſive taxes, and reduced to the loweſt ebb of indigence and miſery.

The public revenues are likewiſe conſiderably augmented from the number of prizes taken by their corſairs; as well as the exactions from the Jews, who have the principal direction of the trade, and are very numerous. The bey, having the full protection of the Porte, preſerves the moſt unlimited ſway, not only over the people in general, but likewiſe over the divan, which he only convenes for the purpoſe of ratifying his reſolutions, as mere matter of form.

The principal commerce ariſes from the ſale of ſlaves, which are chiefly ſent into Turky, where they produce the higheſt price; and from dealing in aſhes, which they purchaſe of the Arabians, and diſpoſe of to the Europeans, by whom they are uſed in manufacturing ſoap and glaſs.

To the credit of the regency of Tripoli, it has been obſerved, that they have more ſtrictly adhered to treaties and compacts, than moſt of their neighbours: this punctuality, whether it proceeds from principle, or a conſciouſneſs of their own weakneſs, is attended with very beneficial effects to the navigation of commercial countries.

The laſt treaty between this nation and our own, conſiſting of twenty-five articles, was ratified by Vice-Admiral Baker, on the 19th of June 1716, and ſecures to England privileges and exemptions ſuperior to thoſe of any other Chriſtian nation.

CHAP. II.

EGYPT.

ACCORDING to the inventive genius of poets, this country derived it's name from Egyptus, the brother of Danaus, one of it's ſovereigns: the Hebrews and Arabs, however, call it Miſraim; and the Turks diſtinguiſh it by the appellation of El-kebit, or the Overflowed Country.

Egypt has the Mediterranean for it's boundary on the north; the Iſthmus of Suez and the Red Sea, on the eaſt; Nubia, on the ſouth; and the Deſarts of Barca, with the unknown regions of Africa, on the weſt. It lies between the thirtieth and thirty-ſixth degrees of eaſt longitude from London, and between the twentieth and thirty-ſecond degrees of north latitude; extending about five hundred and fifty miles in length, from north to ſouth, and about a hundred at it's medium breadth.

This kingdom conſiſts of three grand diviſions, the Lower, Middle, and Upper; the greateſt part of Lower Egypt is an iſland formed by the two principal branches of the Nile, which divides itſelf a few miles below Old Cairo, and the Mediterranean Sea.

The almoſt perpendicular rays of the ſun about the ſummer ſolſtice, being reflected from a ſandy ſoil, render the climate exceſſively hot in that ſeaſon, and the winters are never ſevere. Near the ſea-coaſt, heavy rains occaſionally fall between November and March, but at Cairo the inhabitants are ſeldom bleſſed with a refreſhing ſhower, except in the three winter months, when they have frequent ſupplies: in Upper Egypt there is ſometimes not a ſingle ſhower in two or three years. Indeed, the people regard this exemption from rain as a bleſſing; conceiving it would prove injurious to their lands, the waters of the Nile abundantly ſupplying every purpoſe of vegetation.

The weſt and north-weſt winds, generally the harbingers of rain, are leſs frequent than thoſe from the north and ſouth. From about the middle of March, to the beginning of May, the ſouth-eaſt wind, which is often ſo ſultry as to reſemble the heat of an oven, continues to blow; compelling the natives to immure themſelves in vaults and caves, that they may avoid ſuffocation. When this fervid wind ſhifts to the ſouth-weſt, which not unfrequently happens, it raiſes ſuch clouds of ſand, as obſcure the light of the ſun, and occaſion a total darkneſs.

The Eteſian, or north wind, begins to blow in May, a ſhort time previous to the riſing of the Nile; and the health and pleaſure diſperſed in it's refreſhing breezes, may well account for the partial epithets which the poets have in all ages conferred on Eteſian gales. This wind, without which there would be no poſſibility of navigating the Nile upwards, on account of the rapidity of it's currents, uſually continues till November.

The ſoil of Egypt is in general ſandy, except where the inundations of the Nile have carried an adventitious earth; and the whole is ſtrongly impregnated with nitre, which, though it doubtleſs occaſions the frequent earthquakes felt in this country, greatly aſſiſts in conveying a fertility to the land, not exceeded in any part of the world.

As the Nile, or Abanchi, which ſignifies, in the Abyſſinian tongue, the Father of Rivers, is juſtly one of the moſt celebrated rivers in the world, we ſhall preſent our readers with a particular account of every thing which relates to it; omitting, however, the fabulous narrations of thoſe who have been ſtudious to excite wonder at the expence of truth.

This noble river, which the moſt unwearied reſearches of the traveller are unable to trace to it's ſource, and which, like genuine charity, bleſſes without being known, is ſuppoſed to have it's origin in Ethiopia, at eleven or twelve degrees of northern latitude, and purſues a courſe of about fifteen hundred miles, for the moſt part in a northern direction, till it divides itſelf, as before obſerved, into two branches, about ſix miles below Cairo; one of which ſtretches eaſtward, and the other weſtward, emptying themſelves into the Mediterranean Sea, at the diſtance of a hundred miles from each other. This reputed father of rivers, while confined within it's natural bounds at Cairo, is not broader than the Thames at London, and is in ſome places fordable during a dry ſeaſon.

The heavy periodical rains which fall within the tropics, certainly occaſion the annual inundations of the Nile; whoſe waters leave behind them a prolific mud, which richly manures the land: and though the ſtream is naturally very foul, when the water has ſtood a ſufficient time fully to effect it's depuration, it is neither inſalubrious nor unpalatable. The ancients, who were ignorant of the climates in thoſe latitudes, and who had never obſerved any thing ſimilar to the overflowing of the Nile, in other rivers, were involved in labyrinths of doubt and perplexity, when they attempted to account for this yearly deluge: but the annual riſe is now well known to be not only peculiar to the Nile, but alſo to every other ſtream that riſes or takes it's courſe within the tropics, as has been more than once remarked in our deſcription of the Oriental regions, particularly in Bengal, Tonquin, and Siam.

The riſe of the Nile is obſerved to commence about the 18th or 19th of June; and, during the firſt week, it's daily encreaſe is about three or four inches; the next fortnight it is conſiderably greater in proportion, and thus continues augmenting, with increaſed expedition, till it reaches the height of ſixteen cubits from it's original depth: the canal of Cairo is then opened; and the riſe continues increaſing for ſix weeks longer, till it overflows the low country; and, filling the canals provided for it's reception, is diſtributed over a vaſt extent of land, where the natural inundation would never reach.

This river, in it's courſe through Egypt, receives no inferior ſtreams; which, indeed, the ſituation alone renders impoſſible, the ground on each ſide having a gentle deſcent to the foot of the mountains. This circumſtance (for which it is probably indebted to nature, aſſiſted by art) ſeems to be peculiar to the Nile, and is admirably calculated to render it's overflowing productive of more extenſive utility.

The cataracts of Upper Egypt are well worthy of notice, and have been viſited by ſeveral ingenious travellers of our own country. A learned divine, to whoſe friendly intelligence we are conſiderably indebted, informs us, that on approaching the firſt of theſe cataracts, he never ſaw nature diſcover ſo rude a face as the ſurrounding country exhibited. On the eaſt of the river, rocks alone are to be ſeen; and, to the weſt, barren ſands, black cliffs, and lofty mountains: the cataract, on the ſouth, reſembles a rocky iſland, above which towering cliffs appear on each ſide; and below, on the north, the rocks are ſo numerous, that the water is hardly diſcernible. The bed of the river is croſſed by three rocks of granite, at ſome diſtance from each other, every one of them forming three ſeparate falls, the deepeſt of which appears not to exceed fifteen feet.

This deſcription, which is certainly to be depended on as far as it proceeds, leaves us at a loſs to account for the ſituation of thoſe cataracts from which the ancients, and even ſome of the moderns, have delineated ſuch awful and ſublime pictures. But perhaps theſe tremendous falls are higher up the Nile than our moſt reſpectable moderns have ventured. Mr. Lucas mentions, that under the twenty-third degree of latitude, the Nile iſſues from ſeveral vaſt chaſms of a lofty rock falling into it's bed below, above two hundred feet, with a noiſe more tremendous than that of the loudeſt thunder. The water, in it's fall, reſembles a large white ſheet, about thirty feet broad; and forms, in it's rapid deſcent, an arch ſufficiently capacious to admit perſons within it, without being wet; and this, the ſame gentleman obſerves, ſeems to have been a favourite amuſement with the natives, ſeveral niches and ſeats ſtill appearing in the rocks where they were accuſtomed to ſit on theſe occaſions. Though, from it's extreme height, the falling water occaſions a miſt which at a diſtance has all the appearance of a cloud, the natives are ſaid to venture on rafts down this aſtoniſhing fall.

Notwithſtanding the mud left by the inundations of the Nile renders the ſoil aſtoniſhingly fertile, Egypt would by no means be the paradiſe it has always been eſteemed, without cultivation; there is not, indeed, any land where tillage is more neceſſary, or more aſſiduouſly attended to.

Thoſe who occupy lands which lie higher than the inundation naturally reaches, have been taught by neceſſity to adopt a variety of expedients for raiſing the water. In places where the Nile, at it's extreme height, is not much below the level of the earth, this is effected by means of a wheel, the circumference of which, being provided with boxes, receives the water, and diſcharges it into a trough as the wheel revolves on it's axis. But where the water is too deep to be raiſed by this means, the wheel is ſurrounded with a rope, at the extremity of which earthern jars are affixed for the reception and diſcharge of the water, in like manner as the former, both wheels being turned by oxen. But in thoſe places where the banks of the Nile are very high, the inhabitants with incredible labour raiſe the water in buckets, which they empty into baſons formed for that purpoſe; this, if neceſſary, being alſo conducted into one ſtill higher. In Upper Egypt there are ſometimes five or ſix of theſe baſons, one above the other, the laſt of which only diſtributes the water over the land. This ſevere toil, which the dread of want could alone ſtimulate them to undergo, is ſeldom neceſſary in the Middle and Lower Egypt, where canals having been formed, the water is conveyed, by opening ſluices, or removing banks, into large reſervoirs, capable of occaſionally ſupplying the more remote lands.

Egypt, which was formerly the granary of the Roman empire, as it is at preſent of the neighbouring countries, abounds with wheat, rice, barley, and other ſpecies of grain. It, however, affords few vegetables naturally; moſt of the tender plants being parched up by the heat, or rotted by the annual inundations. Sugar-canes, melons, dates, and figs, with cucumbers and other eſculent plants, thrive exceedingly in this country: ſenna and coloquintida are likewiſe produced in very large quantities; with the former of which, in particular, Upper Egypt ſupplies almoſt all Europe.

When the Nile retires within it's proper channel, which is uſually about November or December, the ſpring-corn and vegetables are immediately ſown. March and April are the harveſt-months; and the ſoil generally produces three crops a year: the firſt of theſe crops uſually conſiſts of lettuces and cucumbers, (the latter being the principal food of the inhabitants in ſummer) the ſecond of corn, and the third of melons.

Egypt appears to have few indigenous trees, thoſe cultivated in the gardens being certainly exotic; ſuch as the cous, or cream-tree, the orange, the lemon, the apricot, the pomegranate, the caſſia, the cotton, and a tree bearing a moſt delicious fruit called moſch.

The moſt common trees in Egypt are, the palm or date-tree, which makes excellent wine, the tamariſk, the ſount, Pharaoh's fig, the ſycamore of the ancients, and a tree reſembling the palm, called the dome-tree.

This country is very plentifully ſtocked with black cattle; and it is ſaid that no leſs than 200,000 oxen are employed daily by the natives to raiſe the waters of the Nile and plow the land.

The beaſts of burden are camels and dromedaries; the fleſh of which, when young, is eſteemed exquiſitely delicious by the Mahometans, who will not permit any Chriſtian to taſte it. The horſes, particularly thoſe of Upper Egypt, are very fine; but though they walk exceedingly well, gallop with great ſpeed, and are extremely tractable, they never trot, and are reckoned incapable of performing long journies. There is likewiſe a very numerous and fine breed of aſſes, on which all Chriſtians are obliged to be carried, riding on horſeback being an honour and diſtinction which the Turks claim the excluſive privilege of enjoying. In the neighbourhood of Alexandria are vaſt numbers of beautiful antelopes and large buffaloes: and there are alſo ſome tygers and hyænas in this country; as well as great plenty of hares and foxes, which latter are of a much lighter colour than thoſe of Europe.

The oſtrich, which is the king of birds in this country, is very common in the mountains to the ſouth-weſt of Alexandria; it's fat is thought to poſſeſs many medicinal qualities, being eſteemed efficacious in the rheumatiſm, palſy, and all cold tumours.

A kind of large domeſtic hawk frequents the tops of houſes, and is treated with uncommon veneration; as well as the ter-chaous, or meſſenger-bird, the plumage of which is remarkably beautiful.

The ibis, one of the principal deities of the ancient Egyptians, is alſo very common on the iſlands of the Nile; it reſembles a crane, and is of a greyiſh colour, with black wings and tail. The veneration in which this bird was formerly held, probably aroſe from it's deſtroying ſuch numbers of thoſe ſerpents which breed in the earth after the retreat of the waters.

At preſent no bird in Egypt is ſo much eſteemed as the ſtork, which exhibits ſuch a lovely picture of filial affection. It is accounted highly profane to kill, or even moleſt theſe birds, and they are now held as ſacred as the ibis was anciently.

The uſual birds of prey, and game, are likewiſe plentiful in Egypt; ſuch as eagles, vultures, hawks, wild geeſe and ducks, woodcocks, ſnipes, and quails.

The rat, called ichneumon, which has been fabled to deſtroy the crocodile, by leaping down it's throat, and gnawing through it's belly; the cameleon; and the worral, which is ſaid to be affected by muſic; are all natives of Egypt.

It is impoſſible to enumerate the variety of poiſonous reptiles and inſects which this teeming ſoil produces; the vipers, however, which form two diſtinct ſpecies, are much eſteemed in medicine.

The hippotamus, or river-horſe, an amphibious animal, reſembling an ox in it's hinder parts, and having a head like a horſe, is common in Upper Egypt; but this animal is ſeldom ſeen below the firſt cataract.

The crocodile, concerning which ſo many fabulous ſtories have been invented, was once thought peculiar to Egypt; but it ſeems not to differ greatly from the alligators of India and America. This creature is of the lizard ſpecies, and grows to about twenty feet in length, having four ſhort legs, and large feet armed with claws. The head is flat, the eyes are rather large, and the back is covered with hard ſcales capable of reſiſting a muſket-ball.

This amphibious creature is ſupplied with a fleſhy ſubſtance, fixed along the lower jaw, which ſerves inſtead of a tongue for the purpoſe of turning it's food. It has two long teeth at the end of the upper jaw, which are received into two correſponding holes in the lower, the upper jaw only being capable of motion. The crocodile is extremely quick-ſighted, and is generally ſeen, when on land, upon the low banks of ſandy iſlands, with it's head towards the water; into which it ſlowly retires when diſturbed, and gradually diſappears.

The eggs of this animal, uſually about fifty, and not larger than thoſe of a gooſe, are depoſited and covered up in holes in the ſand about two feet deep. Theſe eggs are hatched in thirty days, when the young immediately make for the river.

The tears and alluring voice of this creature need ſcarcely be mentioned as poetical fictions, the moſt authentic modern travellers having never been able to obtain a ſingle proof of theſe circumſtances. It indeed leaps upon any man or beaſt it meets with on the banks of the river, and ſeizes them with it's fore-paws; or, if at too great a diſtance, ſprings ſuddenly upon them, beats them down with it's tail, and devours it's prey.

In order to deſtroy this animal, the natives generally torture ſome inferior creature till it cries out; when the crocodile making it's appearance, they dart a ſort of harpoon into it's belly, after the manner in which whales are taken in the Greenland ſeas and other places.

The hiſtory of this country is ſo blended with fiction and tradition, that nothing can with certainty be ſaid reſpecting it's government and revolutions in diſtant ages. That fondneſs for antiquity, which ſeldom fails to involve it's votaries in obſcurity, has made the Egyptians, who pretend to an exiſtence as a nation many thouſand years before the Flood, leave their true origin in the greateſt uncertainty. Paſſing, therefore, over ſuch accounts, as bear internal evidence of their own falſity, we ſhall only remark, that the line of the Pharaohs ſat on the throne in an uninterrupted ſucceſſion, till Cambyſes II. King of Perſia, ſubdued Egypt, five hundred and twenty years before the Chriſtian æra; and that, in the reigns of theſe princes, thoſe ſurprizing ſtructures were erected, which baffle the reſearches of antiquity, and ſtill remain the admiration of the world. Alexander the Great next conquered Egypt, and ſoon after built the famous city of Alexandria, called after his own name. He was ſucceeded by Ptolemy, who again rendered this an independent kingdom. Ptolemy Philadelphus, his ſon, collected the celebrated library at Alexandria, ſaid to have conſiſted of ſeven hundred thouſand volumes; among which was that tranſlation of the Holy Bible known by the name of the Septuagint. In the race of the Ptolemies, the imperial power continued for near three hundred years, when Cleopatra, ſiſter of Ptolemy Dionyſius, the laſt king, mounted the throne; who, having made herſelf equally diſtinguiſhed in the annals of gallantry and of war, fell a victim to her own ambition, and Egypt degenerated into a Roman province. In this ſtate it continued for ſeven hundred years; when Omar, the ſecond caliph of the ſucceſſors of Mahomet, expelled the Romans, eſtabliſhing his own ſovereignty, and that of his ſucceſſors.

About the year of the Chriſtian æra eight hundred and ſeventy, the Egyptians ſet up a caliph of their own, to whom likewiſe the Saracens in Africa and Spain were ſubject; but the governors of provinces gradually abridging their power, left only the empty name of ſovereign in their poſſeſſion.

In 1160, the General of Nouraddin, Sultan of Damaſcus, conquered the kingdom of Egypt; whoſe ſon, the famous Saladin, ſucceeded him. In this line the regal power continued till about the year 1242, when the Mamalukes depoſed Elmutan, the laſt of that race, and conferred the crown on one of their own officers, named Turquemenius. This king, and his ſucceſſors, were engaged in continual wars with the Chriſtians; till, at length, the Sultan Araphus expelled them entirely from the Holy Land. In ſhort, Egypt fell into the power of Selim, Emperor of the Turks, in 1515, under whoſe ſucceſſors it has ever ſince remained.

Egypt is now governed by a viceroy, ſtiled the Baſhaw of Grand Cairo, nominated by the Ottoman Porte; but the juriſdiction of the provinces into which it is divided appears to be veſted in governors who are natives of the country and exerciſe abſolute authority throughout their reſpective diſtricts. By the power of theſe beys that of the baſhaw is conſiderably limited; and as nothing of importance can be tranſacted without their concurrence, the government of Egypt is a kind of mixed monarchy. The lands, indeed, are all held of the Porte, ſtill paying him an annual rent, and a fine on every deſcent, but they are nevertheleſs hereditary; and the baſhaw, to ſupport his own authority, and the intereſt of his maſter, is often obliged to have recourſe to ſtratagem, by engaging the friendſhip of ſome of the leading beys, and fomenting quarrels among them, which their own reſtleſs diſpoſition gives him frequent opportunities of effecting.

The baſhaw is conſtantly attended by his guards, and has at leaſt all the externals of royalty; the revenue which he collects for the Grand Signior ariſes from the annual rents, cuſtoms, and a poll-tax on Jews and Chriſtians. The villages are rated at a certain ſum, which is never exacted when the Nile fails to riſe ſixteen cubits. The whole treaſure tranſmitted to Conſtantinople amounts annually to about four hundred and eighty thouſand pounds ſterling; but it is probable that twice this ſum is collected, which never finds it's way out of the country.

The Egyptians have neither agreeable nor regular features, and the heat of the ſun ſoon gives a very ſwarthy appearance to thoſe who are much expoſed to it's effects. The Coptics, who compoſe a conſiderable number of the preſent inhabitants, are the deſcendants of the firſt Chriſtians of the country, whoſe once celebrated language is now become a dead one. Theſe, like the reſt of the natives, are an indolent, ſlovenly people, enervated by the warmth of the climate, and deaf to the voice of ambition. Turks and Arabs, as in Barbary, are alſo very numerous; and the former, being animated by more active paſſions, are extravagantly fond of riches and power.

The preſent dreſs of the natives bears a ſtrong affinity to that of the ancient Egyptians; conſiſting of a long ſhirt with wide ſleeves, tied round the middle, a brown woollen ſhirt over which diſtinguiſhes the populace, and a blue one thoſe of ſuperior rank. Almoſt all deſcriptions of men wear linen drawers; but they are not uſed to confine their ſhirts, which are ſuffered to hang down at full length.

The Chriſtians, Arabs, and native Mahometans, generally wear white or brown woollen wrappers in winter, and blue and white cotton ones in ſummer; which they fold round their bodies, bringing them over their left-ſhoulders and under their right-arms.

The particular manner of decorating the feet and head in this country, conſtitutes the diſtinctions of rank and religion; the obſervance of which is enforced with penalties and forfeitures: thus, the Chriſtians, Janizaries, Arabs, and Egyptians, wear red leather ſlippers; the Jews blue; and foreign Chriſtians are alone ſuffered to wear yellow. The turban, or red woollen cap, forms the head-dreſs of all ranks; but the latter is chiefly worn by the common people among the Coptics and Arabs.

The women are moſtly dreſſed in ſilk, and their apparel is in much the ſame form as that of the men, only conſiderably ſhorter. Their heads are adorned with woollen caps, over which embroidered handkerchiefs being placed, the hair is plaited round them. Large black veils almoſt entirely conceal their faces, it being thought highly indelicate for females to expoſe more than one eye to ſtrangers. Rings in the ears and noſe are uſually worn, the value of which is proportioned to the quality of the wearer: bracelets are likewiſe in uſe; and the women, among the vulgar, by way of compleating their decorations, paint their lips and the tips of their chins with blue; while thoſe of a ſuperior claſs ſtain their eye-lids with black, and their nails and feet with yellow.

The religion of this country is extremely various: the Coptic is that of the native Chriſtians, who are ſaid to perform their devotions in a manner which ſhews the greateſt neglect of genuine religion; eſteeming all ſanctity to conſiſt in long ſervices, the obſervance of numerous faſts, and other forms introduced by ignorance or ſuperſtition, to the detriment of experimental devotion. The liturgies they make uſe of are thoſe of St. Baſil, St. Gregory, and St. Cyril.

The children of the Coptics are plunged three times into the water in the baptiſmal ceremony; after which the prieſt dips his finger in the conſecrated wine, and puts it into the child's mouth. At ſeven or eight years of age, they are generally eſpouſed; and a little before conſummation, which is at about eleven or twelve, they are circumciſed. Divorces are eaſily procured, even for diſagreement; and a diſpenſation to marry again, uſually with as much eaſe, from the patriarch or biſhop: ſhould he, however, refuſe this indulgence, the cady, who is next applied to on theſe occaſions, readily complies with the requeſt.

The Euchariſt is adminiſtered in both kinds, every Wedneſday and Friday, on holidays, and every day during Lent; and when the prieſt, in the ſervice, mentions Peter's cutting off the ear of the high-prieſt's ſervant, the audience exclaim, 'Well done, Peter!'

They obſerve part of the Jewiſh ritual with reſpect to their food; and though they have no images, they proſtrate themſelves before pictures, pray for the dead, practice extreme unction, and in many other reſpects reſemble the Church of Rome.

The adherents of the Greek Church are likewiſe pretty numerous; between whom, and the Coptics, though their religion is nearly the ſame, the moſt implacable enmity ſubſiſts; and, indeed, the Coptics treat almoſt all European Chriſtians with little regard, which probably proceeds from their antipathy to the miſſionaries who endeavour to make them proſelytes.

Among the Jews are a particular ſect, the ancient Eſſenes, now called Charaims, who receive the Pentateuch according to the letter, without any regard to traditions or commentators.

The Turks, who think religion very faſhionable, often perform their devotions in public; they are deeply tinctured with the abſtruſe doctrines of predeſtination, which not only inſpire them with an enthuſiaſtic ardour in proſperity, but teach them alſo the greateſt reſignation in adverſity. Yet, with all their external ſanctity, they are a treacherous and artful people, complaiſant only to their ſuperiors, or where their intereſt is connected, and priding themſelves on being ſuperior to the Chriſtians, whom they hold in great contempt.

The ordinary mode of ſalutation is by ſtretching out the right-hand, bringing it to the breaſt, and moderately bowing the head: the extraordinary ſalute is diſtinguiſhed by kiſſing the hand, and moving it to the head. They kiſs the hand of a ſuperior, or the hem of his garment; and, in receiving any thing from his hands, kiſs the article, whatever it may be, and preſs it gently to their heads.

One ridiculous peculiarity of the natives is the uncommon veneration which they ſhew to idiots, who are conſidered as beings endued with a divine ſpirit. The Mahometan women kneel round them in the ſtreets, and even kiſs their genitals with great fervency, as the means of inſuring their own fruitfulneſs. There is a moſque at Grand Cairo, with conſiderable revenues, for the maintenance of ideots; ſo that thoſe who are unfortunately devoid of reaſon, are very comfortably provided for in this country.

The moſque, coffee-houſe, and bagnio, with ſome little attention to trade, occupy the whole time of the generality of the natives; yet they are extremely temperate in their way of living, and ſeldom guilty of any exceſs either in eating or drinking. The men are perpetually in company; except when they retire to the women's apartment, which is from twelve at noon to four, and from ſupper-time till next morning, during which intervals it would be eſteemed the height of rudeneſs to interrupt them.

The native Mahometans and Arabs are as ignorant as can well be conceived; and the little learning of the country, which ſeems to be confined to reading, writing, and book-keeping, is entirely in the hands of the Coptics, who on this account meet with conſiderable encouragement from the rich and great. The natives are, however, well ſkilled in riding, ſhooting, and darting, which are eſteemed accompliſhments of the firſt magnitude.

Though Egypt is not ſo much celebrated for the fineneſs of it's linen as anciently, that article ſtill conſtitutes one of the principal manufactures of the country; and the flax which grows in Delta, or the ſpace included between the two branches of the Nile, is very plentiful, and of the moſt delicate texture. Wool and ſilk are alſo capital branches of trade for the employment of the common people; the latter, being imported raw from Syria, and manufactured into veils for the women, curious brocaded handkerchiefs, a variety of taffeties, and ſattinets.

The Chriſtians, who are eſteemed the moſt ingenious artiſans and manufacturers, execute, in particular, every article of the jewellery and plate-trade; for which there is a conſiderable demand in female decorations, and even in furniture, though legal reſtrictions exiſt againſt uſing them for domeſtic purpoſes.

The Egyptian pebbles are poliſhed with great perfection, and formed into ſnuff-boxes, hafts of knives, and ſeveral ornamental trinkets.

Before the navigation of India was diſcovered, this country was the univerſal mart for ſpices, china, and other manufactures and produce of the eaſt; but they are now much dearer than in Europe.

The exportation of rice and coffee from the Turkiſh dominions being prohibited, the articles ſent from thence to Europe, which are very few, principally conſiſt of medicinal roots and drugs for dying.

The imports are, Italian ſilks; Engliſh cloth, tin, and lead; French trinkets; Aſiatic carpets and ſilks; and Barbary wool.

Having thus given a general view of the country, it's cities and antiquities ſhall now engage our attention; the laſt of which exceed thoſe of every other part of the globe.

Alexandria, which is called Scanderia by the Turks, was built by Alexander the Great, in his return from conſulting the oracle of Jupiter Ammon, about three hundred years before the birth of Chriſt. This once elegant and opulent city, lies near the weſtern branch of the Nile, where the ſea forms a creſcent, the ancient and commodious haven of the place, in thirty degrees thirty-nine minutes eaſt longitude, and thirty-three degrees eleven minutes north latitude.

On an iſland which formed the port, and was joined to the continent by a commodious cauſeway and two bridges, ſtood the celebrated Pharos of antiquity, which was eſteemed one of the ſeven wonders of the world, and whoſe ſcite is now occupied by a caſtle called Pharillon. From this place the proſpect of the city is as pleaſing as fancy can imagine; exhibiting an agreeable intermixture of ancient and modern edifices, conſiſting of obeliſks and towers, the Column of Pompey the Great, the minorets of New Alexandria, and other ſtately ſtructures, the whole terminated by mountains, towers, and ruins.

The ancient city has an outer and inner wall; the former of which is beautifully raiſed of hewn-ſtone, fortified by ſemi-circular towers at equal diſtances, and ſeems to have been the work of the pureſt ages of architecture; while the latter, though it is much higher and ſtronger, is deſtitute of that elegant ſimplicity, and chaſtity of deſign, which mark the works of antiquity. The ancient royal palace, with it's offices, occupied near a fourth of the whole city; including, within it's limits, the muſeum, and the monuments of the kings, where the body of Alexander the Great was depoſited in a coffin of gold, and afterwards in one of glaſs; which laſt was probably it's ſituation when Auguſtus viewed it, who is ſaid to have ſcattered flowers over the corpſe, and to have adorned it with a diadem.

One ſtreet of extraordinary width extended the whole length of the city, where the moſt magnificent public buildings were erected, of which now only a few columns of red granite remain. The ciſterns, however, built under the houſes for receiving the waters of the Nile, ſtill anſwer the ſame purpoſe; and the canal of Canopus, which paſſes under Pompey's Pillar, brings the water up to the walls, and communicates with the ciſterns by ſeveral ſubterraneous paſſages.

Few buildings, except moſques and convents, ſtand within the ancient walls, and the greateſt part of the materials have been removed for the conſtruction of the houſes in the new city. The Moſque of the Thouſand and One Pillars, as it is called, is a ſuperb edifice, and was formerly dedicated to St. Mark, being erected near the place where it is ſaid that evangeliſt ſuffered martyrdom. The obeliſk of Cleopatra, which is ſixty-three feet high, and compoſed of a ſingle piece of granite, and a variety of marble fragments ſcattered all over the ſcite of the ancient Alexandria, furniſh incontrovertible proofs of it's uncommon grandeur and magnificence.

Pompey's Column before-mentioned ſtands on a gentle elevation, about two furlongs to the ſouth of the city, round which were formerly ſeveral noble edifices, which are now blended with the duſt. The column itſelf is of granite; and, except the foundation, conſiſts only of three ſtones. The capital, which is very deep, is of the Corinthian order; and there appears to have been a ſtatue on the top, as ſome of our adventurous countrymen, who aſcended [illegible], found one of the feet and ancles ſtill remaining. The ſhaft, with the upper torus of the baſe, are one entire piece of granite marble eighty-eight feet nine inches high, and nine feet in diameter, the whole pillar being one hundred and fourteen feet in altitude.

In a ſpacious bay, about three leagues from Alexandria, are the ruins of an ancient temple, lying chiefly in the water, with figures of ſphynxes, and broken columns of yellow marble. Contiguous to this temple are the veſtiges of ſeveral other erections, which ſeem to have belonged to another circular temple that appears to have been adorned with a ſtately portico. On the ſhore of this bay are a great number of cavities in the rocks, which have been improved by the chiſſel of the artiſt into agreeable and cool retreats, benches being cut out of the living ſtone, and baths formed which are ſupplied by the ſea. There is alſo a cavern, generally known by the name of a temple, whoſe entrance for twenty paces is low, when a ſpacious ſquare hall relieves the view, beyond which is a circular excavation, the top being formed into the ſhape of an arch, where four gates face one another, each finiſhed with an architrave, cornice, and pediment, and adorned at the top with a creſcent. Three of theſe gates form each of them a niche, containing a kind of ſtone cheſt, the other gate ſerves for an entrance; and, from the conſtruction of theſe ſubterraneous apartments, we are led to conjecture that this ſuppoſed temple was the tomb of ſome noble or royal family.

The venerable name of it's anceſtor alone entitles New Alexandria to our regard, the town being reduced to a very limited extent, and deſtitute of all that ſplendor and dignity which diſtinguiſhed the ancient city. The moſt magnificent temples have given way to the barbarous architecture of Turkiſh moſques, and the beſt ornamented palaces on earth to a few ill-combined edifices, formed of a prepoſterous congeſtion of elegant materials and rough blocks of ſtone.

The commerce, too, which diſtinguiſhed this famous port, is entirely dwindled away; and, inſtead of being one of the principal marts for the produce of the Indies, it can now only be conſidered as a place of embarkation. There are, however, a few European merchants, principally Engliſh and French, each nation having it's reſpective conſuls; but though our countrymen generally experience more marks of civility from the natives, the French are ſuppoſed to carry on the greateſt and moſt lucrative trade.

Eight leagues to the north-weſt of Alexandria, is Roſſetto, the Egyptian Raſchid, and the ancient Bolbetinum, ſituated about four miles from the influx of the weſtern branch of the Nile into the ſea. This city, which is nearly two miles in length, is laid out into long parallel ſtreets, adorned with many ſtately and convenient edifices; and, from the ſalubrious coolneſs of it's air, and it's local advantages, is eſteemed one of the moſt deſirable ſituations in Egypt. Merchandize is conveyed hither from Alexandria by the navigation of the Nile, on whoſe oppoſite banks two caſtles are erected, for the defence of the town.

The luxuriant beauties of the country of Delta, and two ſmall iſlands a little way down the river, furniſh an enchanting proſpect, which is ſtill agreeably heightened by the delightful gardens on the north, abounding with citrons, oranges, and lemons; and relieved by groves of palm, rice-fields, and pleaſing lakes.

Striped and coarſe linens are manufactured in great quantities by the inhabitants of this place; but their principal employment is the conveyance of goods to and from Cairo and Alexandria. The Europeans have vice-conſuls and factors to tranſact their affairs, and to preſerve a correſpondence and communication between Alexandria and Cairo.

On the eaſtern bank of the Nile, in Middle Egypt, ſtands Grand Cairo, which is ſituated in thirty degrees fifteen minutes north latitude, and thirty-two degrees twelve minutes eaſt longitude, being divided into the Old and New Cities, about a mile diſtant from each other.

Old Cairo, which is only about two miles in circumference, forms the port for veſſels ſailing from Upper Egypt, and is inhabited by ſeveral beys and capital merchants, who retire to this place at the riſing of the Nile. There is a Jewiſh ſynagogue in this city, ſaid to be ſixteen hundred years old, and not to have undergone, in all that time, any variation from it's original plan, which nearly reſembles that of our churches. A copy of the Scriptures, ſaid to be written by Ezra, and eſteemed ſo ſacred that no one is allowed even to touch it, is depoſited in a niche of the wall, a curtain being drawn before it, and lamps kept perpetually burning; and the law is read in the very ſpot which they ſuppoſe to have been hallowed by the preſence of the prophet Jeremiah. The Coptics likewiſe aſſert, that the Holy Family were once in a cave belonging to a church dedicated to St. Sergius. The churches of this ſect are twelve in number; the altars of which are ſeparated by partitions exquiſitely inlaid with tortoiſe-ſhell and ivory. The moſques in this place are few, and appear to have been conſtructed of the r[illegible]s of ancient ſtructures, rudely put together, without order or deſign.

The granaries of Old Cairo, commonly called Joſeph's Granaries, are ſquare courts encloſed by brick-walls about fifteen feet high, ſtrengthened by ſemi-circular buttreſſes; but, notwithſtanding their appellation, theſe erections do not appear to be more ancient than the time of the Saracens. The corn which is paid to the Grand Signior, from Upper Egypt, by way of tax, is depoſited in theſe granaries, and diſtributed to the ſoldiers as part of their pay.

A plain building, about ninety feet high, ſtands at the north-end of this city, where the water of the Nile is raiſed into an aqueduct, by means of Perſian wheels turned by oxen.

In a ſmall pleaſant iſland, oppoſite this city, ſtands the Mikias, which is the houſe that contains the famous Pillar for meaſuring the riſe of the Nile. This Pillar is fixed in a deep baſon, the bottom being level with the bed of the river, and the water having a paſſage through the Pillar, which is divided into parts like a ſcale or ruler, and crowned with a Corinthian capital, covered with a dome, which is ſupported by columns of the ſame order.

The moſt remarkable ceremony obſerved in this country is that with which the natives annually cut the banks of the Nile, to admit the water into the grand canal, and which has been thus deſcribed by a gentleman who was lately preſent.

About ſeven in the morning, on the appointed day, the baſhaw, with all the beys and great men of Cairo, arrived in their gallies, and were ſaluted by the guns of a number of veſſels, following in regular order. As the baſhaw ſailed along, ſheep were killed in ſeveral places; and on board the gallies, and on the banks of the river, trumpets and other muſical inſtruments heightened the ſhouts of joy which reſounded from every ſide. When they reached the canal, the populace, who were aſſembled in vaſt multitudes, having erected two paſteboard towers full of fire-works, immediately played them off; and, at the ſame time, the embankment being cut to give a free paſſage into the canal, ſeveral boatfuls of ſweetmeats were thrown into the river, for which the populace jumped in and ſcrambled, to the great diverſion of their ſuperiors. The baſhaw then moved forward to his palace, on the iſland of Roida; and ſuperb illuminations, fire-works, and other demonſtrations of joy, were continued for three nights ſucceſſively. Two gigantic figures, repreſenting a man and a woman, were placed on the river before the viceroy's palace, illuminated with no leſs than two thouſand lamps; beſides which, all the gallies and other veſſels were adorned in a ſimilar manner; and the ſound of muſic, the ſhouts of the populace, and the firing of guns, were almoſt unintermitted during the whole time.

This ceremony, however, is ſaid to be more frequently performed by land; the viceroy on horſeback, with a grand retinue, proceeding along the canal till he reaches the bank; when he diſmounts, and ſtrikes it at the place where it is to be cut, and returns in the ſame manner, leaving the attendant multitude to make a paſſage for the water. This is performed with rejoicings ſimilar to thoſe which have been already deſcribed; and the happy fertility occaſioned by this noble river is gratefully celebrated with ſongs and other expreſſions of joy.

New Cairo is built much after the ſame manner as the houſes in Barbary, having few external decorations or windows opening to the ſtreets, which are in general ſo narrow that they only deſerve the name of lanes. They are ſhut up at duſk, and guarded by a few Janizaries; as well to prevent any internal commotions, as to protect the inhabitants from all depredatory attempts.

This place contains ſeveral ſuperb moſques, particularly one called Kubbeel-Azab, which is about ſixty feet ſquare, and caſed with the moſt beautiful marble, including many fine ſlabs of red and green porphyry, which are fixed in pannels richly carved and gilt, the frieze above being covered with large gilt characters, and the walls higher up with Arabic inſcriptions. The whole cupola is ſplendidly finiſhed with painting and gilding; and there are commodious apartments adjoining for the prieſts and perſons of diſtinction.

The caſtle of Cairo, ſaid to have been built by Saladin, is ſituated on a rocky ſteep, and is very difficult of acceſs; but, being commanded by a ſuperior eminence to the eaſt, it is of very inconſiderable ſtrength ſince the invention of artillery. About the middle of the caſtle is a ſpacious court, on the ſouth ſide of which are the baſhaw's apartments and the Great Divan, to which the beys reſort thrice every week for the diſpatch of public buſineſs, under the inſpection of the kaia, or prime-miniſter of the viceroy. In this edifice there is a well of immenſe depth, the water of which is raiſed by wheels turned by oxen. The Mint, and a number of other public erections, moſtly in a ruinous condition, are ſituated within the ſcite of the caſtle, which includes about a mile of circumference. At the bottom of the caſtle-hill is a moſque, whoſe grandeur and magnificence ſtrike every beholder with admiration: it is built in the form of an oblong ſquare, extremely lofty, crowned with a cornice of immenſe projection, and adorned with groteſque carvings; but having been often poſſeſſed by inſurgents, on any public commotion, the aſcent to it is at preſent rendered impaſſable, and the doors are walled up.

The inhabitants of this city appear to be chiefly the deſcendants of the Mamalukes; but there are alſo many Jews, and ſome Greek and Armenian Chriſtians; beſides French, Engliſh, and Italians. The European merchants, conſidering their confined ſituation, live very agreeably and ſociably among themſelves: they diſpatch their buſineſs in the morning; and, as almoſt all the inferior departments of trade are managed by Jew factors, they enjoy conſiderable leiſure, moſt of which is employed in the fields and gardens round Cairo. The trade of this place, which is always ſuſpended during the inundation of the Nile, conſiſts in the importation of broad-cloth, lead, and tin; and the exportation of flax, coffee, and drugs. Several mechanical profeſſions are likewiſe exerciſed; and Cairo, upon the whole, ſeems the boundary of Egyptian commerce and arts, few manufactures being brought to any perfection higher up the Nile, which occaſions a prodigious conflux of people, and a vaſt extenſion of trade.

Hatching of chickens in ovens may be reckoned among the peculiarities of this city, though it appears to be equally practicable in other climates, and has been ſucceſsfully proved in Italy and France, and even in England. The Egyptians effect this curious proceſs by conſtructing their ovens under ground, generally twelve of them together, and lining the bottoms with cotton or flax, on which they place the eggs. About the middle of February they begin to heat theſe ovens with the hot aſhes of the dung of camels or oxen, which afford a gentle heat, without any viſible fire. Theſe embers are laid at the mouth and farther end of the oven, ten ſucceſſive days, and as often changed; after which the eggs are depoſited, ſometimes to the number of nine or ten thouſand in an oven. In eight or ten days they pick out thoſe eggs which are likely to miſcarry; and then, extinguiſhing the aſhes, put one half of the prolific eggs into an upper ſtory in the oven, where they ſhut them up cloſe; and, after ten days more, open it, and find them hatched. Thunder is very unfavourable to this buſineſs, and the chickens thus hatched are generally deficient in a claw, or have ſome other natural defect.

Thoſe ſurprizing monuments of antiquity, the Pyramids of Egypt, which baffle the reſearches of the deepeſt antiquary to fix with preciſion their origin, or even to aſſign a probable cauſe for their erection, are ſituated near Cairo, at the foot of the mountains which lie parallel to the courſe of the Nile and ſeparate Egypt from Lybia. The architecture of theſe pyramids, internal and external, is extremely different, as well in materials as in deſign and grandeur; but time, which levels the proudeſt works of men, though it has not entirely ſpared them, has at leaſt marked them with leſs ravages of it's power than any other ſtructures on earth of equal antiquity.

The common people are prepoſſeſſed with an opinion, that the pyramids and other ſtupendous fabrics, which excite the wonder of every ſpectator, were the works of giants; but the narrowneſs of the paſſages into the pyramids, as well as the height of the doors, ſufficiently diſprove this idea.

The chief of theſe pyramids are ſuppoſed to ſtand near the ſcite of the ancient Memphis, and are four in number; beſides which, there are ſeveral others of inferior dimenſions. The four principal ſtand nearly on the ſame diagonal line, about four hundred paces diſtant from each other, their four fronts being exactly correſpondent with the four cardinal points. Inigo Jones is ſaid to have formed the ſquare of Lincoln's Inn Fields from one of the pyramids fartheſt to the north, whoſe baſe, if placed in that ſquare, would extend to the houſes on each ſide. The perpendicular height of this pyramid is five hundred feet, and it's contents at the bottom are ſix hundred and ninety-three feet ſquare. It is aſcended by circular ſteps on it's outſide, amounting to upwards of two hundred in number; and the whole external part is compoſed of great ſquare ſtones cut from the rock which lies along the ancient courſe of the Nile, whoſe original bed is ſtill viſible.

The entrance into this pyramid is at the height of about forty-eight feet, where travellers diſcharge their piſtols to diſlodge the bats which greatly infeſt theſe places; then ſtripping themſelves to their ſhirts, on account of the intenſe heat always felt in theſe ſtructures, they proceed with their guides, who are furniſhed with wax-candles, through a paſſage ninety-two feet and a half in length, terminated by an aperture about eighteen inches high and twenty-four broad, through which they are obliged to paſs before they come to a pretty large place, where they commonly take ſome refreſhment, to inſpire them with reſolution to proceed. The ſecond paſſage, which begins here, is an hundred and ten feet long, and there is another reſting-place at the end; on the right-hand of which is a kind of well, remarkable for harbouring bats of an enormous ſize, ſome of them being upwards of a foot long. The third paſſage commences at this reſting-place, and extends one hundred and twenty-four feet in length, in a horizontal direction, to the inferior chamber. This paſſage or gallery, which is twenty-ſix feet high, and ſix broad on each ſide, is furniſhed with benches of poliſhed ſtone: the chamber is lined with finely-poliſhed granite, rendered black by the ſmoke of the torches. After viſiting this chamber, the travellers return to the reſting-place, and aſcend as before to the fourth gallery, which is terminated by a platform; and from thence continuing to aſcend, they paſs the fifth, which leads in a horizontal line to the ſuperior chamber, a very noble room, lying in the center of the pyramid, and almoſt in the midſt between the apex and the baſe. This chamber, which is about thirty-four feet long, ſeventeen broad, and nineteen and a half high, is entirely lined with granite. On the left-ſide of this room is a piece of fine granite, ſeven feet three inches long, and three feet three inches both in depth and breadth, ſaid to be the tomb of Cheops, King of Egypt. This being the end of the internal paſſage, the travellers return the ſame way as they came; and, on quitting the pyramid, it is no uncommon thing to be attacked with a pleuriſy, which the ſudden tranſition from an intenſely hot to a temperate air is very apt to occaſion.

The exterior aſcent of this pile is by means of the circular ſteps we have mentioned before, from the top of which is an enchanting and extenſive proſpect of the ſurrounding country. That innate deſire of being tranſmitted to poſterity, that animates both the good and the bad, and diſplays itſelf in ſuch a variety of forms, has influenced almoſt every adventurer by whom this pyramid has been aſcended, to carve his name on the top, which is of courſe wholly covered with inſcriptions, and records many eminent perſons, whoſe works will be gratefully remembered when even the ſculptured pyramid ſhall be incapable of communicating their names.

The ſecond pyramid, ſtanding on a more elevated ſituation, ſeems to be higher than the firſt, but it does not appear to contain the ſmalleſt aperture, being cloſely formed, and faced with granite on every ſide, nor has the moſt enterprizing adventurer ever yet dared to aſcend it.

At ſome diſtance from this is a ſphynx of prodigious dimenſions, cut out of the ſolid rock, and ſaid to have been the ſepulchre of Amaſis. This ſurprizing monument, which is about twenty-ſeven feet high, has been much disfigured by the wilful injuries which it has received from barbarous viſitors.

The third pyramid is of the ſame form as the two already mentioned, but lower by a hundred feet; the fourth is a hundred feet lower than the third; and they are both cloſed, and deſtitute of any external coating. Round theſe great pyramids are a number of ſmall ones, moſt of which have been laid open, and now lie in ruins.

The pyramids of Soccotra, ſo called from a village of that name in the neighbourhood, lie about ten miles diſtant from thoſe already deſcribed, in a plain of inconſiderable length, at the foot of the mountains, to which it is ſuppoſed the city of Memphis originally extended.

One of theſe pyramids, to the north, is three hundred and forty-five feet high, and furniſhed with a hundred and fifty-ſix ſteps of aſcent: this pile is conſtructed of the ſame materials as the former; caſed with a fine hard granite, which has in many places given way; and contains ſeveral ſpacious rooms.

About a mile to the ſouth-eaſt is another, called the Great Pyramid, whoſe baſe is about ſix hundred feet ſquare, caſed to the apex, and finiſhed with hewn-ſtone within.

To the eaſt of this is a pyramid about one hundred and fifty feet high, built with bricks of uncommon dimenſions, ſaid to have been formed of the mud of the Nile mixed with chopped ſtraw, and hardened by the ſun. From the nature of the materials, it is conjectured that the enſlaved Iſraelites were the conſtructors of this ſtupendous work; their own hiſtorian, Joſephus, informing us, that when the memory of Joſeph's ſervices was extinguiſhed, and the kingdom paſſed to another family, the Jews were treated with great rigour, and compelled to cut canals for the Nile, build walls, and erect pyramids.

Vulgar opinion has appropriated theſe ſuperb piles to mauſoleums for the kings of Egypt; but it is far more probable that they were conſecrated to religious purpoſes, as the pyramidal figure might, in ſo ſymbolical a theology, convey ſome ſacred meaning; and perhaps the pyramids themſelves were intended as figurative of the Divinity, and objects of adoration. In ſupport of this idea, we may produce a ſimilar inſtance from the authority of Tacitus, who informs us that the Paphian Venus was worſhipped in a pyramidal form; and the Black Stone adored by the Gentoos, under the name of Jaggernaut, is alſo of the ſame figure, as has been already noticed.

In the plain where the pyramids of Soccotra are ſituated, are likewiſe the famous Catacombs of Egypt; the entrance into which is about four feet ſquare and twenty deep. The deſcent is by ropes, and there is a paſſage about five feet wide and fifty feet long at the bottom, terminated by another to the left about ſix feet high; on one ſide of which are ſmall rooms with benches elevated about two feet from the floor, and on the other, ſmall cells, adapted to receive a full-ſized coffin. This is ſucceeded by another paſſage of inferior breadth, with niches on each ſide, ſeemingly intended for coffins to be placed upright. At the end of this alley there are ſeveral oblong rooms filled with the relics of mummies.

Metz del.

Birrel Sculp.

THE PYRAMIDS OF EGYPT.

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In theſe repoſitories of the dead, embalmed bodies, ſwathes or bandages, and ſome entire coffins of ſycamore or Pharaoh's fig-tree, are ſtill to be ſeen, which have certainly continued in theſe ſubterraneous chambers upwards of three thouſand years.

The bodies incloſed in theſe coffins appear wrapped up in linen ſhrouds, to which ſeveral linen ſcrolls, painted with hieroglyphic characters, are affixed, a linen head-piece covering every face, on which the features are delineated in gold or colours; but theſe, as may well be ſuppoſed, have ſuffered much from the hand of time. A mummy, with it's coffin, was brought to England by the ingenious Dr. Pococke, which appeared to have been embalmed, and ſwathed with linen in the moſt curious manner, the hands being placed acroſs the breaſt, one over the other, inclined towards the face.

The ſeveral objects of religious veneration among the ancient Egyptians, ſuch as birds and animals, have likewiſe a catacomb allotted for them, and ſeem to have been embalmed and wrapped up with the ſame attention as the human ſpecies. The paſſage to this catacomb is deeper than the reſt, and it's apartments are of ſuperior magnificence. Theſe mortal and irrational divinities are depoſited in earthen vaſes, covered over, and cloſely ſtopped up.

Not far from Cairo, to the north, are the remains of the celebrated Temple of Iſis, which ſtood in the ancient city of Buſiris; and, from the coſtly materials of which theſe ruins are compoſed, they are eſteemed the fineſt in Egypt. From the moſt exact meaſurement, this temple appears to have been two hundred feet long, and one hundred broad, raiſed on the outſide with a greyiſh-coloured granite, and the inſides and columns of red, the capitals forming the head of Iſis.

The remains of the ancient Heliopolis lie alſo near Cairo: they are ſurrounded by a ſpacious mound, and at the entrance on the weſt are the ruins of a ſphynx of beautiful yellow marble; oppoſite the gate ſtands an obeliſk near ſeventy feet high. The prieſts of the Temple of the Sun were diſtinguiſhed above all others for their ſcientific knowledge, particularly in aſtronomy, being the firſt who computed time by years of three hundred and ſixty-five days. The Egyptian learning was taught at this place in it's utmoſt purity, and ſeveral eminent men of antiquity among other nations reſorted hither for it's acquirement.

The famous Labyrinth, which is ſo minutely deſcribed by Herodotus, and which is ſaid to have been erected by the twelve kings of Egypt for their ſeparate accommodation when they met to deliberate together, ſtands at a place now called Caroon. This piece of complex architecture was ſo celebrated, that Dædalus came from Greece to view it, and conſtructed the Labyrinth of Minos after the ſame model; but little now remain of theſe boaſted pieces of art, except broken columns and entablatures. Indeed, ſome buildings of a more modern date cover part of the ancient ſcite; but theſe ſeem to have no relation to the Labyrinth, either in figure or conſtruction.

On the ſide of a mountain called Shebat el Kofferi, to the ſouth of the Nile, are ſome remarkable antiquities, which are approached by a gate leading into a ſpacious ſaloon ſupported by hexagonal pillars cut from the ſolid rock. The walls are ornamented with paintings and gilding, the ornaments of which are ſtill diſtinguiſhable. Several ruinous paſſages lead from this room to a higher apartment painted in like manner, on each ſide of which is a tomb compoſed of the ſame ſtone as the mountain. One of theſe tombs is open, but they are both almoſt buried in the ſand.

Farther to the ſouth is the grotto of the ſerpent Heredy, which contains the tomb of the Turkiſh ſaint of the ſame name; who, the Arabs affirm, was by the Divine favour transformed into a ſerpent that never dies, but continually bleſſes his votaries by the diſtribution of riches and health.

The curious will no doubt be obliged to us for a particular account of this miraculous ſerpent, which we are happy to give them from the concurring teſtimonies of the moſt authentic and inquiſitive travellers; and though we cannot, on this occaſion, greatly compliment the natives on the acuteneſs of their penetration, we ought to remember, that the Romans themſelves, as is atteſted by their moſt credible hiſtorians, believed that Æſculapius entered into a ſerpent, and, being conveyed to Rome under that form, cured a dreadful peſtilence.

This ſerpent ſeems to copy the precedent of the world, being far more propitious to the ſuperior than to the inferior ranks of mankind. If applied to in favour of a governor of a province, or any other great perſonage, he complaiſantly ſuffers himſelf to be carried to his houſe; but a ſpotleſs virgin muſt always be the ambaſſadreſs of perſons of ordinary rank, who are alſo obliged to bind themſelves by the ſolemnity of a vow to recompenſe him for his trouble, otherwiſe he proves inexorable to their warmeſt entreaties. When this neceſſary preliminary is ſettled, the virgin appears before the ſerpent, and humbly implores his permiſſion to remove him to the houſe of the diſeaſed perſon; on which he begins gently to wave his tail, and the fair ſuitor redoubling her entreaties, he ſprings up to her neck, and repoſes on her boſom; and in this ſituation is carried to the houſe of the convaleſcent, who immediately begins to find himſelf relieved. The prieſts of the ſerpent, who conſtantly attend their divinity on theſe occaſions, and are plentifully regaled during his ſtay, perform their parts with admirable addreſs, provided no unbeliever enters; a circumſtance which would occaſion the inſtant diſappearance of this ſagacious phyſician, and his inviſible return to the tomb.

The Arabs firmly maintain, that if this ſtrange deity were even cut in pieces, the parts would preſently unite, and that nothing can deprive him of immortality; even the Chriſtians themſelves, bleſſed as they are with the light of revelation, are ſuperſtitious enough to believe that this is the devil whom the angel Raphael (Tobit viii. 3.) is ſaid to have baniſhed into Egypt.

But if we attend to the uncommon docility of ſerpents in Indoſtan, which are taught to dance and perform a variety of tricks, and at the ſame time reflect that theſe prieſts may be good jugglers, and very dextrous in conveying away their charge, or in finding a ſufficient ſubſtitute, every idea of the miraculous will inſtantly vaniſh, and we ſhall be led only to pity the deluſion of mankind, and the ſtrong effects of hereditary ſuperſtition.

Higher up the Nile is the ſcite of the city of Tentyra, the inhabitants of which paid uncommon veneration to Venus and Iſis, in whoſe honour two magnificent temples were erected.

The city appears to have been of very large extent, from the vaſt piles of ruins every where ſeen: the principal of thoſe which remain moſt entire, are two gates and four temples; one of which laſt, dedicated to Iſis, exhibits an appearance of amazing ſplendor, being adorned with hieroglyphics, coloſſal ſtatues, baſſo-relievos, and other decorations of the chaſteſt execution.

To deſcribe minutely the relics of ancient grandeur ſtill occupying the place of the illuſtrious city of Thebes, might amuſe the antiquary, but would be tedious and unintereſting to the generality of readers; ſuffice it to ſay, that this city is ſuppoſed to have been built by Oſiris, and being extended on both ſides the Nile, and adorned with ſuperb buildings, was eſteemed the moſt opulent and beautiful city on earth. The eye of taſte, and the fulleſt conception of architectural ſplendor, will not be diſappointed or diſguſted, by a review of temples, obeliſks, and ſphynxes, that ſtill convey an adequate idea of what ancient authors have left on record concerning this magnificent place.

Among the vallies at ſome diſtance from this city, a kind of an amphitheatre opens on all ſides ſurrounded by lofty mountains, famous for containing the ſepulchres of the kings of Thebes, which have been excavated from the rocks. Theſe are long galleries, formed in the ſides of the precipices overhanging the vale, one within another, from thirty to fifty feet long, and from ten to fifteen feet high, leading to a ſpacious apartment, where the tomb of every monarch is placed, or at leaſt his coffin, with a whole-length effigy, either in ſculpture or painting. Hieroglyphic characters, repreſenting birds and fiſhes, cover the cielings and ſides of theſe rooms, either in painting or relief; ſome of which appear to have loſt but little of their original beauty, though they have been executed at leaſt two thouſand years. Several of theſe grottos are elegantly finiſhed in the moſt ſuperb ſtile; and all of them infinitely tranſcend the moſt ſplendid repoſitories of royal duſt to be ſeen in any other part of the world.

The coloſſal ſtatues of Memnon, fronting the Nile, ſtand at a conſiderable diſtance from theſe mauſoleums; the firſt of which appears to repreſent a man in a diſcumbent poſture, and the other a woman, each being fifty feet high from the baſe of it's reſpective pedeſtal to the crown of the head. They are ſeated on entire ſtones fifteen feet high, and of the ſame breadth; but have both felt the depredations of years, or the ſtill haſtier ravages of barbarous defacement. The pedeſtals are covered with hieroglyphics, and the inſteps and legs with Greek and Latin inſcriptions in honour of Memnon.

Farther up the river, at a modern town called Eſne, are the veſtiges of a ſuperb temple, covered on all ſides with hieroglyphic characters, and adorned with beautiful marble pillars, which ſtill retain all their original poliſh, and whoſe capitals, though executed in the ſame proportion, are each different from the other in ornamental deſigns.

A few miles from this temple, ſtands another edifice, ſuppoſed to have been the Temple of Pallas, at Latophylis; which appears formerly to have been converted into a church, part of the walls being covered with Coptic inſcriptions.

On the ſeite of the ancient Apollinopolis is another magnificent temple, and noble pyramidal gate, which the Turks have employed as a fortification. This was dedicated to Apollo, and appears to have been originally a moſt ſtupendous and magnificent building.

Higher up the Nile, is the iſland of Elephantine, which formerly contained a city of the ſame name, though it is ſcarcely two miles in circumference. The greater part of the old ſtructures lie undiſtinguiſhed on the ground; but one remaining edifice yet retains the appellation of the Temple of Cnuphis, where the ſerpent of that name was anciently worſhipped.

The iſland of Philæ, which is of ſtill inferior dimenſions, and lies above this, ſeems to have been entirely appropriated to religious erections, as no ſingle veſtige of antiquity is to be traced that does not relate to eccleſiaſtical purpoſes. Indeed, Diodorus ſeems to inſinuate, that ſuch was the reputed ſanctity of the place, that none but the prieſts were permitted to land on it; and a circumvallation ſtill remains, which was probably intended to guard it from the approaches of the irreligious and profane. The temples of the Hawk and Iſis are ſtill beautiful monuments of Egyptian architecture; and, in the decorations of the capitals, approach nearer to the purity of Grecian deſign, than any other ſpecimens of ſuch ancient date.

C H A P. III.

ZAARA; OR, THE DESART.

UNDER this head we ſhall include the countries of Biledulgerid and Tombuto, which adjoin to this vaſt Deſart and are equally involved in geographical uncertainty.

As theſe inhoſpitable regions have never been ſufficiently explored by any perſon capable of communicating information, the deſcriptions in modern ſyſtems are only pregnant with invention and unauthenticated aſſertions. To wave, therefore, a practice which every liberal or ingenuous perſon muſt condemn, we ſhall content ourſelves with briefly arranging the beſt accounts of this extenſive and barren tract.

Zaara is bounded by the Atlantic Ocean on the weſt; by Barca, Egypt, and Nubia, on the eaſt; by the River Senegal on the ſouth; and by Biledulgerid on the north: comprehending an immenſe extent of burning ſands, whoſe ſterility no labour can overcome, unleſs near the few rivers and ſprings which viſit this parched land.

Zaara is ſaid to be divided into ſeven provinces; called Zanaga, Zuenziga, Targa, Lempta, Bardoa, Bornou, and Gaoga, which have very indeterminate limits aſſigned them; and whoſe ſoil, even where capable of cultivation, barely produces corn, rice, and millet, ſufficient for the exigences of it's very ſcanty inhabitants. Dates, indeed, are in general plentiful, with ſome other fruits, on which the natives principally ſubſiſt.

Beſides the beaſts common to theſe torrid climes, this country is remarkable for a domeſtic animal called adimnaim, which is a ſpecies of ſheep about the ſize of an aſs, with long pendent ears, and covered with fine ſhort wool. This creature poſſeſſes uncommon ſtrength, and no leſs docility; being capable of carrying a man on it's back with great eaſe for many miles, and never refuſing a burden. Lions, tygers, wolves, and other fell and ſavage animals, add to the horrors of this inhoſpitable country, and render the ſituation of the natives as diſagreeable as can well be conceived.

Travelling through this Deſart is to the laſt degree dangerous and fatiguing, where a drop of water, or a blade of graſs, is not to be ſeen for many miles together; and where the flights of birds, or the courſes of the ſun and ſtars, are the ſole guides: yet caravans annually paſs from Barbary to Negritia; and, in the purſuit of gain, loſe every conſideration of the hazards of life.

The natives, who are compoſed of various nations, which it is impoſſible rightly to diſtinguiſh, generally employ themſelves in wandering about with their flocks; and, except in winter, go almoſt wholly naked. In ſome few places towns and regular ſocieties are formed, the inhabitants of which poſſeſs tolerable notions of civilization; but in moſt quarters of this tract there are few fixed abodes, and little regard is paid to the cultivation of thoſe qualities which tend to ſoften the miſeries and inconveniences of life.

It is impoſſible to ſay any thing deciſive with reſpect to the government of the different provinces into which Zaara is divided; ſome of them are monarchical, and others probably totally independent of legal or religious reſtrictions, though Mahometaniſm is in general the prevailing perſuaſion.

The natives live in tented villages, generally conſtructed in a circular form, having an empty ſpace in the centre for the purpoſe of incloſing their cattle. On each ſide of this encampment centinels are conſtantly placed, to guard againſt ſurprizes by robbers or beaſts of prey. On the ſlighteſt ſurmiſe of danger the centinels give the alarm, which is ſpeedily conveyed throughout the village, when every man capable of bearing arms ſtands on the defenſive at the door of his tent. Indeed, their ſlender accommodations, and want of every ſuperfluity, give little encouragement to plunderers of their own ſpecies; for all their wealth, their cattle excepted, is eaſily conveyed on the backs of their camels to a freſh encampment, and a more favourable ſpot. They uſually ſubſiſt on cakes of millet, and milk or whey; for though, in thoſe provinces which are watered by the Senegal, wheat and barley might be cultivated to great advantage, their innate love of rambling prevents them from paying any attention to agriculture, and they chuſe rather to depend upon the ſpontaneous produce of the earth, than confine their attention to any particular ſpot.

Between the natives of Zaara and thoſe of Nigritia, which are ſeparated only by the Senegal, a remarkable difference in complexion is viſible; the former, though expoſed to the ſame vertical ſun, are only tawny, while the latter are of a deep jetty black: hence we may conclude, that the various tribes of Arabs and Berebers, by whom Zaara is peopled, are the deſcendants of thoſe Saracens and Arabians who in the ſeventh century ravaged the greateſt part of the north of Africa, and whoſe progreſs was probably impeded by that river; between whom, and their oppoſite neighbours, there is not only a diſſimilarity of features, religion, and manners, but the moſt inbred and inveterate hatred ſubſiſts, which is faithfully tranſmitted from one generation to another.

Prevented by local diſadvantages from the gratification of voluptuous appetites, and wiſely contented with the few conveniences their ſituation affords, they poſſeſs a ſhare of health which renders the uſe of medicine almoſt unneceſſary, few diſtempers being known, except dyſenteries and pleuriſies, both of which they are ſaid eaſily to cure by the internal and external application of ſimples. Indeed, they often live to a great age without feeling the attacks of time; and ſeldom die before the vital heat is extinguiſhed, and the circulation of the fluids checked by years. At ſixty a man is ſaid to be in the prime of life, and is equally juvenile and vigorous with an European of thirty; a difference which certainly proceeds from the uninterrupted temperance of their lives, and their exemption from the conſuming paſſions of avarice, envy, and ambition.

The women of the Deſart are ſaid to entertain a paſſionate fondneſs for their children, whom they treat with uncommon tenderneſs, and watchfully guard againſt the malignity of *an evil eye*, in which ſuperſtitious malady they implicitly believe.

Males are circumciſed at fourteen, and are permitted to marry whenever their circumſtances are ſufficiently affluent to enable them to purchaſe a wife; for, next to his cattle, the wealth of a father conſiſts in the number of his daughters. The bridegroom's affection is eſtimated by the value of his preſents, and the parent never parts with his daughter before he has been amply bribed. Should the ſuitor be diſappointed in his expectations of the beauty or chaſtity of his bride, he may without ceremony return her, on forfeiture of the ſtipulated conſideration.

When any male native dies, one of his women or relations burſts into a loud outcry, at which ſignal all the females of the village commence a doleful ſcreaming. The people then aſſemble, and either deplore the loſs of the deceaſed in ſtrains of plaintive grief, or commemorate his praiſes in melancholy airs deſcriptive of the occaſion. This, however, is all mere matter of form, being equally beſtowed on every man, without regard to family connections or perſonal merit. The body is then waſhed, dreſſed, and placed on an elevation, that the neighbours may take a laſt view of it; after which it is interred with the head a little raiſed, the face being turned to the eaſt, and the grave covered with large ſtones.

The Moors and Arabs of Zaara are very limited in their ſcientific acquiſitions; but from the neceſſity of obſerving the ſtars in travelling, they have obtained ſome knowledge of practical aſtronomy, and can talk with tolerable preciſion about the number, ſituation, and diviſions of the ſtars. They are extremely attached to their muſic, which has a peculiar ſoftneſs and effeminacy, and ſeems adapted to a people fond of paſtoral eaſe, and too enervated to liſten with pleaſure to the 'ſhrill notes of war;' yet they are not deſtitute of perſonal courage, and fight on horſeback with great reſolution and amazing dexterity. The inhabitants of the Deſart are ſaid frequently to mount the oſtrich, whoſe ſpeed diſtances the fleeteſt race-horſe, when this gigantic bird expands it's wings, and ſkims along the ſurface of the earth.

Kala, in the province of Bardoa; and Gaoga, in the province of the ſame name; are mentioned by geographers as two of the moſt conſiderable towns in this ſultry tract: and there is a place called Tegerſa, mentioned by geographical writers as the capital, though we are not even told in what part of the Deſart it is ſituated.

The kingdom of Tombuto, which lies to the ſouth-eaſt of Zaara, and extends to both ſides of the Niger, is ſaid to be very conſiderable; but it's limits are little known. The capital bears the name of the kingdom, and is ſituated in the latitude of fourteen degrees thirty-two minutes north, and in two degrees twenty-five minutes eaſt longitude from London. The houſes in this town and it's vicinity, which are all built in a conical form, are compoſed of hurdles, plaiſtered over with clay.

Tombuto, however, contains one handſome ſtone moſque; and the royal palace, which was deſigned and built under the immediate inſpection of a native of Granada, who was driven hither on the expulſion of the Moors from Spain, is likewiſe a handſome and durable fabric. Beſides theſe, there are a few other ſtructures, plans of the ſame artiſt, which are reckoned maſter-pieces of architecture in this country, where the arts are ſcarcely known even by name.

In the city of Tombuto there are ſeveral artificers and weavers of cotton, and European cloth is brought from Barbary and Guinea.

This ſovereignty is well watered by canals cut from the Niger, as well as by a number of ſprings which fertilize the ſoil, and render it productive of all kinds of grain, and almoſt every neceſſary of life.

The king of this country poſſeſſes prodigious quantities of gold, and his whole court is reported to eat out of veſſels of that precious metal. When he viſits his dominions, he rides on the back of a camel richly capariſoned, one of his principal officers attending him on foot. The military force of this country conſiſts of about three thouſand horſemen, armed with envenomed darts, beſides a conſiderable number of infantry bearing ſhields and ſwords.

Addreſſes to the throne are delivered with the moſt profound veneration and reſpect; the ſuppliant proſtrating himſelf on the ground, and ſprinkling his head and ſhoulders with duſt.

The king is ſuch an inveterate enemy to the Jews, that they are not ſuffered to enter the city; and his ſubjects are even enjoined, under heavy penalties, to have no ſort of dealings with them. He affects to ſhew ſome attention to literature, by the maintenance of ſeveral doctors, prieſts, and judges; but, except at court, the light of ſcience is ſcarcely perceptible in this country.

The magnificence of the grandees of Tombuto is eſtimated by the number of their ſlaves; but the indulgence of this ſpecies of pomp frequently proves fatal, the diſorderly manners of a crowd of ſlaves, their careleſſneſs, or their treachery, ſeldom failing to involve their maſters in danger or diſtreſs.

A few miles from Tombuto ſtands Cabra, a populous town, built in the ſame manner as the capital, where a judge preſides to determine diſputes: the deciſions of this magiſtrate are, however, liable to the reviſal of the ſovereign, to whom every individual is, indeed, permitted to appeal.

The currency conſiſts of ſmall bits of gold, and a ſpecies of ſhells, or cowries, four hundred of which are only reckoned equivalent to a ducat.

Biledulgerid is ſeparated from Tripoli by a chain of lofty mountains; but it's boundaries on the other quarters cannot be aſcertained, as it joins the Deſart, whoſe limits are likewiſe unknown.

This whole country is either covered with mountains, or ſtretched out into ſterile and ſandy plains. The climate is ſultry and inſalubrious; and the natives are meagre, ſwarthy, and ſhrivelled, their eyes being enflamed by the ardent reflection of the ſun, as well as by the deluges of duſt and ſand, which not unfrequently bury huts, men, and cattle, in one indiſcriminate grave.

The natives of this diſtrict are compoſed of an aſſemblage of different tribes, principally conſiſting of native Berebers and Arabs, who are repreſented as a furtive, cruel, and faithleſs race. The former ſettle in villages, containing a number of ſmall, mean huts; and the latter reſide in tents, from whence they make continual excurſions in ſearch of plunder or ſubſiſtence. Dates are the principal ſupport of human life in this country, to which food an inveterate ſcurvy in the gums of the inhabitants is attributed, frequently occaſioning the loſs of teeth at a very early age. They in general poſſeſs ſound conſtitutions, and live untainted by diſeaſes to extreme age; though early in life they have in general grey hair and furrowed brows, the uſual harbingers of decay in other countries. The plague, and ſmall-pox, which ſpread frequent deſolation over the contiguous countries of Barbary, are to this wholly unknown; though the intercourſe neceſſarily occaſioned by travelling and commerce is on theſe accounts never ſuſpended.

The Arabs greatly value themſelves on their ſuperiority in origin and abilities to the primitive inhabitants, and are perfectly independent: they chiefly amuſe themſelves with hunting wild beaſts, and taking oſtriches; which laſt are a very profitable game, every part of them being applied to ſome valuable or uſeful purpoſe.

Notwithſtanding the imperfect ſtate of literature in this country, there are ſeminaries for the inſtruction of youth in ſuch ſpecies of knowledge as are in higheſt eſtimation, who are raiſed, according to their genius and proficiency, to the rank of prieſts or judges. Even the ſtudy of poetry is admired and cultivated in this barbarous country; and in uncultivated enthuſiaſm, and fertility of invention, ſome of the natives are ſaid to acquire diſtinguiſhed reputation. The mechanical arts are deſpiſed, as unworthy of purſuit; and the laborious offices of life are moſtly allotted to the women.

Teuſera, which is the only city of any eminence in Biledulgerid, lies on the confines of Tunis, in thirty-two degrees twenty-eight minutes north latitude, and in ten degrees twenty-ſix minutes eaſt longitude, from London. It is ſuppoſed to have been built by the Romans, by whom it was ſtrongly fortified, as appears from it's preſent remains. On the Mahometan invaſion, the inhabitants made a very gallant reſiſtance, which provoked the ſucceſsful beſiegers to demoliſh the moſt beautiful ſtructures, and a number of mean, low huts, have alone been erected ſince. Through the centre of the city runs a river which forms a natural boundary between the habitations of the Arabs and Africans, who frequently make incurſions and commit depredations on each other, with all the rancour of open enemies; yet, upon any foreign invaſion, they unite with equal alacrity to repel the common foe.

CHAP. IV.

NEGROLAND; or, NIGRITIA.

THIS extenſive country includes the entire ſpace between Zaara and Guinea, the only parts of which that can be ſpoken of with any geographical preciſion are thoſe lying on the banks of the navigable rivers, and alone viſited by Europeans. With reſpect to accurate ſubdiviſions, local deſcriptions, and delineations of the manners and perſons of the inhabitants, in the internal regions of Africa, they ſtill remain among the numerous deſiderata of coſmography; our beſt accounts of them being at preſent very imperfect, blended with fable, and loſt in the mazes of traditional report.

The principal rivers in Nigritia are, the Scherbro, Sierra Leona, Soſtos, Gambia, and Senegal.

The country on the banks of the Scherbro is repreſented as a pleaſant level, covered with villages, abounding in cattle, fruitful in corn, and bleſſed with a happy temperature of climate, which brings to the higheſt perfection a number of delicious fruits.

The inhabitants of ſuch parts as have been viſited, are eſteemed generous, friendly, aſſiduous, and diſintereſted: their principal employment is the cultivation of the land, and the making of ſalt; in which laſt article they pay a certain tribute to the ſovereign of Quaja, to whom they are ſubject. The miſeries of war are but little known, and in all diſputes they ſeem to prefer pacific conventions to the deciſion of arms. Women are allowed them without limitation; the intereſt of the huſband being, indeed, proportioned to the multiplicity of his wives. At the age of puberty, children of diſtinction begin to wear a cotton cloth, which depends from the waiſt; but, till that period, and among the common ranks during life, the inhabitants remain in all their primitive nakedneſs.

Bracelets, and rings of iron, copper, or braſs, are worn round the wriſts and legs of the women, with ſmall ſilver bells, which are eſteemed very ornamental. Both ſexes, however, take great pains in decorating their hair, which has a woolly appearance, with little plates of gold and other metals. The women endeavour to attract attention by painting their faces, arms, and legs, with circles of various colours; the agreeable diverſity of which is reckoned the principal criterion of female taſte. The men, too, in their decorations, reſemble the women, wearing large bracelets and rings, with which every perſon of quality is loaded, the number of theſe articles conſtituting a principal diſtinction of rank.

The domeſtic accommodations of the natives are mean, but peculiarly neat. The royal palaces, and edifices of the great, are conſtructed in oblong ſquares, having one ſtory floored, and being ſo cloſely covered with the leaves of the palm, as to render them ſecure in every viciſſitude of weather. Each of theſe buildings contains, beſides other apartments, a hall of audience, ſurrounded with ſophas elevated about a foot from the floor, and covered with elegant mats of palm-leaves, beautifully diverſified with an infinity of colours; on which the principal people doze away life, repoſing their ſluggiſh heads on one of their favourite women, or eating, drinking, or ſmoaking, with their ſelect companions.

The government, which poſſeſſes mildneſs in the extreme, is ſtrictly ariſtocratical; all public buſineſs being tranſacted by a majority of the grandees, and the king only aſſuming the executive part.

In a land where the arts and ſciences are totally unknown, and the intercourſe of commerce is very confined, it is not at all wonderful that the language ſhould be remarkable for a paucity of words, and the natives themſelves for extreme taciturnity in all ſocial and domeſtic engagements.

The Europeans buy up large quantities of cotton cloth, the manufacture of this country, fine mats, cam wood, and ivory; as well as the ſkins of various wild beaſts, with which the mountains abound.

On this coaſt, criminals alone are permitted to be carried into ſlavery, which generally amount to about five hundred in the year, who are diſpoſed of for the emolument of the ſovereign.

The great river Sierra Leona, which lies to the weſt of Scherbro, is ſaid to be near three leagues wide at it's entrance, but a ſhort way up the channel it is reduced to the breadth of a ſingle mile. It abounds with fiſh, but is greatly infeſted by alligators. The banks are adorned with beautiful trees; and the river forms, in it's courſe, ſeveral delightful iſlands covered with palms, from which the natives make great quantities of wine.

The country to the ſouth of this river is extremely mountainous, and is properly called Sierra Leona, or the Mountains of the Lions; while that on the north is low and flat, where the heat of the ſun, before the approach of the noon-tide breeze, is almoſt intolerable. Indeed, the continual thunder and rain, with a ſuffocating air which prevails throughout four months in the year, produce very fatal effects on the health of ſtrangers; and are far from being innocent with reſpect to the natives, who are compelled to confine themſelves in their chambers for ſeveral days ſucceſſively, in order to avoid the peſtilential infection of the atmoſphere. The tornadoes, too, ſometimes occaſion an awful and aſtoniſhing ſcene; the ſun being veiled in his mid-day ſplendor, and the moſt tremendous darkneſs uſurping his place: yet cuſtom has rendered this appearance, ſo dreadful to ſtrangers, almoſt a matter of indifference to the natives, who behold the fearful change of nature without any particular emotion.

The fertility of the ſoil is aſtoniſhing, rice and millet growing in ſuch quantities on the ſides of the rivers as amply to ſupply the natives with food; beſides which, lemons, oranges, bananas, and citrons, arrive at vaſt perfection; and in the interior parts of the country, ananas, Indian figs, water-melons, white prunes, caſſava, and different ſorts of pulſe, are produced in the greateſt abundance. Nor are deer, hogs, hares, and fowls, at all ſcarce, which are chearfully bartered for a little brandy, a very favourite liquor with theſe people. The mountains abound with elephants, lions, tygers, apes, and monkies; one ſpecies of which latter animal, called the barry, is uncommonly tractable, and ſeems to reſemble the famous ourang-outang. In the woods there are ſerpents of the moſt aſtoniſhing dimenſions; with parrots, paroquets, and other beautiful and curious birds.

The natives bordering on the Sierra Leona have more protuberant noſes, and leſs dark complexions, than moſt of the neighbouring negroes. They ſuſpend a number of toys from

Metz del.

Heath Sculp.

VIEW on the BANKS of the SIERRA LEONA. in AFRICA.

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from their ears, and ſcarify their faces with hot irons. In the decorations of their perſons, they reſemble the nations on the banks of the Scherbro; the quality, however, wearing long flowing robes of ſtriped calico, after the Mooriſh faſhion.

They are malicious, turbulent, and jealous, and perpetually engaged in animoſities with each other, as well as with the Europeans who are ſettled among them; yet they are free from voluptuous paſſions, and eſteem drunkenneſs as the moſt ſhameful and odious vice.

Their huts are generally circular, the entrances being paved with oyſter and cockle-ſhells, and two or three croſſes erected in different parts.

For the adjuſtment of diſputes, the chiefs of every village meet in a place called a pallaver, or hall, where the plaintiff and defendant being candidly heard, the caſe is determined by a majority of the judges preſent. Perſons defrauded may ſeize without legal proceſs as much from the offenders as is ſufficient to compenſate their loſs, but they muſt prove to the ſatisfaction of the court that they have not diſtrained for more than they were entitled to recover.

Between the Sierra Leona, and the Seſtos, are ſeveral populous nations and extenſive dominions, of which neither the names nor the boundaries are known.

The Quabes are reported to inhabit the ſouthern banks of the Seſtos, and are under the protection of the Emperor of Manow; a very potent monarch, who extends his authority over ſeveral vaſſal princes, and a variety of nations, particularly thoſe of Quoja and Folgia, whoſe ſovereigns are complimented with the title of Dandagh.

The natives of theſe interior regions are remarkably libidinous; but in other reſpects they are very ſuperior to their neighbours, being averſe to the effuſion of human blood, living amicably among themſelves, relieving the diſtreſſed, and participating in the pleaſures and misfortunes of their friends with a cordiality which entitles them to the warmeſt applauſe.

Polygamy, which generally prevails throughout this quarter of the world, is not only tolerated but encouraged; yet the huſband commonly attaches himſelf to one particular female, carefully providing for and inſtructing their male offspring, while the neceſſary attention to the girls devolves on his wife. At the birth of a ſon, the father, and all his domeſtics, armed with bows and arrows, parade round the village, ſinging ſongs on the occaſion, and playing on muſical inſtruments, thoſe whom they meet in their way being expected to join in the concert: the infant is then laid on a ſhield, in the midſt of the aſſembly, and a bow and arrow being put into his hands, he is addreſſed by a public orator, who firſt wiſhes him proſperity in general terms, and afterward enumerating every amiable quality, expreſſes his hope that the infant may one day poſſeſs them all. This oration being finiſhed, the child is delivered into the arms of his mother, and the aſſembly breaks up; a few ſelect friends of the parents only remaining, who ſpend the remainder of the day in mirth and feſtivity.

A female infant has on this public exhibition a ſtick put into her hand, and an orator of her own ſex prays that ſhe may be endued with every ornamental and uſeful accompliſhment.

Trade is hardly known among this people, except in bartering one neceſſary of life for another, and their principal employment conſiſts in the cultivation of the earth. The general language of theſe inland nations is the Quojan, though varied into different dialects in every diſtinct province. The warm imagination of the natives diſcovers itſelf in the delicate refinement of their expreſſion; for, being fond of rhetorical embelliſhments, their diſcourſe on the moſt trivial occaſions has ſomething of a poetical turn.

Their funeral ceremonies are expreſſive of great affection, and the ſtrongeſt impreſſions of a gloomy ſuperſtition. The deceaſed being waſhed, placed in an erect poſture, and dreſſed in his beſt apparel, his hair is formally adorned, and a bow and arrow are put into his hands, while his friends engage in a kind of mock ſkirmiſh. Then falling on their knees, with a menacing air, they bend their bows, and utter imprecations of revenge on the acceſſaries to his death, or the ſlanderers of his reputation. After which they offer up, on the altar of groſs ignorance and cruel ſuperſtition, ſome of the ſlaves of the deceaſed, whom they have previouſly pampered with all the delicacies of the country, exhorting them to attend their maſter in the other world with aſſiduity and fidelity. The body is then depoſited in the grave, with the murdered ſlaves, and various kitchen utenſils; which being covered with a mat, the whole is filled up with abundance of earth. The relations commonly erect a hut round the grave, on the top of which they place the deceaſed's bow and arrows, with other trophies; and they for ſeveral months continue to bring all manner of liquors and proviſions for his nouriſhment in the other world, till they ſuppoſe he has had ſufficient time to cultivate his new plantations, and form neceſſary connections in the ſtrange land to which he is removed.

The different nations in Sierra Leona acknowledge one Supreme Being, whom they call Canno, and to whom they attribute the qualities of omnipotence, omniſcience, and omnipreſence. They believe, likewiſe, that the dead are converted into ſpirits, and that their employment is to protect their former friends; for when they have received any injury, they fly to the groves, the ſuppoſed reſidence of theſe guardian ſpirits, and bewailing their miſfortunes, implore their gracious interpoſition: every village has one of theſe groves conſecrated to the deceaſed, where women, children, and ſlaves, are not permitted to enter, whoſe intruſion would be eſteemed the moſt outrageous ſacrilege, and puniſhed with inſtant and exemplary death.

Nor are ſorcerers and magicians leſs dreaded than theſe imaginary ſpirits are revered; for they ſuppoſe them to be the inveterate enemies of the human race, whoſe blood they eagerly quaff, and to have power over the ſeaſons, and the ſeveral productions of the earth.

Their belief in theſe ſupernatural agents conſtitutes the chief ſpring of political ſubordination; and as few offenders chuſe to riſque the ſuppoſed certainty of detection, by appealing to a ſpirit named Belli Poari, they very readily acknowledge their crimes on the ſlighteſt accuſation of guilt.

A variety of other ſuperſtitious notions are promulged by a ſociety in every province called Belli, which is properly a ſeminary for the education of youth, the king being preſident. Theſe ſchools are ſituated in thick palm-tree groves, generally including a circuit of ſeveral miles, the whole of which ſpace is cultivated for the uſe of the ſtudents, who are reſtricted within certain boundaries, and prohibited from having any intercourſe with the world during the term of five years, which is the time appointed for their education. The ſtudents are matriculated with a red-hot iron, which cicatrizes them from the ear to the ſhoulder, forming at once a badge of dignity and a mark of diſtinction. At the expiration of the allotted term, they are delivered to their friends; and, having employed a few days in the neceſſary perſonal preparations, they are introduced at court, where their acquirements undergo a public examination, and thoſe who appear to be properly qualified, are promoted to employments, and entitled to peculiar exemptions; but the qualgas, or dunces, are excluded from the enjoyment of privileges, and from the poſſeſſion of every public office. Yet the learning of theſe ſeminaries conſiſts merely in ſinging, dancing, and other corporal exerciſes, which neither illumine the mind, nor conduce to the advantage of ſociety.

There is likewiſe a female inſtitution of a ſimilar nature; the period of retirement from the world being, however, limited to four months, during which time the fair ſtudents remain entirely naked, and are not viſited by any male profeſſor. After their noviciate they undergo an operation ſomewhat reſembling circumciſion, and are publicly examined as to their acquirements in the preſence of the king; after which they are preſented to their parents with ſuch marks of approbation as are thought adequate to their proficiency.

The River Gambia, which next claims our attention, diſcharges itſelf into the ocean between Cape Verd and Cape Roxo; and though it is divided by a great number of iſlands and ſand-banks, is navigable for a forty-gun ſhip upwards of fifty leagues up the country.

All attempts to diſcover the ſource of this river have hitherto proved ineffectual, our own countrymen, who carry on the principal trade with the natives of Gambia, ſeldom reaching farther than Barraconda, which is only five hundred miles from it's influx into the ocean.

The Portugueſe, the original diſcoverers of this coaſt, eager to ſeize on every ſituation favourable to the advancement of trade, eſtabliſhed ſeveral factories on this river, the ruins of which are ſtill viſible, long before any other European nation attempted the navigation of India. They, however, at length abandoned their ſettlements in this country for more advantageous proſpects, and were ſucceeded by the Engliſh, who fortified themſelves on a ſmall iſland, a few miles from the mouth of the river Gambia. This fort was twice levelled with the ground; firſt by the French, and afterwards by pirates; and, without the interference of the Britiſh legiſlature, would probably never have been recovered. Our next ſettlement was on the River Cabata, which falls into the Gambia almoſt oppoſite James's Iſland, in which ſtands James's Fort. This iſland, however, which is about three quarters of a mile in circumference, pays a ſmall tribute to the King of Barra, the ſovereign of the country. The fort is a regular edifice, defended by four batteries, each mounting ſeven cannon, which command the river on every quarter. Within the walls are proper accommodations for the governor, the merchants, factors, and military officers; and a number of magazines and ſtore-houſes. The ſoldiers, artificers, and ſlaves, are quartered in barracks without the walls, which are equally well ſecured. The garriſon is kept in conſtant duty and ſecurity by centinels and patroles, and nothing is neglected which can conduce to preſerve this valuable poſſeſſion.

Higher up the river we have ſeveral more eſtabliſhments of inferior conſequence, which communicate one with another, and carry on a conſiderable trade in gold, ivory, wax, and ſlaves; of which laſt article the factors ſometimes purchaſe more than two thouſand in the year, who are generally priſoners of war, or criminals. Indeed, ſince the increaſed demand for ſlaves, the courſe of juſtice is perverted, and the negro princes puniſh the greateſt enormity and the moſt trifling miſdemeanor with indiſcriminate ſlavery.

Between the Gambia and the Senegal are numerous nations and principalities, the names of many of which are unknown to Europeans: we ſhall, however, furniſh our readers with the ſeveral particulars we have been able to obtain, reſpecting the Mundingoes, Jalloiffs, Pholeys, and Portugueſe; which laſt-mentioned people, after conquering this country, have ſo intermingled with the original natives, that they have now nearly loſt every trait of the European viſage and complexion, though they ſtill retain a ſort of Portugueſe dialect, and ſome rude notions of the Chriſtian religion.

The country of Mundingo includes the whole diſtrict from the banks of the Gambia to Cape Verga; and though various nations reſide within this extent, they bear a ſtrong affinity to each other in their complexions, languages, manners, and internal policy. The Mundingoes are ſaid to be ſocial, rational, and humane; entertaining ſtrangers with great affability and condeſcenſion, and treating them with unreſerved familiarity. In their diſpoſitions they are convivial and facetious, ſpending great part of their time in muſic and dancing; yet their natural warmth and impetuoſity occaſion frequent diſſenſions, and the friendſhip of the day is often diſſolved by the diſcord of the evening. An injurious expreſſion frequently occaſions bloodſhed, and in no country is the pride of birth and anceſtry carried to a more extravagant height. The natives of the interior parts were formerly branded with the epithets of thieves and knaves, which might probably be merited. It was the cuſtom of this country, that a bargain agreed on in the morning might be retracted by offering reſtitution before ſun-ſet, a practice which opened a door to numerous frauds and impoſitions; but the neceſſity of preſerving ſome credit in their tranſactions with foreigners, has taught them the true application of our old homely and well known adage in favour of honeſty.

The ſalutation of the men conſiſts in ſhaking hands; but when a man meets a woman, he looks cloſely in her face, then falls back, advances again, and repeats the ſame ceremony. The regulation of domeſtic œconomy is confined to the women; while the men cultivate their rice, excepting which employment their lives are uſually ſpent in the utmoſt indolence and inattention to any ſort of buſineſs.

The principal people of Mundingo have large retinues of ſlaves, whom they treat with exemplary humanity and kindneſs, and dreſs in a very ſplendid ſtile. Theſe ſlaves, being generally born in the families of thoſe to whom they belong, are remarkably attached to their maſters, who are not permitted to diſpoſe of them without their own conſent, and the approbation of their fellow-ſlaves.

The Jolloiffs inhabit the north-ſide of the River Gambia, as far as the River Senegal, and have features extremely regular, compared with the ſurrounding nations. They wear a kind of calico ſurplice, which deſcends below their knees, ſometimes plaited at the waiſt in a very neat and pleaſing manner. They alſo wear a number of gold trinkets in their hair, ears, noſes, and round their necks, arms, and legs; but the women, as in moſt other countries, uſe theſe decorations more than the men.

Thoſe who inhabit the vicinity of the river are a generous and hoſpitable people, and always conduct themſelves with becoming dignity and decorum.

The Damel, or prince of the Jalloiffs, near Senegal, has two principal officers; one of whom is entruſted with the command of the military, and the other ſuperintends the diſtribution of juſtice: but as there are numbers of theſe Damels in this extenſive country, who are frequently engaged in conteſts with each other, they probably adopt internal regulations exceedingly diſſimilar.

The Jalloiff cavalry are armed with long darts and a kind of javelins, with ſhort ſwords to uſe when they diſmount; the infantry carry ſcymitars, javelins, and quivers of poiſoned arrows. They engage in an irregular and tumultuous manner, marching to the attack without diſcipline or order, their warlike inſtruments, which make a moſt terrific noiſe, ſounding all the time. The moment they approach each other a general diſcharge of arrows take place, when they inſtantly cloſe ſword in hand; ſtill, however, ſo far preferring intereſt to revenge, as to confine their chief attention to making as many priſoners as poſſible; and, as the dread of ſlavery equally animates both the contending parties, their ſtruggles are in general very obſtinate and bloody.

The Pholeys, who are only ſeparated from the kingdom of Jalloiff by the Lake Cayor, inhabit a diſtrict of very conſiderable extent: but travellers are much divided about the repreſentation of their internal policy; ſome conſidering them as regulated by a particular government, while others ſuppoſe them to be formed into diſtinct clans or tribes diſſeminated over various countries. The latter opinion is that which we are moſt inclined to adopt; as it is certain they are not ſubject to the ſovereign of any nation, but are wholly governed by chiefs of their own, who rule with exemplary juſtice and moderation. Indeed, ſo pacific are the Pholeys in their diſpoſitions, and ſo well are they inſtructed to diſtinguiſh between good and evil, that every violator of the eſtabliſhed maxims of juriſprudence is conſidered as a common enemy.

The Pholeys are of a tawny complexion, low in ſtature, but well made, and have a peculiarly delicate and engaging addreſs. In whatever country they reſide, they are generally the greateſt planters, being extremely induſtrious and frugal in their diſpoſitions; though they beſtow their ſuperfluities with ſo much hoſpitality and munificence, that the natives eſteem it a peculiar happineſs to live in the neighbourhood of their dwellings. Their humanity and benevolence are unbounded, comprehending ſtrangers of every denomination, and indigence and oppreſſion are unknown among them. Though far from being iraſcible, and infinitely ſuperior to the meanneſs of illiberal reproach, and perſonal invective, they poſſeſs a conſiderable ſhare of native courage, and are very dextrous in the uſe of their military weapons, which are generally javelins, cutlaſſes, bows and arrows, and of late years, occaſionally, fire-arms.

The language taught in their ſeminaries, and which is very generally underſtood, is Arabic; beſides which, they have a vulgar tongue, ſtiled the Pholey dialect. In their religious ſentiments they are rigid Mahometans, and uniformly abſtain from every indulgence forbidden by the Koran; which in moſt other countries, where the ſame perſuaſion prevails, is but little regarded.

The Pholeys are eſteemed excellent herdſmen; and the care of the Mundingoes flocks is uſually committed to them.

Nor are theſe people leſs eminent hunters than ſhepherds and huſbandmen, deſtroying wild beaſts in great abundance, particularly elephants, the teeth of which they ſell, and ſmoke-dry and eat the fleſh. In this country, vaſt droves of theſe laſt animals, conſiſting of two or three hundred each, frequently deſtroy the blooming hopes of the year, by trampling down the corn, and rooting up trees; to prevent which fatal conſequences, when their approach is ſuſpected, large fires are kindled round the fields, which generally frighten them away.

In ſhort, the Pholeys appear to be the moſt amiable in their manners of any inhabitants of this part of the continent, and to be illumined with ſuperior underſtandings; yet they are extremely attached to ſuch ſuperſtitious obſervations as, however innocent, tend greatly to diminiſh our reſpect for their good ſenſe and diſcernment.

The River Senegal is one of the moſt conſiderable in Africa, and is conjectured to be a branch of the Niger; which, riſing in the eaſtern parts of this quarter of the globe, after a courſe of above three thouſand miles, is ſaid to divide itſelf into three branches, the ſouthernmoſt of which is the Sierra Leona, the middle the Gambia, and the northernly the Senegal: this opinion, however, wants confirmation, neither travellers nor voyagers having carried their diſcoveries to the ſuppoſed ramification of the Niger, though the Senegal has been traced two thouſand four hundred miles from the ſea, in a courſe generally from eaſt to weſt.

All the principal rivers of Nigritia have an annual inundation like the Nile, and uſually about the ſame ſeaſon of the year. The Senegal is forty days in riſing to it's height, and when it has overflowed it's banks, it's channel is very difficult to be traced, even by thoſe who are accuſtomed to navigate it; and a French boat, containing thirty men, being a few years ſince ſent up this river, could only proceed about a thouſand miles, it's courſe being conſtantly impeded by the tops of trees, and the crew experiencing ſuch a variety of hardſhips that only five returned alive.

The mouth of this great river is exceedingly rapid, a circumſtance which is attributed to the contraction it experiences from a bar that narrows it into the breadth of only half a league. This renders the navigation extremely dangerous, particularly during the rainy ſeaſon; when the prodigious ſwell of the ſtream, and the violence of the ſouth-weſt winds oppoſed to it's rapid courſe, produce waves of the moſt tremendous appearance, with a roaring noiſe that fills with horror the heart of the moſt adventurous mariner. After paſſing the bar, the river glides gently and ſmoothly; and it's banks are variegated with pleaſing verdure, and trees in everlaſting bloom, which contain birds of the moſt vivid beauty.

The country abounds with wild beaſts, and a number of elephants, which are very inoffenſive when unmoleſted. The low grounds are covered with a ſpecies of ebony, which riſes to a prodigious height, bearing large bunches of yellow flowers of an aromatic ſmell. The barks of theſe trees include every variety of colour, and the wood conſtantly bears the ſame hue as the bark, though the flowers of each are alike.

The Senegal forms a number of iſlands, well cloathed with trees, fruits, and herbage; but the only one on which the French, who have chiefly occupied this part of the country ſince they took it from the Dutch in 1687, made any ſettlement, was the Senegal, in ſixteen degrees five minutes northern latitude, about five miles from the mouth of the river. This iſland, the length of which is only two thouſand three hundred yards, and it's medium breadth ſcarcely three hundred, is a dry, ſandy, ſterile ſpot, but well defended by the Fort of St. Louis, which is conſtructed in a quadrangular form, having two baſtions of conſiderable ſtrength, and an arſenal well ſupplied with arms and ammunition.

This ſettlement, after remaining five years in the poſſeſſion of the French, was taken by the Engliſh in 1692; but, in the following year, it was retaken by the French. In 1758, Senegal again fell under the power of the Engliſh, by the activity and reſolution of Captain Marſh of the navy, and Major Maſon of the marines; who, with a ſmall ſquadron, added a valuable conqueſt to their country, without the loſs of a ſingle man. This acquiſition, which rendered the gum-trade almoſt entirely our own, has once more fallen into the hands of the French, during the late unequal conteſt.

The gum, called Senegal, or Arabic, which is the principal commodity of this country, is a very valuable article of commerce, being employed in many arts and manufactures, particularly painting and dying.

The tree from which it exſudes, is deſcribed as a ſpecies of acacia, ſmall, prickly, full of branches, and covered with narrow ever-green leaves of a moderate length. There are three foreſts of this tree, which are all ſituated in the deſart north of the river, and yield annually two crops; one in December, the other in March. The natives ſell this gum by a cubic meaſure called a quintal, containing about two hundred weight; and in ſuch amazing quantities is it produced, that they are ſaid frequently to exchange a quintal of gum for goods which in Europe are not worth more than half a crown.

The uſual dreſs of the natives near Senegal, is a kind of ſhirt, with wide drawers of blue and white cotton. They wear alſo leather ſandals, buttoned at the inſtep, heel, and toes; and their defenſive weapons uſually conſiſt of a ſword hung over the left-ſhoulder, with a long lance, or a bow and arrows; beſides a large knife, hanging on the left-ſide. This is the appearance of perſons of conſequence, but the poor are entirely naked.

The women, however, generally tie a piece of cotton cloth round their waiſts, which reaches to their knees, the upper parts of their bodies being ſtained and painted with different colours, in a variety of forms.

They ſubſiſt chiefly on rice, roots, and fruit, and in general drink nothing but water; yet they are ſo fond of brandy, and other ſpirits, that they indulge themſelves to exceſs whenever they can procure them. The marriage-ceremonies practiſed in this country, vary in almoſt every different nation or tribe; but they are in general very ſimple, conſiſting either in purchaſing the bride of the parents, or pretending to carry off the admired object by force, a meaſure which ſeldom meets with oppoſition, being conſidered only as a neceſſary part of the ceremony.

The women early enter into the marriage-ſtate; and polygamy is allowed in it's fulleſt latitude.

The huſband may ſell his wife for infidelity, or diſmiſs her from his houſe without making her any allowance.

The pains of child-birth are ſaid to be but little known in this country, where the mother and her new-born infant being immediately waſhed, the latter is wrapped up in a cloth, and faſtened on the parent's ſhoulder, who purſues her uſual avocations the ſame day, without the ſmalleſt inconvenience. The children are, however, treated with all imaginable tenderneſs till they are capable of providing for themſelves; the boys being uſually brought up in a courſe of habitual idleneſs, while the girls are from their infancy devoted to labour, and have the neceſſity of a reſpectful and modeſt demeanor conſtantly inculcated.

When any one expires, the family alarm the whole village with their doleful lamentations; and the Marabut, or prieſt, waſhing the corpſe perfectly clean, covers it with it's uſual apparel. The relations then advance, and ſeverally interrogate the deceaſed, Why he was unwilling to live with them? Whether he was diſſatisfied with his narrow fortune? Whether he had too few handſome women? Or whether any of his relations had offended him, that he thus cruelly deſerts them? In the mean while, vocal and inſtrumental performers jointly exert their abilities in praiſe of the deceaſed, and a ball is given to all the attendants, who figure a particular kind of dance in honour of their departed friend. The body is then depoſited in the earth; and the grave being marked with a tomb-ſtone, a piece of coloured cloth is ſpread over the whole, proviſions and a jar of water are placed at the head of the grave, and a pole is erected near on which the arms of the deceaſed are ſuſpended.

When death viſits the throne, a ſtated time is fixed for public mourning; which conſiſts in a general howl over the grave, and the diſtracted contortions and unfelt lamentations of thoſe who probably deteſted the object while living. The wealthy part of his ſubjects ſend preſents of ſheep, rice, and millet, from the utmoſt provinces, and a table is ſeveral ſucceſſive days ſpread round the grave for the uſe of the mourners.

Between the Gambia and Senegal, the common language is the Mundingan, which is underſtood a great way up the country; but a dialect of the Portugueſe, the Jalloiſſian and Pholian tongues, are likewiſe ſpoken by many nations included in this vaſt tract.

Manufactures and arts are no farther practiſed than is abſolutely neceſſary for the cloathing or ſubſiſtence of the natives. Smiths and cutlers are the principal mechanics; next to whom, however, are the ſepateroes, as they are called, whoſe employment is to make the gris-gris, or caſes, to contain the various charms with which the Marabuts plentifully ſupply the ſuperſtitious vulgar, and which will hereafter be more particularly noticed.

The women ſpin and weave cotton; but they ſeem very deficient in the knowledge of the loom, the largeſt piece they can make being only about two yards long, and eight or ten inches broad.

The habitations of the negroes in general have neither elegance, order, nor convenience; being ſmall, low, conical huts, with no other light than what is admitted by the door, and occupied by relations and ſlaves, who repoſe promiſcuouſly together.

The towns are always raiſed in a circular form, with ſpiral ſtreets; hence, in a village of inconſiderable extent, a perſon is often obliged to walk a great way, when by ſhort interſecting ſtreets a few paces would ſuffice. Some negroes of diſtinction, however, particularly the deſcendants of the Portugueſe, affect the European ſtile of architecture, and build houſes tolerably well adapted to the climate.

The houſhold furniture of the common people conſiſts in a few earthen veſſels, calabaſhes, wooden bowls, diſhes, plates, and culinary utenſils of the rudeſt conſtruction; chairs, tables, and beds, are ſupplied by mats, which ſerve equally for mattraſſes and coverings.

But if the negroes are deficient in ingenuity, they greatly excel in agility; climbing up the loftieſt palm-trees with incredible expedition, where they make inciſions at the tops of the trunks, whence they obtain vaſt quantities of wine: they are likewiſe very expert horſemen; and the addreſs of our beſt equeſtrian adventurers would excite little admiration among them.

Mahometaniſm, blended with the groſſeſt ſuperſtitions, generally prevails among the inhabitants on both ſides of the Senegal; and the principal articles of their belief may be comprized in the unity of the Godhead, the obſervance of the faſt of Ramadan, the feaſt of Biram, with circumciſion, and ſome other external rites. They acknowledge the miſſion of Mahomet, but never invoke him by prayers; and obſerve Friday as their Sabbath, without any intermiſſion of their ordinary buſineſs. The opulent have apartments appropriated to divine worſhip; but the vulgar generally perform their devotions under a ſhady tree, neither moſques nor temples being known in this country.

Every village has a Marabut, who convenes the people, and pronounces abſolution from the Koran, while his congregation, ranging themſelves behind him, imitate his geſtures, with their faces towards the eaſt.

Circumciſion is performed at the age of four or five years, when vaſt multitudes of children are collected together, and a grand feſtival is held, proportioned to the number and quality of thoſe who are to undergo the operation.

Theſe ceremonies, and others of inferior conſequence, are blended with a vaſt deal of ſuperſtition, which is probably a more powerful antidote againſt enormities than the moſt rational tenets. They wear a ſort of bracelets to remind them of the vows they have contracted, eſteeming the breach of a ſolemn engagement as an offence of too heinous a nature to eſcape ſome ſignal diſplay of Almighty vengeance.

The Mundingoes have ſuch ſtrange ideas of aſtronomy, that they ſuppoſe every eclipſe of the moon to be occaſioned by the interpoſition of the paw of a large cat between that luminary and the earth.

The moſt remarkable ſuperſtitions are their gris-gris, which appear to be Arabic characters, interſperſed with necromantic figures, delineated on paper by the Marabuts. So much efficacy is ſuppoſed to be contained in theſe charms, that the meaneſt negro never goes to war without them; and when any diſaſter befals the poſſeſſor, the Marabut has a ready apology, by pleading the immorality of the wearer. Theſe amulets are held to be ſufficient preſervatives againſt all dangers and misfortunes; and the Marabuts, who diſpoſe of them at very extravagant prices, are perhaps at leaſt equally revered with any religious order on earth.

They have alſo in this country a moſt uncouth bug-bear, called Numbo Jumbo, which is the univerſal dread of the women; and is, indeed, intended by the Mundingoes, to keep their wives in proper ſubordination. This is a moſt terrific image, about eight or ten feet high, compoſed of the bark of trees, cloathed in a long robe, and crowned with a diadem of ſtraw.

Whenever domeſtic quarrels ariſe, the Numbo Jumbo is ſent for, to adjuſt the diſpute, whoſe deciſion is always in favour of the huſband; and a perſon concealed within the image delivers the oracle on theſe occaſions. When the women hear of the intended viſit, they uſually run away, and hide themſelves; but on Numbo Jumbo's demanding their appearance, they are obliged to attend, and ſubmit to the puniſhment he thinks proper to enjoin, on pain of being brought before him by compulſion, and whipped with his own hands.

A regular ſociety has from time immemorial been preſerved, for ſupporting the authority of Numbo Jumbo; into the myſteries of which no one is initiated, without firſt taking a ſolemn oath never to diſcloſe any part of the buſineſs.

One of the Kings of Jagra, however, being a very uxorious prince, is ſaid to have communicated the whole ſecret to his wife; who, contrary to the moſt ſolemn ſtipulations, ſoon communicated it to the reſt of his women: and this event reaching the negro chiefs, who dreaded the decline of their authority, ſhould the myſtery be fully developed, they informed Numbo Jumbo of the circumſtance, who immediately entered the palace, and ordering all the women to be aſſaſſinated, effectually ſuppreſſed the diſcovery.

The Marabuts are a diſtinct order of men, whoſe dignity deſcends to all their male offspring, forming a numerous eccleſiaſtical body, and having vaſt revenues appropriated for their maintenance. Their manners are repreſented as grave, formal, affected, and intriguing; yet they are ſaid to be in general temperate and abſtemious, charitable to their own order, and faithful in performing their compacts. They ſpend much of their time in the tuition of their children, whom they carefully inſtruct in the principles of the Levitical law; which, next to the doctrines of the Koran, is treated with the greateſt reſpect.

The great volume of the Marabut inſtitutions is written in a language entirely different from that of the vulgar, and is ſuppoſed to be a corrupt Hebrew or Arabic; from this book they take tranſcripts for private uſe, and ſome of them travel from province to province, inſtructing the natives in religious and ſcientific knowledge. All places are open to the Marabuts; and, during the rage of the moſt ſanguinary conteſt, they paſs unmoleſted through the fields of war: indeed, ſuch is the veneration in which they are univerſally held, that perſons of the firſt diſtinction, on meeting a Marabut, fall inſtantly upon their knees, to receive his benediction.

CHAP. V.

GUINEA.

THIS extenſive country is bounded by Nigritia on the north, by the unexplored parts of Africa on the eaſt, and by the Atlantic Ocean on the weſt and ſouth.

The air of this tract is extremely fervid, and the level parts being overflowed by the periodical rains for ſeveral months in the year, it is certainly very inimical to health, and has proved remarkably fatal to Europeans.

Guinea is uſually divided into the Grain Coaſt, the Tooth Coaſt, the Gold Coaſt, and the Slave Coaſt.

The Malaguetta, or Grain Coaſt, which obtains it's name from the copious production of pepper that conſtitutes it's principal wealth, is included between the River Seſtos, and the village of Greva, about a league to the weſt of Cape Palmas.

The plant which produces the Guinea pepper generally twines round ſome neighbouring tree, in the manner of our ivy; the leaf is ſoft and pointed, and poſſeſſes a pleaſing odour. Beneath the leaves, and all along the ſtalks, are ſmall filaments, by which it adheres to it's ſupporters. The fruit is contained in long ſlender red pods, ſeparated into four or five cells, and covered by a thin rind to which the negroes attribute a poiſonous quality.

Beſides this valuable article of commerce, the Grain Coaſt produces a ſpecies of fruit reſembling the cardamum, pimentos, bananas, dates, lemons, and oranges, with ſeveral ſorts of pulſe, and abundance of palm-trees.

Domeſtic animals are very plentiful, with moſt other creatures common to the Guinea coaſt.

The natives in general are well-proportioned, and their whole dreſs conſiſts in a piece of cloth faſtened round the middle.

The Malaguetta language is ſo extremely difficult, that none of their neighbours are capable of interpreting it, which renders commerce diſagreeably tedious.

They are a hoſpitable people, and freely admit Europeans to the beds of their wives and daughters. Some of them are excellent mechanics, and neceſſity has taught them many uſeful improvements in agriculture, particularly with reſpect to the cultivation of rice, millet, and pepper. Their ſovereign, whom they call Tabaſeil, is very deſpotic, and diſplays great public ſplendor: his ſubjects regard him as a ſuperior being, and implicitly obey his injunctions from a natural awe and ſubmiſſion.

In their religious notions they appear to have ſome confuſed idea of the immortality of the ſoul, and welcome the new moon with feſtal ſongs and other demonſtrations of regard, which are the only external marks of adoration among them.

The Ivory or Tooth Coaſt derives it's appellation from the quantity of elephants teeth it produces, and is bounded by Nigritia on the north, by the Gold Coaſt on the eaſt, the ocean on the ſouth, and the Grain Coaſt on the weſt; but it's particular limits cannot be aſcertained with the ſmalleſt degree of preciſion, though it is generally included between Cape Palmas on the weſt, and Cape Apollonia on the eaſt.

This coaſt is ſubdivided into the Quaqua, the Malagantes, and the Ivory Coaſt Proper; all which, except near Cape Apollonia, is ſo low, level, and uniform, that it is difficult to diſtinguiſh particular places.

The whole country within the limits of the Ivory Coaſt is fertile in rice, ſeveral ſpecies of pulſe, cocoa-nuts, oranges, citrons, and ſugar-canes, which might be cultivated to great advantage. In ſhort, this diſtrict is the moſt populous, ſalubrious, and pleaſant, of any on the whole Coaſt of Guinea.

Elephants are immenſely numerous, particularly in the inland countries: there are alſo abundance of cows, ſheep, goats, and hogs, which are of courſe exceedingly cheap. The ſea likewiſe produces a profuſion of excellent fiſh, including ſeveral remarkable ones, among which we may enumerate the ſea-devil, the zingana, and the ſea-bull.

The natives of Quaqua, or the eaſtern diviſion of this coaſt, are of a good ſtature, and well proportioned, but their aſpect inſpires ſtrangers with diſguſt; though, on a farther acquaintance, they appear to be the moſt rational, civilized, and polite, in all Guinea.

Their manner of living is rather coarſe and indelicate, according to our ideas of decency and neatneſs; but they are ſuch enemies to drunkenneſs, that a ſingle treſpaſs of this nature is puniſhed with the moſt exemplary inflictions; being very properly regarded as the aggregate of every enormity, by reducing mankind to a level with the beaſts, prompting them to infringe the rights of ſociety which it deprives of a uſeful member, and deſtroying the efficacy of the beſt laws and government.

The rich wear a ſort of ſhirt with long ſleeves, rings of iron interſperſed with bells round their legs, and a ſcymitar by their ſides.

Every ſon conſtantly follows his father's profeſſion; a regulation which is ſo firmly eſtabliſhed, and ſo invariably obſerved, that the whole country does not furniſh a ſingle inſtance to the contrary; yet theſe hereditary occupations are far from promoting the mechanic arts, the meaneſt efforts of an European being infinitely beyond their imitation, and even their comprehenſion.

Like moſt of the other natives of theſe regions, they conceive it impoſſible for perſons to diſcover one another's ſentiments by a delineation of crooked characters; and of courſe imagine that white men are favoured with the intervention of familiar ſpirits, when they interpret the meaning of their friends in writing.

The ivory of this coaſt, which is eſteemed the moſt beautiful in the world, is bought up with avidity by the Engliſh, French, and Dutch, who likewiſe purchaſe conſiderable quantities of cotton cloths, gold duſt, and ſlaves.

On the arrival of an European ſhip, the natives flock round in their canoes, crying, 'Quaqua! Quaqua!' from which expreſſion they derive their name, and one of the moſt adventurous goes firſt on board; but ſuch is the terror and ſuſpicion they diſcover, that trading is to the laſt degree tedious and difficult. The ignorance of their language, too, adds greatly to the inconveniences ariſing from the timidity of their diſpoſitions, as every thing muſt be tranſacted by ſigns, and a certain quantity of merchandize is uſually placed near the gold or ivory required to be exchanged. Preſents, however, have a conſiderable influence in inſpiring them with confidence; the moſt opulent negro receiving with indications of gratitude any trifling article of European manufacture.

The River of St. Andrew, which is much frequented by mariners, (Europeans having no regular eſtabliſhments on the coaſt) is a ſpacious and deep river, augmented near it's influx into the ocean by the junction of another ſtream. The entrance of this river is ſurrounded with lofty trees, verdant meadows, and fields of immenſe extent; and, on ſailing up the ſtream, beautiful groves of citrons, oranges, and limes, preſent themſelves to the eye, the boughs of which are ſo cloſely interwoven that the ſeveral fruits frequently appear to be the produce of the ſame tree.

The ſugar-cane, with innumerable fruits and flowers, ſpontaneouſly ſpring up and flouriſh in this ſoil; but they are in general abandoned to the devaſtation of wild beaſts, to whom they afford an agreeable and commodious retreat.

The natives of this part of the coaſt reſemble the Quagas in their perſonal appearance, only the women poſſeſs great regularity of features, ſparkling eyes, and elegant teeth. Theſe people are ſtill more timid and jealous than thoſe already deſcribed; nor can any importunity prevail on them to enter an European veſſel till the captain has bathed his eyes in ſea-water, a ceremony which they reciprocally perform, and which is intended to ſignify, that if they violate their faith, or neglect to fulfil their compacts with honour, they wiſh the waves may cloſe their eyes and for ever deprive them of ſight.

They are extremely partial to the ſame ornaments as the Quagas, particularly ſmall bells on their legs, the jingling of which gives agility to their dancing; a diverſion the negroes in general are exceſſively fond of practiſing, and in which they arrive at ſuch proficiency, that the beſt European figure-dancers might learn attitudes and poſtures which would not diſgrace their art.

Some of the elephants teeth in this country are of an enormous ſize, weighing upwards of two hundred pounds; and the natives diſpoſe of conſiderable quantities of gold, and a great many ſlaves.

The Gold Coaſt, which is ſo named from the abundance of that precious metal it affords, is bounded by Nigritia on the north, by the Slave Coaſt on the eaſt, by the ocean on the ſouth, and by the Ivory Coaſt on the weſt; extending near two hundred miles along the ſhore.

The Anchobar, called alſo the Gold River, is the chief river in this diviſion, of which it forms the weſtern boundary, falling into the ſea near the Dutch fort of St. Anthony.

This coaſt is divided into ſeveral petty kingdoms, which receive their appellation from the principal towns: the names of theſe kingdoms are, Axim, Anta, Adom, Jaby, Commary, Fetu, Sabo, Fantyn, Acron, Agona, and Aquamboe.

The gold is moſtly found in the interior parts of the country, where the negroes dig pits, and ſeparate it from the ſurrounding mould. It is alſo frequently met with near rivers and water-falls, where the violence of the torrents waſh it down from the mountains. Theſe ſituations are always viſited after heavy rains by hundreds of negro women, furniſhed with calabaſhes; which veſſels being filled with earth and ſand, after a tedious proceſs of waſhing and rubbing to ſeparate the particles of gold, ſometimes contain near half an ounce of this precious metal, but much oftener leſs quantities, and frequently not a ſingle grain.

The vegetable productions of this part of Guinea are millet, maize, or Indian wheat, ſeveral ſpecies of leguminous plants, abundance of palms, cocoas, oranges, limes, bananas, cabbage-trees, ananas, and water-melons.

Yams and potatoes are the two principal roots: the former reſembling parſnips, but conſiderably thicker in proportion to the length of the root, and having much the ſame taſte and flavour as the Engliſh potatoe; and the latter being ſhaped like our potatoes, but poſſeſſing, at the ſame time, a diſagreeable ſweetneſs, which renders them much inferior to yams.

Cows are very numerous in the inland parts of the Gold Coaſt; but they are ſo exceſſively ſmall, that a full-grown heifer ſeldom weighs more than two hundred weight, and the fleſh is very indifferent food. Sheep are likewiſe plentiful, but very diminutive; and they are covered with hair inſtead of wool. In ſhort, every animal in this country is of inferior ſize, compared with thoſe of Europe; even the horſes are not ſufficiently high to keep a tall man's legs from the ground.

The elephants in this country are of vaſt magnitude, being frequently thirteen feet high; but they do not appear to have any of that extraordinary docility for which they are ſo much celebrated in eaſtern climes.

The native ferocity of the tyger ſeems to be ſublimed by the heat of this climate; but, fortunately for the inhabitants, it never moleſts the human ſpecies while it can ſubſiſt on the fleſh of brutes, which there is ſeldom much difficulty in obtaining.

Jackalls, and variety of apes, abound in the woods; ſome of theſe laſt animals, when they ſtand erect, meaſure five feet in height, and they are ſo aſtoniſhingly ſagacious, that the negroes think them even capable of ſpeaking, but ſuppoſe they are unwilling to make uſe of that faculty, leſt they ſhould likewiſe be obliged to labour.

Harts, beautiful antelopes, hares, porcupines, civet and wild cats, are among the animals common to the Gold Coaſt.

The feathered race are, chiefly, wild and tame ducks, partridges, pheaſants, ſnipes, parrots, with other beautiful birds peculiar to the torrid zone.

Crocodiles, and other amphibious animals of nearly the ſame form, ſwarm in every river. Reptiles are immenſely numerous, and ſome of them venomous to the higheſt and moſt extraordinary degree; particularly a ſnake about a yard long and two ſpans thick, variegated with white, black, and yellow: there are likewiſe ſome ſerpents of enormous ſize, meaſuring upwards of ſixteen feet in length; but theſe do not by any means appear to contain a malignity proportionable to their magnitude. There are alſo prodigious quantities of ſcorpions, centipedes, toads, and large venomous ſpiders; but none of the inſects of this country are half ſo remarkable as the ants or termites, which are divided into a variety of ſpecies of different colours and ſizes, building in large trees, or on the ground, neſts of prodigious magnitude, and of the moſt curious conſtructions: the induſtry, œconomy, and internal regulations, of theſe creatures, excite the admiration of every philoſophic traveller.

The natives of the Gold Coaſt pay great attention to their hair, which they adorn with a ſpecies of coral, wearing hats of European manufacture, when their circumſtances permit them to become purchaſers. Their necks, arms, legs, and waiſts, are encircled with rings of gold, ſilver, ivory, or coral; and they ſuſpend from their waiſts a few yards of ſilk, or other ſtuff, which conceals half the leg. The caboceroes, or grandees, are diſtinguiſhed by having handſome cloth veſtments, deer-ſkin caps, with ſtrings of coral round their heads, and each of them a ſtaff in his hand; without which laſt article, the inſignia of his rank, no grandee ever appears in public.

Women of diſtinction diſplay great taſte in the articles and diſpoſition of their dreſs. The cloth which girds their waiſts is longer than that of the other ſex; their hair is elegantly decorated with gold, coral, and ivory, circles of which likewiſe ornament their necks, arms, and legs; and they frequently throw a ſilk veil over the neck and breaſts.

The ſovereigns of this country are in private diſtinguiſhed by no marks of ſplendor, their ordinary fare and accommodations being little ſuperior to thoſe of their meaneſt ſubjects, and they have neither guards nor officers to attend them; but when they appear in public they aſſume all the appearance of royalty within their power, and are accompanied by ſlaves bearing umbrellas over their heads, being at the ſame time attended by a numerous armed guard.

In this country, where ſpontaneity of production gives almoſt community of poſſeſſion, marriage has but few impediments; the man only aſks the parents conſent for the female of his choice, and the buſineſs is in general ſoon concluded. Wives are allowed without limitation; and diſguſt on either ſide is held to be a ſufficient reaſon for ſeparating. The women cultivate the earth, and perform every domeſtic office; while their huſbands loiter away their time in indolence, and treat their wives, the firſt and ſecond excepted, with little reſpect or tenderneſs. The former of theſe favoured females ſuperintends the œconomy of the family; and the latter, being conſecrated to their fetiche, is called the fetiche-wife.

On the birth of a child, which occaſions but litttle inconvenience to the mother, a prieſt attends, who binds a number of cords, bits of coral, and other articles, about the head, body, arms, and legs, of the infant. Theſe are regarded as amulets againſt ſickneſs and diſaſters, and are the only things worn till the child is ſeven or eight years of age, when a ſmall cloth apron is ſubſtituted. It is worthy of obſervation, that more females are born than males, which may be ſome apology for the univerſal polygamy that prevails on this coaſt.

As the fervour of the climate enervates the natives, they are maſters of few manual arts; except thoſe of conſtructing their huts, making canoes, and forming ornamental rings for their perſonal decoration.

When attacked with any indiſpoſition, they have at firſt recourſe to medicine; but imagining theſe alone ineffectual to reſtore health, they call in the aid of ſuperſtition and charms. The ſame perſon acts as phyſician and prieſt; and as the religious profeſſion is regularly more lucrative than the ſanative, it is his intereſt to perſuade the relations of the patient, that offerings and ſacrifices muſt be made, which he always takes care to appropriate to his own uſe.

No ſooner does a native expire, than his wives and relations commence a hideous howling, the youths of his acquaintance at the ſame time diſcharging fire-arms, in token of their reſpect. The wives of a man of quality, immediately on this event, have their heads cloſe ſhaved; then ſmearing their bodies with a chalky earth, they equip themſelves in an old garment, and ſally out in the ſtreets, inceſſantly repeating the name of the deceaſed with the moſt piercing lamentations; and this ceremony is continued daily till the interment of the corpſe.

The deceaſed is put into a coffin, ſplendidly dreſſed, with fetiches of gold, the fineſt corals, and other valuable articles, which it is ſuppoſed he will have occaſion to uſe in the other world. Two or three days afterwards the relations and friends aſſemble, when the corpſe is carried to the grave, attended by a confuſed multitude of people, uſing different uncouth attitudes and expreſſions. The body being depoſited in the earth, the people in general return to the houſe of the deceaſed, where they are entertained for ſeveral ſucceſſive days.

The funeral of a ſovereign is attended with ſcenes of uncommon horror and inhumanity: ſeveral of his ſlaves are diſpatched at the grave, as attendants to ſerve him in a future ſtate; one of his wives, and principal ſervants, with ſuch friendleſs wretches as are unfortunate enough to be within reach, adding alſo to the ſplendor of the barbarous ſacrifice.

The natives of the Gold Coaſt in general acknowledge one ſupreme God, to whom they attribute every quality of an omnipotent and omniſcient Being; but they offer up their adorations and ſacrifice to their fetiches, like the other negroes. A whimſical opinion prevails among many of theſe people concerning the creation; when, they ſuppoſe, the Almighty formed black and white men, immediately offering them their choice of two ſorts of gifts, gold or learning; and the blacks chuſing the former, left the latter to the whites.

The fetiches, which have already been frequently mentioned, are a ſpecies of idols compoſed of different ſubſtances in the different countries where the worſhip of them prevails: on this coaſt they conſiſt of an ornament worn on the head, or any other ſubſtance conſecrated to ſome inviſible ſpirit. Each feticheer, or prieſt, has a fetiche of his own, peculiar in it's conſtruction; but they are, in general, large wooden pipes full of earth, oil, blood, bones of men and beaſts, feathers, hair, and the like; which various ſtrange compoſitions are ſuppoſed to contain great taliſmanic virtue.

Public devotions are ſometimes performed by a whole town or nation, to avert any common calamity; when the injunctions of the prieſts are religiouſly obſerved, under ſevere pecuniary penalties.

The fetiches are ſuppoſed by the negroes to be the diſpenſers of rewards and puniſhments in this world. But their ideas of futurity are various and inconſiſtent: ſome ſuppoſing that, after death, perſons live much in the ſame manner as before, without receiving any extraordinary reward for virtue, or ſuffering any puniſhment for vice; while others believe that the deceaſed are conveyed to a famous river, ſituated in a diſtant inland country, where their god enquires into their moral conduct, and their religious exerciſes, and on finding they have acquitted themſelves with honeſty and propriety, he immediately wafts them acroſs the river, to a paradiſe abounding with every thing that can contribute to their felicity; but if it appears that they have behaved improperly, and ſinned againſt his rules, he plunges them into the river, where they are loſt in eternal oblivion.

An extraordinary annual ceremony is obſerved in this part of Guinea, which conſiſts in what is called baniſhing the devil out of their towns. This ſtrange ceremony is preceded by eight days of unbounded licentiouſneſs; during which period the only preventative of diſagreeable conſequences is to ply the populace with liquors, ſo as to keep them in a ſtate of entire ſtupefaction: when that time is expired, they proceed to this imaginary expulſion, by running after one another in a confuſed manner, and throwing whatever comes in their way at the ſuppoſed fiend, ſhouting with the moſt horrid outcries. Having proceeded to what they deem a ſufficient diſtance, they return to their houſes, which are in the mean time waſhed by the women, who likewiſe ſcour every domeſtic utenſil on theſe occaſions, to purify them from all previous pollution.

Having thus given a general deſcription of the Gold Coaſt, we ſhall proceed briefly to mention the different European eſtabliſhments it contains.

In the kingdom of Aquamboe, the Engliſh, Dutch, and Danes, have erected forts; but their power is very limited, being confined within their fortifications, where they make no other excurſions than thoſe which are requiſite for commercial purpoſes. At Acra, ſtands the Daniſh Fort of Chriſtianſburg; within cannon-ſhot, the Dutch Fort Crevecœur; and, at about the ſame diſtance, the Engliſh ſettlement, called James's Fort.

Farther to the weſt, lie the kingdoms of Acron and Argonna; in the former of which the Dutch have a pretty ſtrong fort; as the Engliſh have at Anamaboa, in the neighbouring country of Fantim.

Fort Amſterdam, belonging to the Dutch, is ſituated near Great Cormantin, not far from Aga; and is a ſtrong and pleaſant ſettlement, commanding a large and populous town, the inhabitants of which exerciſe a variety of employments.

Fort Naſſau, one of the principal ſettlements belonging to the above-mentioned nation, lies in the kingdom of Sabu, and is nearly of a quadrangular form, mounting eighteen cannon on it's batteries. The walls are the moſt lofty of any on the coaſt; but the principal ornament of the place conſiſts in the towers, which flank the angles, and are well provided with artillery, ſmall arms, ammunition, and ſtores.

In the kingdom of Fetu, which has the River Benja on the weſt, Sabu on the eaſt, and the ocean on the ſouth, ſtands Cape Coaſt, the chief Britiſh eſtabliſhment on the Guinea ſhore. This place, which was firſt occupied by the Portugueſe, was taken from them by the Dutch; who, in their turn, were driven out by Admiral Holmes, in 1664. It is ſo exceedingly ſtrong by nature as well as art, that the Dutch, under De Ruyter, found it impoſſible to repoſſeſs it; and it was, in the year 1672, confirmed to the Engliſh by the treaty of Breda.

The African Company's gardens at this ſettlement are no leſs than eight miles in circumference,

cumference, and produce all the varieties of exquiſite fruit, common to the moſt benignant climates.

In this kingdom, likewiſe, is the Dutch Fort of La Mina, or St. George Elmina, which ſtanding in the centre of the Gold Coaſt, is moſt commodiouſly ſituated for the purpoſes of trade, and the ſecurity of the trader. The fort is ſurrounded by a high ſtone wall, cannon-proof; and the town, which contains upwards of two hundred houſes, is inhabited by a more civilized people than any among the other negroes, owing to their leſs reſtricted intercourſe with the European ſettlers.

At a ſmall diſtance ſtands Fort Conradſburgh, which ſerves as the key to Fort Elmina; and, being a poſt of ſuch vaſt conſequence, is always kept in ſubſtantial repair, and well ſupplied with every neceſſary.

At Little Commendo, in the kingdom of the ſame name, the Engliſh and Dutch have each a fort, within muſquet-ſhot of one another; but the advantages which, in time of peace at leaſt, might be ſuppoſed to ariſe from this vicinity, are in a great meaſure deſtroyed by the endleſs quarrels and jealouſies that ſubſiſt between the traders of the two nations.

The kingdom of Anta, which lies farther to the weſt, contains ſeveral Engliſh and Dutch fortifications, the principal of which are at Suconda, where the country is inexpreſſibly beautiful.

The next moſt weſtern country is that of Axim, which produces rice in ſuch abundance that the natives export it to every other kingdom on the coaſt, together with the moſt luxuriant plenty of the choiceſt fruits.

Aquamboe, the capital, ſtands under the cannon of the Dutch fort, and is protected behind by a thick wood, ſhading the declivity of a neighbouring hill. The houſes are agreeably interſperſed by cocoas, and other fruit-trees, planted in parallel lines, ſo as to form an elegant viſta. Theſe avenues, with the beauty of the proſpect, render the Dutch fort one of the moſt deſirable ſettlements in Guinea; did not the peculiar dampneſs of the air, and the inſalubrity of the climate, tend greatly to accelerate the hand of fate.

The Slave Coaſt, which now demands our attention, is bounded by the kingdom of Benin on the eaſt, by the Gold Coaſt on the weſt, and by the Atlantic Ocean on the ſouth; comprehending the kingdoms of Coto, Popo, Whidah, and Ardrah, whoſe preciſe limits cannot be aſcertained with the ſmalleſt pretenſions to authenticity.

The kingdom of Coto is level, ſandy, and unfertile, producing few trees except the palm, which grows very luxuriantly. The country produces abundance of cattle, and the rivers abound with fiſh. The natives are humane, civil, and inoffenſive; and their politics, œconomy, and religious inſtitutions, nearly reſemble thoſe of the Gold Coaſt already deſcribed. Their chief wealth conſiſts in the number of their idols, which are always increaſed proportionably to their affluence. The trade, which is inconſiderable, principally ariſes from the depredatory excurſions of the inhabitants, who carry off men, women, and children, whom they diſpoſe of to the Europeans; nor is this ſort of plunder eſteemed either diſgraceful or illegal.

The kingdom of Popo, which is divided into two diſtricts, Great and Little, is principally

pally a barren tract, the inhabitants of which are artful, fraudulent, daring, and active. They ſubſiſt on plunder, and the ſame kind of traffic as the natives of Coto, in which their ſuperior reſolution gives them greater ſucceſs.

The king of this country dozes away life in ſmoaking tobacco; toying with his women, who are very numerous; and converſing with his officers on the moſt trifling ſubjects. He is, however, treated with conſiderable deference and ſubmiſſion, though his accommodations have leſs appearance of affluence than thoſe of a Britiſh mechanic.

The power of the prieſts is in this kingdom unbounded, where blind ſuperſtition prevails to an extraordinary degree. The interceſſion of theſe holy men is believed to be the only means of obtaining the favour of Heaven, or felicity on earth; and the beſt policy European traders can poſſibly adopt, is to ſecure, by bribes, the intereſt of this order, to procure the friendſhip of their devotees.

The kingdom of Whidah extends about ten leagues along the ſhore, and is watered by two rivers, the Jakin and Euphrates, whoſe entrances are extremely incommodious and dangerous; but this diſagreeable ſcene being paſſed, beautiful meadows and fields open to the view, cloathed in unfading verdure, enamelled with the moſt beautiful flowers, and gently riſing into diſtant hills. In ſhort, Whidah is eſteemed a paradiſaical ſpot, where a happy ſoil is improved by cultivation to the utmoſt, though nature is ſo benignant in her diſpenſations, that art has little more to do than barely to prune her ſuperfluities. Crops ſucceed to each other with incredible expedition, and amazing increaſe; and yet ſo populous is the country, that a ſtranger would conceive it impoſſible for the moſt fertile ſoil to ſupply the numerous inhabitants with food. Single villages contain as many inhabitants as ſome extenſive kingdoms on the ſame coaſts; and theſe towns are ſo cloſe together, as to exhibit almoſt the appearance of one prodigious large city. Indeed, could we delineate this country in all it's real beauty, enumerating it's various charms, and diſtinctly deſcribing it's profuſion of animal and vegetable productions, our readers would be well warranted in ſuſpecting that we had indulged the enthuſiaſm of poetic imagery, and overleaped the bounds of hiſtoric truth, and faithful geographical information.

The Whidahs are tall, elegant, and robuſt. Their complexion is black, but not quite ſo jetty as that of the natives of the Gold Coaſt; and in their external appearance they make a more reſpectable figure than any of the neighbouring nations. The dreſs of the king and his nobles conſiſts of a piece of white linen, about three ells long, wrapped round the waiſt in a very decent manner, and flowing round like a large apron. Over this a piece of ſilk of the ſame dimenſions is worn, a train of the ſame ſtuff being ſometimes added, which ſweeps along the ground. An European hat and feather is reckoned the moſt elegant covering for the head; but as this precious article can only be purchaſed by perſons of exalted rank, the common people are expoſed to every variety of weather, without any other defence than a coarſe cotton cloth, or a few weeds tied round their waiſts.

The dreſs of the women of quality, from the girdle downwards, is ſimilar to that of the men; but only larger in ſize. They are alſo adorned with necklaces, ſtrings of pearl, gold, and coral, from the wriſt to the elbow; and wear caps of coloured ſtraw, curiouſly plaited, which bear ſome reſemblance to the Papal tiara.

The European ſettlers, and the nobility of Whidah, are carried in palanquins; which can alone render travelling agreeable in a climate where the heat is almoſt intolerable even to the natives.

The inhabitants of this kingdom are a compound of eminent virtues, and contemptible vices; poſſeſſing extreme civility, courteſy, and reſpect, yet practiſing the loweſt arts of fraud and cunning.

In their manner of addreſs, and ceremonious deportment, they reſemble the Chineſe more than any people on earth; behaving with the utmoſt ſubmiſſion to their ſuperiors, and condeſcenſion to their inferiors. In their induſtry, ingenuity, and eager deſire of wealth, they are likewiſe the exact counterpart of the Chineſe; and when we examine their cuſtoms, inſtitutions, and manners, which are ſo totally different from thoſe of the neighbouring nations, we are loſt in aſtoniſhment, and vainly endeavour to account for a diſtinction which yet is obvious to the moſt curſory obſerver. Indeed, one might almoſt be tempted to imagine, that theſe people had a ſoil, a climate, and a nature, peculiar to themſelves, and could never derive their origin from the ſame ſtock as the ſurrounding negroes, from whoſe manners they ſuffer no contamination, though a conſtant intercourſe is kept up between them.

They appear to poſſeſs conſiderable genius; and, though ignorant of letters, they can calculate the largeſt ſums of money with accuracy and diſpatch, ſtate ſhares in partnerſhip with arithmetical preciſion, and ſolve queſtions with aſtoniſhing truth and expedition, which would puzzle the cleareſt European head to compaſs without the rules of art. Yet the wiſeſt among them cannot tell his own age; nor have they any diviſions of time, or diſtinction of years, only knowing the variation of ſeaſons by the revolutions of the moon.

In muſic, however, they give evident proofs of taſte ſuperior to moſt unpoliſhed nations; ſome of their inſtruments are really harmonious, and the manner in which they perform on them would by no means diſguſt the moſt refined ear.

Polygamy is allowed to the utmoſt extent; and fruitfulneſs is ſo much eſteemed, that the female who has given anti-nuptial proofs of this happy quality, is preferred before the chaſteſt virgin. The marriage-contract conſiſts wholly in aſking the conſent of the parents of the girl, which is ſeldom or never denied, provided ſhe be of a proper age. But though the connubial rites are performed without ceremony, and divorces are not attended with any legal obſtructions, the decrees againſt adultery are exceedingly ſevere; and, when caught in the fact, the huſband may diſpatch both his wife and her gallant, or ſell the former as a ſlave; but if he chuſes the ſatisfaction of deſtroying the invader of his bed, he has only to inform the king of his intention, diſcharging the executioner's fee. Unmarried women are, however, permitted to indulge their amours without reprehenſion, being conſidered as their own miſtreſſes.

Both ſexes undergo a ſpecies of circumciſion; but we have in vain attempted to trace this cuſtom to it's origin. Children are treated with the utmoſt parental indulgence; and, in return, behave with the utmoſt reſpect and veneration to their parents, whom they never addreſs but on their knees.

The elder brother is peculiarly reſpected by the reſt of his brethren; and, on his father's death, ſucceeds to his whole fortune, and even to his women, with whom he lives in quality of huſband, his own mother only excepted, who has a ſeparate habitation allotted her.

The dread of death is ſo predominant among theſe people, that the very ſound of the word is attended with viſible emotion; it is even reckoned a capital offence for any negro to pronounce this awful ſyllable before the king: and, indeed, the funeral ceremonies; the ſolemnity of mourning, which is obſerved without intermiſſion for a year; and the entire ſecluſion from company during this laſt interval; all ſavour of gloomy ſuperſtition, and unconquerable horror.

With regard to the regal ſucceſſion, it is generally hereditary, unleſs ſome extraordinary reaſons induce the nobles to interrupt the regular courſe, when they may place the crown on the head of a younger ſon of the deceaſed king, as was the caſe in the year 1725. But though the eldeſt ſon of the reigning monarch is heir-preſumptive, he muſt have been born after his father's acceſſion, otherwiſe he is only regarded as a private ſubject.

An invariable cuſtom of the moſt uncommon nature is obſerved with reſpect to the heir-apparent; who is no ſooner born, than he is conveyed by ſome of the great men of the realm into one of the provinces on the frontiers of the kingdom, and committed to the care of an obſcure perſon, who is bound by the moſt ſacred oaths, the ſlighteſt breach of which is puniſhed with certain death, not to treat the young prince otherwiſe than as his own child, or by any means to hint at his real quality. In this ſituation he remains till his father's death, before he is in the leaſt apprized of his deſtined rank; and when a late king was called upon to aſcend the throne, the nobles, who acquainted him with his good fortune, found their intended ſovereign feeding his ſuppoſed father's hogs.

Several months paſs, and ſometimes even years, before the young king is crowned, or entruſted with the management of the ſtate; and yet he is attended with all the externals of royalty, though his name is never mentioned in public acts. At length, when the nobles think him ſufficiently qualified to aſſume the reins of government, they procure his approbation of their conduct, and a ratification of all the laws enacted during the interregnum; after which the moſt brilliant preparations are made for his ſpeedy coronation, and the voice of joy, of harmony and congratulation, reſounds from every tongue, to the very extremity of his dominions. On the day of coronation, the high-prieſt ſacrifices victims to the great fetiche; the women of the deceaſed king, being eſcorted from the palace by a file of muſquetoers, preceded by muſic, their place is ſupplied by the young, the handſome, and the gay, wherever they are to be found; and unbounded pleaſure reigns for ſeveral ſucceſſive days, till joy becomes inſipid, and feſtivity loſes all it's charms.

The new ſovereign is from this moment regarded as a divinity, and is never approached but with the moſt reverential homage, and the moſt humiliating deportment; to which the greateſt lords of the kingdom are equally obliged to ſubmit with the meaneſt of his ſubjects. Yet on his original ignorance and meanneſs, he generally engrafts only effeminacy and lewdneſs; and, forgetting the object of his elevation, is only ſtudious to gratify his own inordinate deſires, and to ſecure the poſſeſſion of his unbounded wiſhes.

The intercourſe of enlightened nations has introduced into Whidah a great number of the elegancies and luxuries of Europe, and the imperial palace and houſes of the nobility are furniſhed with taſte and magnificence: their convivial entertainments are alſo well ſupplied with the delicacies of remote countries; and their table, equipage, and attendance, would be eſteemed ſplendid, even among the moſt refined people.

The king uſually reſides at Sabi, the capital of the kingdom, which is a large and populous city, extremely well furniſhed with proviſions from a market which, to prevent commotions and diſturbance, is ſituated about a mile diſtant from the walls. In this market, not only every neceſſary for the ſupport of life may be purchaſed, but alſo various articles of European produce, ſlaves of both ſexes, and abundance of manufactures and commodities of the country: and the moſt excellent regulations are eſtabliſhed to prevent fraud, intemperance, or riot; a judge continually attending, who is nominated by the king as inſpector of all goods expoſed to ſale, and inveſted with authority to hear and determine diſputes, ſuppreſs the diſhoneſt, and reſtrain the diſorderly.

Gold duſt is uſed inſtead of ſpecie, in which the natives make very ready and exact computations; but, as an equivalent for articles of ſmall value, cowries pierced and ſtrung paſs currently in this kingdom and various other parts of the coaſt.

The people of Whidah believe in one God, the rewarder of virtue, and the puniſher of vice, whoſe reſidence is in Heaven, from whence he governs the world with equity and mercy: they have, likewiſe, ſome confuſed ideas of a place of torment, and an Infernal Spirit, as well as of the eternal exiſtence of the ſoul after it's corporeal diſunion.

But with theſe ſentiments they blend others equally impious and abſurd: they account it preſumption to ſupplicate the Eternal Spirit, and have therefore ſubſtituted inferior divinities, to whom they pay adoration; theſe are the Serpent, which holds pre-eminence; the Trees; the Sea; and Agoya, the reputed God of Counſels; excluſive of the fetiches, which they worſhip in common with other natives of this part of the globe.

The origin of the adoration of the Snake is ſaid to be deduced from a ſignal victory gained over the King of Ardrah, by it's elevation in the hands of the high prieſt during the time of the engagement. Credulity attributing ſucceſs to this religious manœuvre, a temple was immediately built for the patron of the country, prieſts appointed, and every accommodation eſtabliſhed uſually attendant on Pagan deities. This Snake is pretended to be immortal, and it's worſhippers ſuppoſe that they now adore the very animal which procured their anceſtors the advantage above-mentioned. It is, however, very innocent and very prolific; producing ſuch an infinity of deities, that they would probably overſpread the country, were it not for the kind aſſiſtance of other ſpecies, and indeed of the hogs, who are exceſſively fond of theſe divinities.

But though ſuch liberties are ſuffered to be taken with their gods by the hogs and other animals, the moſt inhuman death would be inflicted on any human being who ſhould have the preſumption to deſtroy a ſingle one; as was fatally experienced by ſome of the firſt Engliſh ſettlers on this coaſt, who having ignorantly killed a ſerpent of the ſacred ſpecies, were all maſſacred by the natives. The marabuts, or prieſts of the Grand Serpent, are of one ſingle family, and are ſubſervient to the high-prieſt, as the head of their race. Theſe unite ſpiritual with ſecular employments; though the former, as in moſt other countries where ignorance prevails, is at once the moſt eaſy and lucrative profeſſion.

The Trees are generally conſidered as the patrons of health, and their prieſts are therefore conſulted by the ſick and the lame, with all the ardour the moſt implicit belief can inſpire.

The Sea has, likewiſe, it's high-prieſt; and, when agitated by ſtorms or tempeſts, a bull or a ſheep being ſacrificed on it's bank, the blood of the victim is ſuffered to unite with it's waters, while the carcaſe, which belongs to the prieſt, is carried to his private abode.

The God of Counſels, who is always applied to by the people, before they undertake any matter of importance, is a little miſhapen figure of black earth, ſeated on a red pedeſtal, adorned with cowries, and crowned with lizards, ſerpents, and red feathers. Before this idol ſtand three calabaſhes, in which are fifteen or twenty balls of indurated earth; and, on the ſuppliant's explaining his buſineſs to the marabut, and making his oblation, the balls are thrown by the latter a certain number of times out of one calabaſh into the other, when an odd number remaining, the prieſt declares boldly in his favour, and pronounces the deity propitious to his views.

Thus the moſt enlightened and the moſt illiterate nations have fallen into religious errors equally abſurd; for what the people of Whidah now profeſs, the great, the wiſe, and the learned, Greeks and Romans, formerly practiſed: this, ſurely, ſhould induce us to pity the weakneſs of human underſtanding; and teach us properly to prize the bleſſings of divine revelation, which alone can direct the mind in ſearch of religious truth, free us from the fetters of ſuperſtition, and animate us with the ſubſtantial hope of everlaſting felicity!

An extraordinary revolution happened in Whidah in the year 1727; when the ſovereign of that time, having abandoned himſelf to indolence and pleaſures, the example of the throne had deſcended to the very dregs of the people. This circumſtance ſtimulated the brave and politic King of Dahomay, who poſſeſſed an inland country, and who had ſuffered ſome undeſerved inſults from the Whidahs, to attempt the conqueſt of the kingdom, which he effected without the loſs of a ſingle man; for the natives having collected all their moveable deities on the banks of the only river that obſtructed his entrance into their capital, left them to contend with the enemy, and returned to the city, fully ſatisfied with the efficacy of the meaſure they had purſued to impede the farther progreſs of the conqueror. In this, however, they ſoon found themſelves miſtaken; and their effeminate monarch, with his whole court, being compelled to take ſhelter on a barren iſland, the bulk of the people ſwore allegiance to the King of Dahomay, under whoſe dominion Whidah has ever ſince remained, though the natives are permitted to enjoy their ancient rights, religion, and government.

The laſt kingdom on the Gold Coaſt is that of Ardrah; which is of very contracted limits, and is likewiſe tributary to the ſovereign of Dahomay, who reduced this country about the ſame time as that of Whidah.

The air is inſalubrious, and fatal to European conſtitutions; but the country itſelf is pleaſant and fertile, producing wheat, millet, yams, potatoes, oranges, lemons, cocoa-nuts, and palms.

The natives on the ſea-coaſt are employed in fiſhing, and making ſalt, which they diſpoſe of in the interior provinces; while the inhabitants of the inland parts are chiefly engaged in agriculture, and breeding of cattle, in the former of which employments they deſerve diſtinguiſhed commendation for diligence and indefatigable perſeverance.

The dreſs of the men greatly reſembles that of the Whidahs, though it is generally inferior in elegance and expence. The women, however, carry their paſſion for dreſs to the moſt extravagant height; and are frequently adorned with the united decorations of every quarter of the globe.

Both ſexes pay the moſt ſcrupulous regard to cleanlineſs; conſtantly waſhing themſelves every morning and evening, and at the ſame time making the moſt liberal uſe of perfumes and aromatic herbs.

They uſually ſubſiſt on fleſh, that of dogs making no inconſiderable part, with rice, fruits, pulſe, and vegetables; and their chief beverage is a ſort of beer, called pito, mixed with water.

The language of the country has no particular characters by which it can be delineated; but the opulent and great ſpeak, write, and read, Portugueſe, with great eaſe and fluency.

The men practiſe polygamy without reſtriction; and, as the general deportment of the women is laſcivious and looſe, little ceremony is required in obtaining their conſent. Love, or rather luſt, ſets all on a level; parity of birth and circumſtances, with ſettlements and portions, being neither regarded nor required. Perſons of quality uſually contract their female children at about nine or ten years of age, but conſummation is deferred till nature indicates maturity: the nuptials are then celebrated with great pomp, and every ſpecies of licentiouſneſs is fully gratified.

But though a plurality of wives is admitted, adultery is to the full as frequent as in countries where the men are reſtricted to a ſingle female; and the women, on their part, ungratified in their deſires, and neglected by their huſbands, court the attention of ſtrangers by the moſt wanton behaviour.

Dancing is the criterion of female accompliſhments; and in ſuch eſtimation is it held, that ſeminaries are eſtabliſhed for the inſtruction of the female ſex in it's various figures and geſticulations.

Every family of diſtinction in Ardrah has a vault beneath the houſe, appropriated to the ſepulture of their dead, whoſe funeral obſequies are performed with great pomp and ceremony.

The natives of Ardrah have ſome indiſtinct ideas of an almighty, ſuperintending Power, who fixes the æra of their birth and death, and has power to confer felicity or miſery in this world; but here their conceptions terminate. They ſhrink from the leaſt appearance of danger; and having no ideas of a future exiſtence, meet the approaches of death with the greateſt degree of horror. Their great marabut, who pretends to the gift of preſcience, is treated with extreme veneration; and all the inferior orders of prieſts, who appoint the fetiches, worſhipped by every family, receive likewiſe uncommon reſpect.

Theſe fetiches are as arbitrary as the will of the marabut, conſiſting of animate and inanimate objects, birds of the air, beaſts of the fields, mountains, rivers, and rocks.

The prieſts exerciſe the healing as well as the ſacerdotal art, and are well verſed in the powers of ſimples and decoctions: when theſe expedients fail, they aſſume their ſacred office, and preſcribe ſacrifices and offerings, as the price of health, and the means of convaleſcence.

This country contains but few towns worthy of notice, except Jachen, Offra, Great Foro, and Aſſem.

Jachen, which was formerly the reſidence of a phidalgo, or prince, who lived in a very ſplendid ſtile, before this kingdom fell under the power of the ſovereigns of Dahomay, is ſtill a place of ſome extent, ſurrounded by a deep ditch, where the Dutch and Engliſh had formerly eſtabliſhed factories.

To the north of this place ſtands the city of Offra, where the laſt-mentioned commercial nations have elegant ſettlements, proportioned to the advantages they derive from the trade around them.

Farther north lies Great Foro, a populous though inelegant place; which, however, contains a great curioſity in this part of the world, namely, a houſe of accommodation for travellers, where the proviſions of the country, and pito beer, are both plentiful and cheap.

Still farther north is the metropolis, called Aſſem by the natives, and Great Ardrah by the Europeans: this was the ancient reſidence of the kings of this country, including a circumference of five or ſix leagues, and containing two royal palaces, conſtructed with conſiderable taſte and magnificence, and internally decorated with a variety of uſeful and ornamental furniture: the gardens were ſpacious, and laid out with a genuine ſimplicity of taſte, which borrowed nothing from the rules of art, but ſeemed to leave them all at a very remote diſtance.

Europeans are treated in this city with great civility and reſpect, every diſtinct nation having a ſeparate quarter. The Dutch and Engliſh carry on a conſiderable trade in ſlaves; who being priſoners taken in war, criminals, inſolvent debtors, and the wives and relations of thoſe who incur the diſpleaſure of their prince, may be computed at about three thouſand annually.

The king has the principal property in theſe unhappy wretches, who are examined with the utmoſt circumſpection before the bargain is made; and the lame and maimed are conſtantly excluded from the group. Thoſe who are approved of are numbered; and if the trader in human fleſh is not callous to all ſenſe of humanity, and the ſevere ſtings of conſcience, he will bluſh to read, that a red-hot iron is uſed to imprint his name or arms on each ſelected victim, for the prevention of any eſcape or exchange: they are then ſtowed in the holds of the ſhips, where they are ſupported with bread and water, having been previouſly ſtripped naked, and in this miſerable condition are exported to America.

Cowries, brought from the Maldives, are the principal currency of the country; and with theſe the Europeans generally diſcharge one half of the price of their ſlaves, the other moiety being paid in goods of the manufacture of their own nation.

Under this general head of Guinea, we ſhall likewiſe include the kingdom of Benin, which borders on the Slave Coaſt, and is of very conſiderable magnitude, though it's particular limits on all ſides cannot be eaſily aſcertained: it is, however, bounded by the Gulph of Guinea and the Slave Coaſt on the weſt; and by Loango on the ſouth; but it's eaſtern and northern boundaries are unknown.

Formoſa, the principal river of this kingdom, is ſaid to have received it's name from the agreeable fertility and verdure diffuſed over it's banks; and, indeed, the whole country has an air of luxuriance, from the number of beautiful trees which overſpread it, and the delightful proſpects every where preſenting themſelves to the view; but whatever ſatisfaction the eye may receive from theſe natural objects, the air is extremely noxious, and peſtilential, and the number of muſquitos render life almoſt intolerable.

Millet and rice ſucceed very well, though they are little cultivated; but potatoes and yams, being the moſt eſteemed eſculent roots, are much attended to.

The natives appear in very neat calico dreſſes, faſtened round their waiſts, the upper parts of their bodies being wholly expoſed. The women of quality veil their faces in public, and ornament their necks with ſtrings of coral, and their legs, arms, and fingers, with copper rings, which give them a very fantaſtic appearance; otherwiſe, neither their perſons nor dreſs are at all diſagreeable.

In their diſpoſitions they may be characterized as a gentle, civil, and obliging people; extremely grateful for good uſage, but inflexible to all kinds of ſeverity. They are briſk and diligent in buſineſs, ſteady to their compacts, and warmly attached to their original cuſtoms and inſtitutions.

Their food conſiſts of yam and potatoe bread, with beef, mutton, fowls, and fiſh; but the fleſh of cats and dogs is, of all others, in the higheſt eſtimation among them. The beverage of the vulgar is pure water, but the rich contaminate it with a ſort of filthy wine called Pardon.

The mechanical arts are no farther regarded than the convenience of unrefined life requires; and their only manufacture conſiſts in ſpinning and weaving cotton cloths, of which they export conſiderable quantities.

The number of their wives is determined by the circumſtances of the huſband: the form of courtſhip is almoſt unknown, and a lover has only to aſk, and the conſent of the woman is ſeldom wanting. Yet notwithſtanding this unlimited indulgence in ſenſual appetites, the natives are jealous of one another even to a degree of phrenzy; but never regard the liberties which Europeans take with their women, thinking it impoſſible that their taſte can be ſo depraved as to grant unlawful favours to white men.

Adultery is puniſhed with exemplary ſeverity; which renders this crime as little known in Benin as in almoſt any country whatever.

The natives are extremely delicate with regard to the marriage-rite, and pregnant women are not ſuffered to receive the careſſes of their huſbands till after delivery. Male children are preſented to the king, as of right belonging to him; but females are the property of the father, and entirely at his diſpoſal till their marriage.

Both ſexes very early undergo a ſpecies of circumciſion, and have their bodies marked with necromantic figures, to prevent the effect of evil ſpirits, who are ſuppoſed to reſide in particular woods, which no native of Benin dares to enter.

Though they are not abſolute predeſtinarians, they believe that man has a limited time upon earth; and, on being ſeized with any malady, they have recourſe to their prieſts, who are ſupreme in phyſic as well as religion, and employ both profeſſions to reſtore their patients.

The dead are carefully waſhed, and conveyed to the places of their nativity, where the body being firſt dried over a ſlow fire, is put into a coffin, and perfumed with aromatics. The rites of ſepulture are ſuſpended even for years, when the convenience of carrying the corpſe to the place of it's birth is denied; for it would, in their apprehenſion, be the greateſt impiety and diſreſpect to inter it in a foreign ſoil.

The ceremony of funeral lamentation is rather arbitrary; conſiſting in ſhaving the head or beard, or only the half of each; or howling in a doleful manner for ſeveral ſucceſſive days at ſtated periods, and drinking plentifully during the intervals. The ſovereign is interred with extraordinary proofs of barbarous ſuperſtition: a deep hole being dug before the palace, the dimenſions of which increaſe as the workmen deſcend, and the royal corpſe expoſed in the preſence of an infinite concourſe of people, who contend for the honour of being inhumed with him; ſuch as are admitted to this diſtinguiſhed privilege, are let down with the deceaſed monarch, and the ſolemnity is concluded by placing a large ſtone at the mouth of the pit.

The religious creed of the Benins acknowledges a Supreme Being, to whom correſpondent attributes are aſcribed; but though they believe that he governs all nature by his eternal providence, they regard him as too pure and exalted to be perſonally addreſſed, and therefore call in the aid of the fetiches, whom they conſider as mediators.

Their belief of apparitions is univerſal, and their ſuppoſed ſuggeſtions in dreams are regarded with uncommon veneration. By theſe preternatural communications, they ſuppoſe they are warned of approaching dangers, and enabled to fruſtrate the malignity of fate; for which reaſon they commonly ſacrifice to the bountiful agents who provide for their ſecurity and peace. Beſides theſe occaſional offerings, annual ſacrifices are appointed, which are celebrated with the utmoſt magnificence for ſeveral days; to which feſtivals all ranks of people are invited, and the inferior ſort are uſually diſmiſſed with preſents from the more opulent.

The ſeat of future happineſs or miſery is ſuppoſed to be confined to a particular ſituation in the ſea; but the moſt intelligent are at a loſs to account for the mode of retribution which awaits the different lives of men. They conſider the ſhadow of a man as a real exiſtence, and ſuppoſe that it's teſtimony will one day either promote him to a place in paradiſe, or plunge him into an abyſs of miſery.

The Benins fill every corner of their houſes with idols, and yet they appropriate temples for the habitation of particular divinities, to whom their votaries ſacrifice, and pay regular worſhip. The prieſts pretend to dive into futurity, by ſome magical operations; but, notwithſtanding the extreme veneration in which their order is held, any attempt to diſturb the public tranquillity, by meddling with the concerns of the ſtate, is puniſhed with death.

At the head of the ſacerdotal line is placed the high-prieſt of Loebo, a town ſituated at the mouth of the River Formoſa, whoſe power is allowed to extend over the air and ſea. He is alſo ſuppoſed to be endued with the gift of preſcience, ſo as not only to foreſee, but even prevent, the contingence of future events. In ſuch veneration is he held, that no one approaches his preſence without fear and trembling, and even the ambaſſadors of the king ſhew him the ſtrongeſt tokens of awe and reſpect.

To enumerate the various ſuperſtitious obſervations of this country would be an endleſs taſk; extreme ignorance ſpreads her duſky mantle over the land, and every thing which is the object of fear is likewiſe the object of veneration.

The natives follow the European mode of diſtinguiſhing their æras by years, months, weeks, and days; to each of which they give it's proper appellation. Every fifth day is conſecrated to religious exerciſes, and conſidered as a day of reſt: beſides which, there are other days appropriated to ſacred purpoſes, and celebrated with extraordinary ſolemnity; particularly, an annual feaſt to the memory of their progenitors, and the choral feſtival. On this laſt occaſion, the king, in all the ſplendor he can diſplay, attended by his women, and ſurrounded by his guards, makes oblations for himſelf and people; which ceremony is accompanied with the ſhouts and acclamations of his aſſembled ſubjects.

The ſovereign is perfectly deſpotic, having an infinite number of petty princes, who implicitly ſubmit to his will. The ſucceſſion to the throne is regulated by the reigning monarch; who no ſooner apprehends his diſſolution near, than he calls one of the Onegwas, or principal lords, to whom he names his ſucceſſor, with an injunction not to divulge the ſecret, upon pain of death, till after his deceaſe. When this period arrives, the Onegwa takes into his cuſtody all the royal furniture and effects; and the young princes immediately coming before him, do homage to the arbiter of their deſtinies. The high-marſhal being then ſummoned to attend, the miniſter communicates to him the deceaſed king's determination; which the other repeats ſix times, with a ſolemnity adequate to the importance of his office. The young ſovereign is ſoon after inveſted with the badges of royalty, and receives the homage of his officers and nobles; after which he is ſent to the town of Oſcebo, in order to be inſtructed in the art of government, and the duties of his ſtation. Having finiſhed his ſtudies, he returns to Benin, where his power is firſt announced by ordering his brothers to be murdered; which ſanguinary meaſure is thought to be indiſpenſably neceſſary, as well for his own ſecurity, as for the public tranquillity.

The revenues of the crown are pretty conſiderable, ariſing from various impoſts and exactions. Taxes are generally paid in kind; out of which the court is ſupplied with every neceſſary, the overplus being ſold, and the money depoſited in the royal coffers. Foreign trade is ſubject to heavy charges, but Europeans are treated with great perſonal reſpect and attention.

Some authors repreſent the King of Benin as a great and powerful monarch, who can in a few days aſſemble an army of a hundred thouſand men; while others obſerve, that the Benins are a puſillanimous people, and, from their deficiency in point of perſonal courage, continually expoſed to the inſults of their neighbours. To reconcile theſe oppoſite accounts, we need only remind our readers, that power does not always depend on numbers; that the king of Benin may eaſily collect an army of an hundred thouſand men; but that neither their arms, nor their military exerciſe, are likely to render them the dread of ſurrounding nations.

The ſtate of Benin is divided into three claſſes of men: the great lords, who attend the king's perſon, to whom every petitioner muſt apply; the ares-de-roes, or ſtreet-kings, who preſide over the various ſubordinate ranks, and from which order the viceroys and governors of the province are ſelected; and the fiadores, who are inveſted with peculiar badges of power, but inferior to the ares-de-roes. Theſe ranks, at the head of whom is the ſovereign, ſupport, according to their reſpective abilities, a certain number of poor; the afflicted of every deſcription being the objects of their charity: by which excellent police there is not a beggar or a vagrant to be ſeen; for the public officers employ the idle, to prevent a burden on themſelves, and if the natural indolence of their diſpoſitions overcomes the fear of want and ignominy, they are ſuffered to ſtarve, unpitied, and unregarded.

The laws of inheritance are generally equitable, where the pleaſure of the ſovereign does not interfere. The eldeſt ſon, on paying a fine to the king, ſucceeds to his father's eſtates, wives, and ſlaves, on condition of providing for his brothers and ſiſters; but his mother is allowed a maintenance proportioned to the eſtate and her own rank and quality.

In this, as in other countries, juſtice is too often perverted, and money applied to ſhelter offenders from puniſhment. Moſt crimes may be atoned for by a pecuniary oblation: but where that cannot be made, the deficiency is ſupplied by corporal inflictions. Murder and robbery are, however, excluded from the number of venial offences, and are always made capital. Manſlaughter is expiated by ſacrificing a ſlave, and paying a handſome gratuity to the three great officers of ſtate: upon which the offender regains his freedom, and the friends of the deceaſed remain ſatisfied with his having fulfilled the law.

To exculpate the accuſed from doubtful allegations, there are five different methods of purgation; four of which are admitted in civil and venial offences, but the fifth is made uſe of in criminal charges only.

The firſt mode of purgation conſiſts in carrying the accuſed before a prieſt, who pierces his tongue with a cock's feather well greaſed: if the perforation is eaſily made, the perſon is eſteemed innocent; but when it is attended with any ſort of difficulty, no other proof is required for the eſtabliſhment of the party's guilt.

In the ſecond method of trial, the prieſt raiſes an oblong piece of turf, into which he ſticks a few ſmall quills, enjoining the offender to draw them out one by one; and the difficulty, or eaſe, with which he effects this, is regarded as ſufficient to acquit or condemn him.

The third method is performed by injecting the juice of certain green herbs into the eyes of the ſuſpected perſon; when, if they become red and inflamed, he is pronounced guilty, otherwiſe he is abſolved.

The fourth ordeal conſiſts in the prieſt's ſtroking the tongue of the accuſed with a hot copper bracelet; which, if not followed by a bliſter, is eſteemed a certain proof of his innocence.

The fifth kind of trial, which is confined to perſons of rank, ſeldom happens; when it does, the accuſed is carried to a particular river, the waters of which are ſuppoſed to poſſeſs the extraordinary quality of ſupporting the innocent, while the guilty inevitably ſink to the bottom.

Benin, which ſtands in ſeven degrees thirty minutes north latitude, and in five degrees four minutes eaſt longitude from London, contains the imperial reſidence. The ſtreets of this city are extremely long and broad, and ornamented with ſhops filled with European merchandize, as well as the produce of the country. It appears to have been formerly much more populous than at preſent, and to have contained a number of edifices which now lie in ruins. The houſes are meanly built of clay, and covered with reeds, ſtraw, or leaves, there being no ſtone in this country. The city is divided into ſeveral diſtricts, under the government of their reſpective officers, called kings of the ſtreet, and is ſurrounded with walls, ditches, and palliſades, which would, however, afford but a very ſlender defence againſt a reſolute enemy.

The royal palace, which occupies a conſiderable extent, is a building of prodigious dimenſions, but neither elegant nor commodious. It conſiſts of galleries ſupported by unpoliſhed pillars, turrets, and ſtatues, of the rudeſt workmanſhip; and even the king's audience-chamber affords but a poor diſplay of pomp and magnificence, having the appearance of a warehouſe, rather than of a royal apartment. The throne, indeed, is of ivory, ſhaded with a canopy of the richeſt ſilk; but the king being engaged in trade, as well as his ſubjects, it is ſurrounded by a profuſion of commodities expoſed to ſale.

The decay of the city of Benin is juſtly attributed to the tyranny of one of it's ſovereigns; who, envious of the wealth of ſome of his richeſt ſubjects, fabricated a charge of treaſon and conſpiracy againſt them; and though their innocence was confirmed by the cleareſt evidence, they were all put to death, and their effects confiſcated to the royal uſe. This exaſperating a grandee of the firſt rank in the city, who had ſome reaſon to apprehend a ſimilar fate, he immediately quitted the place, drawing with him a conſiderable majority of the inhabitants. Upon which the king aſſembled an army, and purſued the fugitives; but was repulſed with loſs and diſgrace. In a ſecond onſet he was ſtill more unſucceſsful; being defeated, and purſued to his own palace, the plundering and devaſtation of the city immediately commenced, which continued, at intervals, for near ten ſucceſſive years; when, at the mediation of the Dutch, a peace was concluded, and a free pardon granted to the rebellious grandee, with permiſſion, and even a requeſt, to return to his former habitation: but, preferring poverty accompanied with freedom, to wealth and dignity with ſervitude, he ſettled, with his adherents, in a ſituation about three days journey from the capital; and Benin has never ſince regained it's former ſplendor and population.

On the banks of the Benin, or Formoſa, are ſome European ſettlements, principally belonging to the Dutch; the names of which are Boededo, Arebo, and Agatton. The former, being an inconſiderable village, is governed by a viceroy, whoſe authority is very circumſcribed, as every affair of importance is referred to the court.

Arebo, which is now the centre of the commerce of this kingdom, is a large and populous city, ſituated ſixty leagues up the river, and had once a ſettlement belonging both to the Engliſh and Dutch; but the former have for ſome time abandoned it.

Agatton has alſo been conſiderable for it's commerce and population; but the ravages of war have almoſt reduced it to a ſtate of deſolation.

Meiburg was once a great commercial town, where the Dutch maintained a conſiderable ſettlement; but it is now only famous for the following tragical event, which ended in it's total ruin. Beeldſyder, a Dutch factor, having conceived a violent paſſion for a female belonging to the negro government, carried her away by force; the viceroy, enraged at this inſult, attacked the Dutch ſettlement, and forced the factor to retreat on board a veſſel which lay in the road, after having received a wound which ſoon after proved mortal. Upon this the Dutch director-general, reſolving to revenge the death of the factor, fitted out a brigantine, and ſurprizing the blacks at Meiburg, murdered or carried into captivity every individual that could be met with, without diſtinction. The news of this event reaching Benin, the king ordered an enquiry to be made into the cauſe of this bloody maſſacre; when, inſtead of turning his reſentment againſt the Dutch, who had certainly violated every law of juſtice, hoſpitality, and humanity, he ſhamefully joined the oppreſſors, and with the moſt ſhocking circumſtances of barbarity ordered the innocent viceroy and his whole race to be extirpated. This ſentence was ſpeedily executed; their dead bodies were delivered as a prey to wild beaſts, and their houſes being levelled with the ground, a ſtrict injunction was given that they ſhould never be rebuilt.

CHAP. VI.

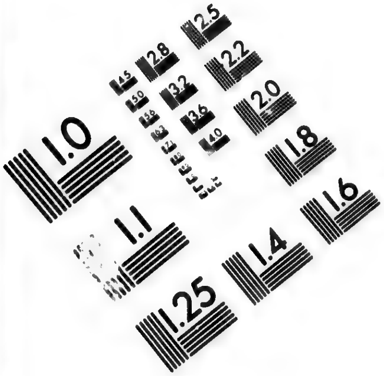
UPPER ETHIOPIA.

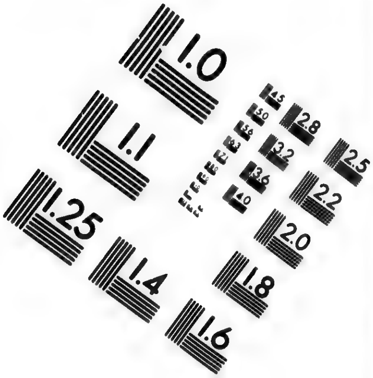
THIS country is generally divided into Nubia, Abyſſinia, and Abex; which extenſive regions we ſhall ſeparately conſider.

Nubia, which alſo bears the name of Sennar, has Egypt for it's northern boundary; the Red Sea for it's eaſtern; Abyſſinia for it's ſouthern; and the reputed kingdoms of Tagua, Caogo, and the Deſart of Gorham, for it's weſtern. It is ſituated between the thirteenth and twenty-fourth degrees of northern latitude; and between the twenty-fifth and thirty-eighth degrees of eaſtern longitude; forming the figure of an irregular oblong.

The principal rivers in this country are the Nile, the Nubia, and the Sira; on the banks of which are many fertile tracts, producing a variety of excellent fruits, though the ſoil in general is far from luxuriant, being parched up by a vertical ſun, and deſtitute of refreſhing ſtreams.

Nubia affords gold, ivory, roots, and drugs, with a variety of medicinal plants, and vegetable poiſons; one of which, in it's growth, reſembles our nettle, bearing ſeeds at the top, whoſe effects are ſo dreadful and ſudden, that a ſingle grain taken inwardly is ſaid to be attended with inſtant death.





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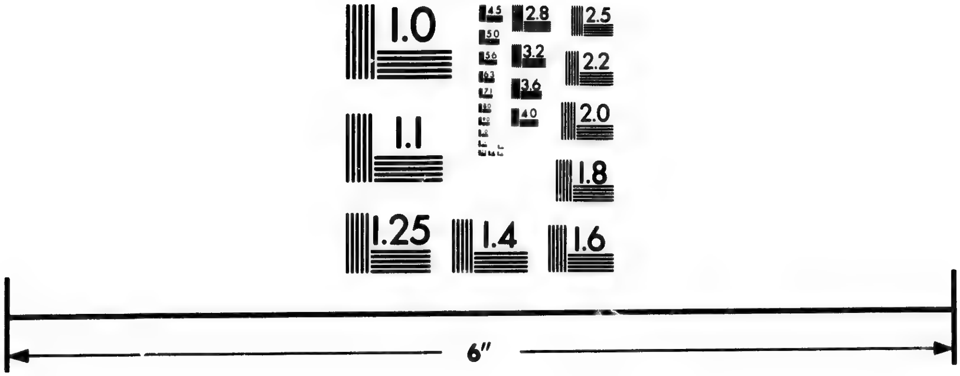

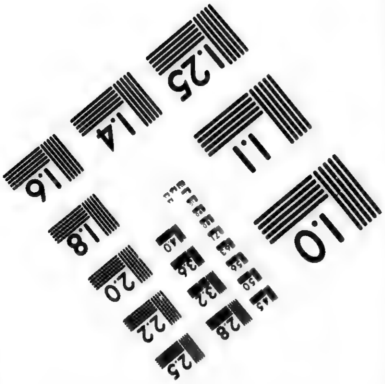

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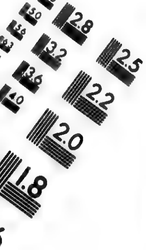
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This country is well ſtocked with uſeful animals, as well as with beaſts of prey, birds, and reptiles. The ſerpents are extremely venomous; and the bite of one ſpecies in particular (which is not eaſily avoided, on account of it's reſemblance in colour to the duſt among which it lurks) is attended with the moſt excruciating agony, and followed by certain death.

The natives are ſwarthy and low in ſtature, ſtupid, debauched, diſhoneſt, deſtitute of every refined feeling and upright principle, and to the laſt degree inhoſpitable: they in general profeſs Mahometaniſm; but have very few marks of religion among them. In the few villages of this region, the inhabitants apply themſelves to agriculture; but the greateſt part of the natives indulge themſelves in perpetual indolence; and, like the lions and other wild beaſts which ſurround them, wake only to plunder and deſtroy, at the keen impulſe of hunger.

The lower ranks ſcarcely uſe any covering, while the more opulent appear in long flowing robes, of ſilk or cotton, having rings and other trinkets of gold, ſilver, and braſs, in their hair, particularly the females of quality; but, excepting a kind of ſandal, the legs and feet of perſons of all deſcriptions are left entirely bare.

They generally fight on horſeback, and are very active; but as they always uſe poiſoned arrows, the neighbouring nations, who abhor this diabolical practice, ſeldom chuſe to engage with them.

Dangala, which is the preſent metropolis of Nubia, is ſituated on the eaſtern bank of the Nile, in fifteen degrees fifteen minutes north latitude. It is ſaid to contain an incredible number of inhabitants; but their accommodations are mean, the ſtreets being filled with heaps of ſand brought by the ſtreams from the mountains, and the houſes conſtructed of wood daubed with mud. The royal palace, however, which is a vaſt collection of irregular ſtructures, ſurrounded by a lofty brick wall, is furniſhed with every thing eſteemed curious or ſplendid, and the floors are ſpread with carpets of the fineſt ſilk. The king affects a conſiderable ſhare of magnificence in his dreſs and attendance: his ſubjects approach him barefooted, uſing ſeveral proſtrations in his preſence; while ſtrangers are obliged to kneel, and kiſs the ground three times whenever they are admitted to the honour of paying him homage. The ſovereign ſpends the greateſt part of his time in adminiſtering juſtice to his ſubjects, which he in general performs with impartiality and diſpatch. Sentence of death is executed on criminals by laying them on their backs, and beating them upon the breaſt with a ſtick till they expire: but with regard to the juriſprudence and internal policy of the country, no authentic accounts can be procured; the whole reſting on the repreſentation of a few Jeſuits and miſſionaries, who may too generally be conſidered as the fabricators of falſhood, rather than the promulgers of truth.

Sennar, which is the only city of any conſequence in Nubia, excepting the capital, ſtands on the weſtern bank of the Nile, near the frontiers of Abyſſinia, being about two hundred and fifty miles to the ſouth of Dangala. It is ſituated on a fine eminence, commanding delightful proſpects; and includes a circumference of five miles, containing near a hundred thouſand inhabitants.

Proviſions are in this country very plentiful; an ox being ſold for three or four ſhillings, a ſheep for one, and two fowls for a penny: but, to counterbalance this cheapneſs of living,

ing, the heat, during the vernal months, is ſo exceſſive as ſcarcely to admit reſpiration; while, in the rainy ſeaſon, the air is ſo inſalubrious that a dreadful mortality conſtantly enſues.

The commercial articles of Nubia are elephants teeth, gold duſt, tamarinds, civet, and tobacco; which are generally bartered for ſpices, paper, hardware, braſs, and various perſonal decorations.

The extenſive empire of Abyſſinia is known by various names in different nations; but the inhabitants call it Itjopid, or Ethiopia: it extends from ſix degrees thirty minutes to twenty degrees north latitude, and from twenty-ſix to forty-five degrees of eaſtern longitude; being bounded on the north by Nubia, on the eaſt by Abex, on the ſouth by Alaba and Ommo Zaidi, and on the weſt by Gorham and Gingiro.

As this country has a tropical ſituation, it might naturally be ſuppoſed to be intolerably hot; nevertheleſs, many places enjoy a delightful coolneſs, and the air in general is eſteemed ſalubrious and pleaſant.

Though the mountains exhibit an awful and almoſt inacceſſible appearance, they are often filled with inhabitants who experience the bleſſings of health and longevity.

This climate is frequently viſited by dreadful ſtorms of thunder and lightning: nor are the winds leſs terrible in their effects; particularly a ſort of hurricane, called in the Ethiopian language, Sengo, or the Serpent, which ſometimes levels the houſes with the ground, roots up the largeſt trees in the foreſts, and carries away the maſts of ſhips in the very harbours. But periodical ſtorms and rains, as we have already ſeen, are not peculiar to Abyſſinia alone, being felt in every country within the tropics; and though dreadful during their continuance, are notwithſtanding beneficial in their effects.

The torrents often waſh down abundance of gold from the mountains: but the ſalt-pits, which are found in great plenty in this extenſive country, are ſtill more valuable, not only ſupplying the inhabitants with that neceſſary article, but likewiſe anſwering every purpoſe of money, ſalt being readily taken in exchange by the neighbouring nations for every other commodity.

The principal rivers are the Nile, the Niger, the Tacazee, the Maleg, the Howaſh, the Zeebee, and the White River; beſides which, there is the celebrated Lake of Dambea, called by the natives, the Sea of Tzana, from the chief iſland it contains. This lake is ſituated in thirteen degrees north latitude; and may, perhaps, be conſidered as the principal ſource of the Nile. It is upwards of ninety miles long, and thirty-ſix broad, and contains twenty-one iſlands; ſome of which are aſtoniſhingly fertile, covered with groves of orange and citron trees, and having old monaſterial erections, which appear to have poſſeſſed a conſiderable degree of elegance. The water of the lake, which is clear and wholeſome, abounds with exquiſite fiſh; and the banks are fringed with bamboos, with which the natives conſtruct a ſort of flat-bottomed boats.

In ſome parts of Abyſſinia the land yields two or three crops of millet, barley, and wheat. There are neither rye nor oats in this country; but the natives uſe a ſmall grain called teff as a ſubſtitute for the former, and barley for the latter, with which they feed their horſes, camels, and dromedaries; for though the low-lands produce abundance of graſs, being liable to be ſcorched up by the intenſe heat of the ſun, or deſtroyed by the ſwarms of locuſts which often viſit theſe parts, the cattle muſt be ſupported great part of the year by other means.

The trees of Abyſſinia are perpetually green, and produce great quantities of the moſt luxuriant fruit; among other varieties of which, we may enumerate grapes, pomegranates, peaches, citrons, oranges, ſugar-canes, and ſeveral kinds of figs; particularly one called Enſette, which ſome have endeavoured to prove is the Dudaim of Moſes, rendered Mandrakes in our verſion of the Pentateuch.

This country alſo, excluſive of the infinite variety of medicinal and odoriferous plants common to Europe, produces many entirely unknown among us; particularly the aſſazo, which has a deleterious effect on ſerpents and other venomous reptiles, the root being eſteemed a certain cure for thoſe who are bitten by theſe animals.

The banks of the rivers are delightfully variegated with jeſſamines, roſes, lilies, jonquils, and other beautiful flowers; as well as great plenty of fine ſhrubs, among which the cotton plant claims the pre-eminence, on account of it's great utility, and the vaſt quantities produced.

Few countries are ſo well provided with domeſtic animals; there are camels of different ſpecies, dromedaries, horſes, aſſes, mules, cows, ſheep, and goats in vaſt numbers; and, indeed, theſe cattle conſtitute the principal wealth of the inhabitants. The oxen are ſaid to be of ſuch prodigious ſize, that they appear at a diſtance like elephants; whence ſome ignorant travellers have roundly aſſerted, that there are in Abyſſinia elephants with horns, one of which is capable of containing ten quarts of liquor. The breed of horſes is very fine; but mules are eſteemed preferable for journies, being more hardy and ſure-footed among the rocks and cliffs which travellers muſt neceſſarily paſs.

The camelopardus is repreſented as a beaſt much taller than the elephant, but of a very ſlender make. Elephants are extremely numerous; but they are in this country wholly untractable. The zebra is a moſt beautiful animal, but ſo very ſcarce, that it is deemed a preſent worthy a monarch's acceptance: it is about the ſhape and ſize of a mule, but more ſleek and ſlender; and curiouſly ſtriped with white, black, grey, and yellow ſtreaks, from the neck to the tail.

Travellers mention a very extraordinary creature in this country, which is probably one of the many ſpecies of monkies: it is repreſented as no larger than a cat, but having the face of a man, and poſſeſſing a melancholy voice. It lives among the trees, and never becomes tame, notwithſtanding the utmoſt care and attention; nor can this animal brook confinement, but conſtantly pines away on ſuch occaſions.

Of birds there is a vaſt variety, both wild and tame; ſome of which, in beauty as well as ſize, greatly ſurpaſs thoſe of the ſame ſpecies in Europe; particularly the partridges, which are ſaid to be larger than capons. Among thoſe which may be conſidered as peculiar to this country, is the maroc, or honey-bird, ſo called from it's particular inſtinct in diſcovering the hidden treaſures of the induſtrious bee; the pi-pi, which receives it's name from the conſtant repetition of theſe two ſyllables, is ſaid to direct huntſmen to their game, feeding on the blood of what they kill; the cardinal, ſo called by the Portugueſe, from the beautiful red feathers with which it is covered, except on the breaſt, where they reſemble the fineſt black velvet; and the white nightingale, a moſt beautiful bird, with a tail near a foot long.

There are many ſerpents and inſects, whoſe bite would prove fatal without an inſtantaneous recourſe to topical remedies; but none of theſe are ſo much dreaded, or do half ſo much miſchief, as the locuſts, which ſometimes eclipſe the light of the ſun, and ſpread deſolation over whole provinces.

Among the amphibious animals, the largeſt and moſt deſtructive are the crocodile, and hippotamus, or river-horſe; the former has already been deſcribed, and we ſhall in this place notice the latter, as it is ſeldom ſeen lower down the Nile. This creature, though called a horſe, bears but little reſemblance to that uſeful animal: it's body is like that of an ox, but twice as large; it's legs are ſhort, like thoſe of a bear; and it's tail reſembles the elephant's. In the lower jaw are four large teeth, two of them crooked like the tuſks of a wild boar; and the other two ſtraight, but bending forwards; all of them of extraordinary dimenſions. The ears and eyes are ſmall in proportion to it's bulk; but it has a very wide mouth, great open noſtrils, and an upper-lip like that of a lion, on which grows a ſtrong briſtly beard. It commonly lives in the water during the day; and on the land at night, when it feeds on graſs, which is it's chief ſupport. The teeth are eſteemed very valuable, as they preſerve an untarniſhed whiteneſs.

The Abyſſinians are tall and well-proportioned; their complexions are in general ver dark and tawny; but they have a variety of hues from the olive to deep jet. Their features are regular and agreeable; they have not either the flat noſe nor the protuberant legs of the natives of Guinea; and their eyes are animated and expreſſive. They are conſtitutionally active and ſprightly; and, by labour and ſtrict temperance, commonly live to extreme age. Vivacity and affability are ſaid to be their diſtinguiſhing characteriſtics; and animoſities are ſeldom known among them. They are naturally docile, and inquiſitive after knowledge; and though there are but few traces of learning to be found among them, this is rather aſcribable to the want of proper means than to any deficiency of mental capacity.

Men of quality dreſs in a long robe, either of ſilk or cotton, tied round the middle with a rich ſcarf; and the citizens appear almoſt in the ſame ſtile, only they are prohibited from wearing ſilk. The common people have only a pair of cotton drawers, and a kind of ſcarf thrown looſely over the reſt of the body: and, indeed, till within the laſt century, this was the uſual dreſs of all ranks; the robe and the ſcarf being confined to the royal family and particular favourites.

The women are under no ſumptuary reſtrictions, every one being permitted to appear as fine as her circumſtances will permit. Thoſe of ſuperior rank generally wear the richeſt ſilks and brocades, adorning their hair with the utmoſt profuſion of ornaments, and wearing rich pendants in their ears, and the moſt coſtly chains, jewels, and bracelets, round their necks and arms. Indeed, the dreſs of this country is adapted to the climate, and far from being univerſally the ſame. During the exceſſive heats, the natives hardly ſuffer their cloaths to touch their fleſh, and for that reaſon contrive to have them as light as poſſible, both in ſhape and quality; but in the cooler ſeaſons, they draw their robes cloſer to their bodies; and the rich then appear in handſome veſts open only to the waiſt, being cloſed below with ſmall buttons.

In the ſymmetry and architecture of their buildings, they are entirely negligent, which ariſes from their living in tents and camps, after the manner of their king; ſo that, excepting a few ruinous royal palaces, there are neither public nor private ſtructures worthy of notice throughout the whole empire; for what they ſtile houſes deſerve only the name of huts, being raiſed with laths and clay in the moſt careleſs manner, ſpeedily erected, and abandoned without ceremony or regret whenever they think proper to change their reſidence.

Till the arrival of the Portugueſe miſſionaries among them, the very emperors had neither palaces nor caſtles, but lived in ſplendid pavilions, where they were attended by their guards and nobles; and even after a regular building was erected, they had no proper word in their language by which to deſcribe it; but ſtiled this edifice, Babeth Laibeth, or Houſe upon Houſe.

The furniture of the Abyſſinians is mean and inelegant, having neither paintings, tapeſtry, nor other ornaments; indeed, their way of life renders theſe ſuperfluities entirely uſeleſs. Their beſt beds are no better than couches ſpread with furs and hides; on which the grandees lie wrapped in their upper garments, while the poorer ranks repoſe on mats or hides ſpread upon the ground.

Inns, taverns, and places of accommodation for ſtrangers, are entirely unknown; and, indeed, the hoſpitality of the natives renders them unneceſſary. If a traveller continues longer than three hours in a village or camp, himſelf, ſervants, and cattle, are provided for at the public expence; the whole community being ready to furniſh him with whatever neceſſaries he may require: and in this they are the more aſſiduous, as they are liable to a conſiderable fine ſhould they fail in their attention to ſtrangers. This laudable inſtitution, however, like moſt others of the ſame kind, is much abuſed; as it gives encouragement to a number of idle vagabonds, who chuſe to prey on the public rather than ſupport themſelves by honeſt induſtry.

Few manufactures are regarded, beyond what are neceſſary for cloathing. Their mechanics are as wretched workmen as can well be conceived, and their profeſſions generally deſcend from father to ſon.

Ingenious artificers are altogether unknown in this country, unleſs by their works, which are imported by way of traffic or exchange: and, indeed, all the fineries of dreſs diſplayed by the opulent are obtained from the Turks for gold-duſt, emeralds, and horſes; between whom and theſe people the Jews, Armenians, and Arabians, are generally employed as brokers. The trade, however, is very inconſiderable; the Abyſſinians, who have not the ſmalleſt idea of money, exchanging one commodity for another, in order to procure the neceſſaries of life. It has already been obſerved, that their moſt common article of trade is ſalt; and by this, which in general anſwers all pecuniary purpoſes, they rate the value of every other commodity.

The Abyſſinians boaſt that they received both their kings and religion from Solomon; in proof of which they produce a very ancient record, containing the following extraordinary account—'That a great and powerful queen of Ethiopia, named Areb, or Maqueda, being informed by a merchant, named Tamarin, of the great power and wiſdom of Solomon, travelled to Jeruſalem, attended by a retinue of the higheſt princes and nobles of Ethiopia, carrying preſents of immenſe value to that famous monarch, who inſtructed her in the knowledge of the true God; and, upon her return home, at the expiration of nine months, ſhe was delivered of a ſon, whom ſhe called Menilehech David. This young prince, afterwards going to Jeruſalem, to viſit his father Solomon, was by him magnificently entertained, and anointed King of Ethiopia by Zadoc and Joaſh; and when he was ſufficiently inſtructed in the Moſaical inſtitutions, Solomon appointed ſeveral of the firſt-born of Iſrael to attend and ſerve him in Ethiopia, furniſhing him alſo with a high-prieſt, Levites, and other officers and ſervants, from the tribe of Judah.'

This record, whether genuine or fabulous, contains nothing incredible as far as we have quoted; but it proceeds to regiſter ſome circumſtances which are evidently falſe, pretending that the ark of God was carried out of the temple of Jeruſalem, in the time of Solomon, and conveyed to Ethiopia, where it is ſtill kept ſo cloſely concealed that even the monarchs are not permitted to ſee it.

Their converſion to Chriſtianity, they with equal confidence affirm, was occaſioned by the eunuch of Queen Candace; who, after his baptiſm by Philip, returning into Ethiopia, and giving his queen a full account of what had paſſed, that princeſs and her ſubjects at once embraced the Goſpel. Eccleſiaſtical hiſtory, however, informs us, that in the year 335, Athanaſius, patriarch of Alexandria, ordained Frumentius, biſhop of Axumia, a preacher of the goſpel in Ethiopia; where he met with great ſucceſs, ſettling the diſcipline of the church conformable to that of Alexandria, which was the acknowledged head. But though the Chriſtian religion has from this period certainly prevailed, many Jewiſh ceremonies are blended with the purer precepts of Chriſt and his apoſtles. Circumciſion is univerſally practiſed on both ſexes; an abſtinence from ſuch things as are prohibited by the laws of Moſes is ſtill required, and frequent ablutions are enjoined. On the other hand, they believe the doctrine of the Trinity; and that Chriſt ſhall come again in glory to judge the quick and the dead; when the juſt ſhall inherit the kingdom of Heaven, and unrepenting ſinners be ſentenced to everlaſting puniſhment. They are in poſſeſſion of the Nicene Creed, but not of the Apoſtolic; and receive the ſame books of the Old and New Teſtament as canonical which are adopted by the Church of England. They baptize by a threefold immerſion, if the child is deemed capable of bearing it; if not, by a threefold aſperſion of water. They then anoint the whole body with the ſacred chryſm, and afterwards adminiſter the holy communion in both kinds to the child, by dipping a piece of the conſecrated bread into the wine, and applying it to the infant's lips.

The Abyſſinian clergy are allowed to marry; and though they are far from being verſed in the ſacred writings, perform their duty with ſuitable decency and devotion, in which they are religiouſly joined by their congregations. Pictures are to be met with in ſome of their churches, but they have not any images or crucifixes. All Wedneſdays and Fridays throughout the year are ſtrictly obſerved as faſts, but the Sabbath is celebrated on the ſeventh day.

Like the Oriental churches, they obſerve four great Lents: namely, the Great Lent, which laſts fifty days; that of St. Peter and St. Paul, which laſts forty days, more or leſs, being governed by Eaſter; that of the Aſſumption of the Virgin Mary, which continues fifteen days; and that of Advent, the duration of which is for three weeks. During theſe ſeaſons, they practiſe the greateſt abſtemiouſneſs, never taſting meat or drink till after ſun-ſet, and even then refraining from every thing eſteemed luxurious and delicious. Wine is totally interdicted at all times; and, in adminiſtering the cup, they take a ſmall quantity of raiſins, which they ſqueeze and macerate in water.

Before the Abyſſinians adopted the itinerant plan of living in tents, they had ſeveral towns and churches; ſome of which are ſtanding, though in a ruinous condition, and their original plan and conſtruction prove that the fine arts once flouriſhed in this country.

Thoſe churches which moſt attract the notice of travellers, are nine in number, all excavated from the ſolid rock, by the command of Lalibela, an Abyſſinian monarch. They ſtill retain the names of St. Saviour, St. Mary, The Holy Croſs, Golgotha, Bethlehem, St. George, The Martyrs, Marcereos, and Lalibela; which laſt is by far the nobleſt ſtructure. All theſe churches are ſaid to have been compleatly finiſhed in the ſpace of twenty-four years, by Egyptian architects; and this is the more credible, as the ſort of ſtone of which they are formed is at firſt very ſoft, but acquires a ſolidity and hardneſs by being expoſed to the air.

The monaſteries of Abyſſinia are entirely different from thoſe of every other Chriſtian church, in ſtructure, form, ſervice, and diſcipline. Inſtead of being incloſed by high walls, they reſemble ſo many large villages, where every monk has a hut appropriated to himſelf, with a piece of land adjoining, which he cultivates for his own ſupport, that he may not be burdenſome to the public; and women are ſo far from being excluded, that ſome orders among them marry, and bring up their families in the ſame way of life. It muſt, however, be acknowledged, that thoſe orders which renounce any intercourſe with the other ſex, are held in the higheſt veneration, being often employed by the emperor in embaſſies and negociations.

Some of the monks adopt the eremitical life, as moſt favourable to contemplation; and, retiring to caves and unfrequented retreats, practiſe every auſterity which human nature is capable of enduring. The dreſs of all theſe orders is very mean; but few of them have any outward diſtinguiſhing mark, each furniſhing his own habit, and faſhioning it according to his particular taſte.

The nuptial contract is attended with few ceremonies, being only an agreement between the parties to join their ſtocks and cohabit together while mutual affection ſubſiſts. The religious ceremony conſiſts in the bride's and bridegroom's appearance at the church door, where a kind of couch is prepared for them, on which they ſit down, while a prieſt, with a croſs in one hand, and a cenſer in the other, makes a kind of proceſſion round them, and laying his hands on their heads, obſerves, 'that as they are become

‘ one fleſh, ſo they ought to have but one heart and one will.’ After this, a ſhort exhortation is delivered ſuitable to the occaſion; and the more religious receive the holy communion, either juſt before, or immediately after they are united. After conſummation, the huſband and wife keep ſeparate tables; or, if they agree to eat together, they bring their proviſions ſeparately, ready dreſſed.

The married women are permitted to viſit their friends and relations: thoſe of the higher ranks think they have a right to grant any favours, however injurious to their own honour, or that of their huſbands; but with reſpect to the inferior ones, though the rules of fidelity and obedience are ſeldom invaded, the marriage contract is eaſily diſſolved, and a divorce may be procured by either party for the moſt trivial reaſon.

Sometimes, in caſe of incontinence in the wife, a compenſation is accepted from the man who has debauched her: or, if the huſband is unwilling to cohabit with her again, part of the lands and effects which were originally her property, are appropriated to his uſe, and ſometimes the whole; after which ſhe is baniſhed from his houſe, without any other property than a ſingle needle, with which ſhe may be enabled to obtain her livelihood.

On the death of any perſon, the corpſe being waſhed and perfumed with incenſe, it is ſprinkled with holy water, wrapped in a ſheet, and placed on a bier. The bearers then take it up, and carry it with a haſty pace to the place of interment, which is either the church or church-yard, where it is again perfumed, and ſprinkled with a profuſion of holy-water. The firſt fourteen verſes of the Goſpel of St. John are then read, and the corpſe is precipitated into the grave, the prieſt repeating ſome of the Pſalms till the whole is covered over with earth,

The Abyſſinians mourn for the dead many days; beginning their lamentations with the morning, and continuing them till night, when the neareſt relations and friends of the deceaſed aſſemble at the grave, together with ſeveral female hired mourners, who join the ſolemnity with ſhrieks, all clapping their hands, ſmiting their breaſts, and uttering the moſt doleful and pathetic expreſſions of grief.

At the funeral of a perſon of diſtinction, his horſe, ſhield, lance, and other accoutrements, are brought to the grave, offerings are made to the church and the clergy, and proviſions liberally diſtributed to the poor. This ſolemnity is of longer or ſhorter duration, according to the quality of the deceaſed; and is repeated afreſh on the anniverſary, when prayers are preſented to God to be merciful to the departed ſoul.

The empire of Abyſſinia appears from the moſt ancient records to have been always very deſpotic, through a long ſucceſſion of monarchs, who derive their origin from that Menilehech whom we have already mentioned as the ſon of Solomon. This line is, however, ſaid to have once been interrupted, the crown paſſing into another family; but it was again reſtored to the race of Solomon, by the Queen of Sheba or Ethiopia. In conſequence of the high antiquity of their deſcent, the emperors ſtill retain the pompous titles of the Beloved of God, Son of the Pillar of Sion, Kinſman to the Race of Judah, Son of David and Solomon, and Emperor of the Great and High Ethiopia, it's Kingdoms and Provinces, &c. In their arms likewiſe is depicted a lion ſupporting a croſs, with this remarkable inſcription in the Ethiopic tongue, ‘ *The Lion of the tribe of Judah is triumphant.*’

The emperor is treated with a veneration almoſt bordering on idolatry; his ſubjects never approach him without the loweſt proſtration, nor even hear his name pronounced without peculiar marks of ſubmiſſive regard. His court is compoſed of a numerous and ſplendid retinue, who vie with each other in the richneſs of their dreſs, and the magnificence of their pavilions.

The emperor, as well as his ſubjects, conſtantly living in tents, his camp always occupies a very large ſpace of ground; and from the regular diſtribution of the ſtreets, the great variety of tents, ſtreamers, and other ornaments, and the number of illuminations at night, makes a very noble and agreeable appearance; exhibiting the view of a vaſt open and regular city; in the centre, or other conſpicuous part of which, ſtands the imperial pavilion, greatly exceeding the reſt in magnitude as well as beauty. Near the chief pavilion are thoſe of the royal family, and great officers of ſtate, all appearing with proportionable, though inferior luſtre: to which may be added the diſtinguiſhed tents which ſerve for churches, and are decorated with a profuſion of ornaments. In a word, notwithſtanding the vaſt extent of the imperial camp, the greateſt order is every where obſerved; and though the whole is frequently removed, every individual is ſo well acquainted with his proper ſituation, that in a ſhort time it makes exactly the ſame appearance as before, and particular tents may of courſe be found with equal facility. There are alſo markets, courts of juſtice, and ſeminaries for the inſtruction of young people of diſtinction; the whole being divided into ſeven pariſhes, under their reſpective officers.

Before the emperor begins his march, officers are diſpatched to the governors of the ſeveral provinces through which his intended route lies, with orders to clear and repair the roads, and to provide every neceſſary. At the appointed time, the governors attend with their quota of proviſions and forage, all which are diſtributed with the utmoſt regularity among the ſeveral ranks and orders of the army: and whenever any enemy is ſuppoſed to be near, the army is enjoined to march cloſe, and in the beſt order, while the emperor keeps in the centre, with his guards, principal officers, and women, a ſufficient interval being left for encloſing the baggage.

Under the emperor is [illegible] officer called Raſh, who is generaliſſimo of all the forces. Subordinate to this miniſ[illegible] two other officers, one of whom is a kind of high ſteward, whoſe power extends as well over the civil judges of the empire, as all the viceroys, governors of provinces, and military commanders; the other is a kind of deputy to the former, and is ſtiled Lord of the Leſſer Servants. In the hands of theſe three perſons the management of the empire is principally veſted, as well as the regulation of the army, which is far from being numerous, ſeldom exceeding forty thouſand men, about five thouſand of whom are cavalry. They are but indifferently armed and accoutred, carrying only ſpears, with thick ſtrong bucklers of buffalo leather.

Thoſe of higher rank wear ſwords by way of ornament, with daggers under their girdles, but theſe are ſeldom uſed in action.

Fire-arms are but little known in theſe countries; and, indeed, the muſqueteers, who never exceed four hundred men, are ſo unſkilled in the uſe of arms, and ſo indifferently ſupplied with ammunition, that they are by no means capable of keeping up a continued firing; and of courſe the firſt onſet frequently begins and ends the conteſt, one ſide immediately flying, and the other purſuing.

The army is attended by drums of an unuſual ſize, trumpets, hautboys, flutes, and other muſical inſtruments, as well as by a great number of prieſts, who not only perform divine ſervice in the pavilions, but likewiſe eſcort the ſacred utenſils with the moſt ceremonious pomp, accompanied by vocal and inſtrumental muſic.

Though we have already obſerved, that the crown of Abyſſinia is hereditary in the ſame family, the emperor may nominate either of his ſons for his ſucceſſor, whom he deems moſt worthy of that elevated ſtation. This probably gave birth to the ſevere cuſtom formerly eſtabliſhed in this empire, of confining all the princes of the blood, to the rock or fortreſs of Ambaguixon; which ſome have deſcribed as a dreary place of confinement, and others as a terreſtial paradiſe, where they enjoyed every pleaſure, except that of liberty, and were educated in a manner ſuited to their birth. When the throne became vacant by his father's death, the prince-elect was viſited by the Viceroy of Tigra, who on entering his cell, with great formality fixed the imperial pendant to his ear, and the other princes were directed to pay him homage, and congratulate him on his acceſſion to the throne. Being conducted to the foot of the mountain, on which this retreat is ſituated, he was received into the debana, or imperial pavilion, with ſounds of muſic and acclamations of joy; where he was ſolemnly anointed by a prelate, the inferior clergy accompanying the ceremony with choral hymns prepared for the occaſion. After this he was inveſted with the imperial robes, and ſeated upon the throne; when the diadem being placed on his head, and the ſword of ſtate put into his hand, a herald proclaimed him emperor, and was anſwered by the loud ſhouts of the whole aſſembly and army, met together on the occaſion, for the purpoſe of acknowledging their allegiance. The partriarch of the Abyſſinian church then read and explained a kind of ritual, deſcriptive of the duties of a good ſovereign; the monarch received the holy communion; and the ſolemnity cloſed with banqueting, bonfires, and other demonſtrations of joy.

Like their ancient progenitor Solomon, the Abyſſinian emperors allow themſelves a plurality of wives, among whom are often included thoſe of perſuaſions very different from the Chriſtian religion; but, in general, the moſt beautiful or accompliſhed daughters of the nobility are raiſed to this diſtinguiſhed honour.

Formerly, the emperors always affected the pomp of concealment from the eyes of their ſubjects. But that reſtraint has long ſince been aboliſhed, and they now ſhew themſelves publicly ſeveral times in the year: though no one is permitted to ſee them eat, except the pages who feed them; and even when they give audience to any foreign ambaſſador, they are veiled from his ſight by a curtain.

The revenues of the empire, which are very inconſiderable, ariſe principally from a tribute in gold, paid by the governors of thoſe provinces which produce this valuable metal; the profits ariſing from the ſale of all great offices under the crown; a tenth of all the cattle of the empire, levied every third year; and a fourth of all cotton cloth manufactured in this country.

The civil government is veſted in the hands of the viceroys or governors of provinces, and in thoſe of the military commanders and civil magiſtrates, who hold their reſpective courts of judicature, in which all cauſes are decided; thoſe of a martial nature being tried by military judges only, whoſe decrees are final. In their proceedings they neither uſe writings nor counſel, but both the plaintiff and defendant plead their own cauſe, with liberty to reply to each other by turns; after which, the judge commanding ſilence, aſks the opinion of thoſe who are preſent, and immediately pronounces ſentence. If the accuſed be found guilty, he is kept in the cuſtody of the judge, till he has made ſatisfaction to the accuſer: but where the offence is capital, (as, for inſtance, murder) the malefactor is delivered up to the proſecutor, to be puniſhed at the diſcretion of the relations of the deceaſed, who may either ſell the offender, or conſign him to whatever death they think proper.

Capital puniſhments are variouſly inflicted: ſome criminals are buried quite up to their mouths, and their heads covered with thorns and briars, over which are placed large ſtones; and others are beat to death with clubs, of about two feet in length, or run through with lances; which laſt is generally the fate of murderers. But what moſt excites our abhorrence, is the feaſting and loud rejoicings of the relations of the malefactor, even while the wretched victim of juſtice is a ſpectator. This, as it ſavours of wanton barbarity, is frequently attended with fatal effects; the friends of the condemned being often by theſe means incenſed to revenge themſelves on the moſt zealous of the proſecutors.

Having finiſhed our account of Abyſſinia, it will be proper to remark, that a warlike people, called Gallas, have by dint of ſuperior valour poſſeſſed themſelves of a conſiderable part of the empire, and in numerous engagements defeated the Abyſſinian troops. This nation, which encircles Abyſſinia, entirely ſubſiſts by the ſword; conſidering that weapon as giving them the beſt title to what they want, and moſt firmly ſecuring the poſſeſſion of what they have once acquired: they habituate themſelves to arms from their infancy, and are early taught to deſpiſe life and eaſe, when put in competition with the charms of glory. Their youth are not admitted to the privilege of cutting their hair, till they have killed an enemy or ſome ſavage beaſt. A man, among this people, is only reſpected in proportion to the number of deſperate actions he has atchieved; on which account the heads of thoſe whom he has ſlain are carefully preſerved as the moſt valuable records of his proweſs and valour. When once theſe people are engaged with an enemy, they neither give nor take quarter; and as it is deemed a capital offence to ſubmit, they all fight with the moſt determined reſolution either to conquer or die: hence the Abyſſinian armies, though twice as numerous, are incapable of oppoſing them; they bear down, like a torrent, every thing before them; and their depredations know no other bounds than the full gratification of every wiſh.

With reſpect to religion, the Gallas acknowledge one eternal and ſupreme Governor of all things, but pay him no external marks of veneration; yet the inbred ſenſe of honour prevents them from violating an oath, or infringing the rights of thoſe nations with whom they are profeſſedly on amicable terms.

Abex, which is only a narrow ſlip of land, extending along the weſtern ſhore of the Red Sea, was formerly a part of the Upper Ethiopia, but is at preſent in the poſſeſſion of the Turks, who having ſeized on all it's bays and ports, from Egypt to the Streights of

Babelmandel, have ſhut up the natives of Abyſſinia from any communication with the Red Sea.

This tract is ſandy and barren, the air ſultry and unwholeſome, and the heat ſo intenſe that it produces few neceſſaries of life. Lions, tygers, and other beaſts of prey, roam the wild waſte unmoleſted; beſides which there are but few animals, except deer, and ſheep of a prodigious ſize, ſuch as have been deſcribed in our account of Syria.

The inhabitants of Abex are a mixture of Egyptians, Turks, Ethiopians, Arabs, and Caffres.

Suaquam, the reſidence of the Turkiſh governor, who is dependant on the baſhaw of Cairo, is built on a ſmall iſland of it's own name, in nineteen degrees forty five minutes north latitude, and is one of the moſt commodious ports in the Red Sea.

Arkico is likewiſe ſituated on the coaſt of the Red Sea, in ſixteen degrees five minutes north latitude; but it is neither extenſive nor populous.

To the ſouth of Abex, lie ſeveral petty ſtates, with whoſe names we are totally unacquainted. The ſoil produces neither grain nor fruits; water is ſcarce, and inſalubrious; and goats appear to be the only quadrupedes in this barren tract.

CHAP. VII.

LOWER GUINEA.

LOWER Guinea includes the ſeveral extenſive countries or empires of Loango, Congo, Angola, Benguela, and Mataman, ſtretching from ſixteen degrees ſouth to four degrees thirty minutes north latitude; being about twelve hundred miles in length, but at it's greateſt breadth ſcarcely two hundred. This vaſt tract has Benin and Nigritia for it's boundary on the north, the unknown countries of Africa on the eaſt and ſouth, and the Atlantic Ocean on the weſt.

Regions ſo inimical to health, and ſo deſtitute of incentives to avarice, have been in general but little explored, and as imperfectly deſcribed. Purſuing truth, however, through the labyrinths of fabulous narration, we ſhall gratify our readers with as conciſe and authentic an account of each diviſion as can reaſonably be expected.

Loango extends along the African ſhore from the Cape of St. Catharine, under the ſecond degree of ſouth latitude, to the River Lovanda in the fifth degree of the ſame hemiſphere; and is ſituated between ten degrees thirty minutes, and fifteen degrees ten minutes of eaſt longitude.

This country, though lying in the midſt of the torrid zone, is healthy and pleaſant; being agreeably interſected by ſmall ſtreams, on the banks of which are abundance of towns and villages: but with regard to their population, elegance, or commerce, we are totally in the dark. The ſoil is luxuriantly rich, and capable of vaſt improvement; but the natives neglect it's cultivation, and are ſatisfied with raiſing as much grain as will barely ſuffice for their own exigences. Indeed, they are commonly contented with bread, fiſh, and ſuch fruits as the foil ſpontaneouſly produces; ſo that when an unfavourable ſeaſon happens, it is uſually followed by all the horrors of famine.

Cotton and pimento trees grow wild, as well as the grain of paradiſe, ſugar-canes, caſſia, tobacco, and a few oranges, cocoas, and lemons; but the moſt uſeful vegetable productions are the trees called enzanda, alicandi, and metamba, which anſwer all the various purpoſes of ſhelter and cloathing.

There are few animals of any kind except goats and hogs; but poultry is ſo plentiful and cheap, that a chicken may be purchaſed for an European bead. Pheaſants, partridges, and other wild fowl, are ſtill more numerous. Among the wild beaſts are the zebra, and the elephant; the teeth of which laſt animal are exchanged with the Europeans for iron.

Vaſt quantities of fiſh are caught on the coaſt; and, for this purpoſe, the natives are ſaid carefully to watch the motions of a large fiſh of the ſize of a grampus, which conſtantly comes to feed along the ſhore, driving before him whole ſhoals of the ſmaller aquatic tribes, which are then eaſily caught. Theſe large fiſh are called ſea-dogs; and, from their extreme utility, are almoſt eſteemed ſacred.

The natives, who are of the middle ſtature, robuſt, and affable, are known by the name of Bramas: they are faithful and generous to one another, but libidinous and jealous to exceſs. They exerciſe a variety of trades; but their mechanics are both tedious and unſkilful.

The leaves of the palm ſupply the better ſort with covering; while thoſe of an inferior rank make uſe of the foliage of ſome more vulgar tree. From the young ſhoots of the palm, lopped off and dried, they obtain by friction a kind of flax, which being ſpun and wove is hung round the body from the waiſt to the ancles: out of this they fabricate four ſorts of cloth, the firſt or fineſt of which, being variegated with party-coloured flowers, is worn only by the king or his particular favourites; the ſecond ſort by the nobles; and the other two by thoſe of middling rank. The body from the girdle to the head is naked, except being adorned with bracelets, chains, and necklaces, of various metals or glaſs, according to the ability or taſte of the wearer.

The men, who generally appear armed with a cutlaſs, ſword, or bow, are likewiſe obliged to wear the ſkins of wild or tame cats, or ſome other animal; four or five of which ſkins are ſometimes ſewed together, and being ſtuck full of the feathers of various birds, are ſuſpended in front as a principal ornament. To the hems of theſe furs a number of little bells are hung, which make a continual tinkling.

The dreſs of the women is nearly the ſame, except the wearing of furs, and their petticoats are much ſhorter than the covering of the other ſex; but the more opulent have ſome fine European ſilk, linen, woollen, or ſtuffs, thrown over them. Their legs, arms, and heads, are adorned with various ornaments of gold, ſilver, and coral; and both ſexes wear rings round their necks, which are regarded as amulets; and they ſtain their bodies all over red with a kind of wood called takeel, which they bruiſe upon a ſtone for that purpoſe.

Polygamy is allowed in it's fulleſt extent, each male proportioning the number of his wives to his inclination and circumſtances. The forms of courtſhip are totally unknown;

known; the conſent of the parents being readily obtained, on payment of the price ſet upon the bride.

Females, however, have but few inducements to enter into matrimonial engagements; for, beſides being obliged to endure a number of rivals in their huſband's affections, they are reduced to the moſt abject ſervitude; tilling the ground, gathering in the harveſt, and grinding the corn, as well as performing every domeſtic office. They are obliged to keep at a reſpectful diſtance while their huſbands eat, and to be ſatisfied with what they leave; and are never permitted to addreſs them but on their bended knees, or to approach them without marks of ſubmiſſion and regard; and, to compleat their infelicity, they are liable to be turned out of doors on the leaſt ſuſpicion of infidelity, and even ſubjected to the moſt ſevere inflictions without any actual proof of guilt. But though the ſituation of married women is ſo deplorable, there is a law which obliges the children to follow the condition of their mothers; that is, they muſt continue ſlaves if the mother were in a ſtate of ſervitude, notwithſtanding the freedom of the father.

The children, who are ſaid to be born nearly white, in two days aſſume the complexion of their parents: and there is, in this country, a race of white people, whoſe complexions reſemble chalk, and who have grey eyes, apparently fixed in the ſockets, without the ſmalleſt luſtre or motion. Theſe extraordinary perſons poſſeſs the gift of viſion by night, and are regarded as monſters by the native negroes in general; though they are well received by the king, who cauſes their children to be brought up as ſoothſayers, and keeps ſome of them continually about his perſon and court. They obtain the name of Dondos from the negroes, and of Albinos from the Portugueſe: and all affairs relative to religion and ſuperſtitious ceremonies are principally entruſted to theſe people, but neither they nor the Loangoeſe have any adequate ideas of a Supreme Intelligence; they acknowledge, indeed, the exiſtence of one, under the name of Sambian Pongu, but never pay him any adoration, nor attempt to define his attributes. Their whole worſhip and invocations are addreſſed to inferior divinities; who, they imagine, preſide over the different powers of nature. Theſe divinities are repreſented in the forms of men, women, or animals, which are either ſet up in their houſes, or carried in ſmall boxes ſuſpended from their necks.

Perſons conſecrated to the ſervice of theſe imaginary deities, are uſually far advanced in years, and ordained by the Enganga Mokiſſo, or Head of the Magicians, with many abſurd ceremonies and ridiculous ſuperſtitions; which are no ſooner finiſhed, than the novitiate begins to look wild, diſtort his features, and put his whole body into attitudes which excite horror and diſguſt.

The natives entertain various notions reſpecting the nature of the ſoul; and the royal family in particular believe that thoſe of their progenitors animate the bodies of their future poſterity. Others imagine that the deceaſed become guardian ſpirits over the lives and fortunes of their kindred; and ſome aſſign the ſoul a reſidence under the earth, where it is ſuppoſed to enjoy a new kind of exiſtence ſuited to it's merit. They all firmly believe that the Mokiſſo, or Spirit to whom they were at their birth dedicated, has power to inflict puniſhments on thoſe who diſregard the vows they have made, or the ceremonies which they have enjoined themſelves. Hence, proſperity is deemed a ſufficient evidence of divine approbation, while adverſity is regarded as the moſt incontrovertible proof of impiety.

The Mokiſſos have a great number of temples, in each of which a prieſt performs ſervice every morning, by ſtriking a fleece of wool with his ſtaff, and muttering ſome ſentences, to which a youth, who aſſiſts him, makes regular reſponſes; after this the petitions are addreſſed to the Mokiſſo, in which the health of the king, the happineſs of his ſubjects, the fertility of the land, and the ſucceſs of their trade and fiſhery, are earneſtly recommended to his care.

When a perſon of ordinary rank dies, his friends and neighbours ſet up a loud cry round the corpſe; carrying it into the open air, and aſking it the cauſe of it's death, and whether it periſhed through want of food, or from the effects of necromancy. Theſe interrogations commonly laſt two or three hours; during which ſome of the neareſt relations are employed in various purifications of the deceaſed, and in ſtaining the body with red wood, while others dig the grave, into which the corpſe is thrown with ſeveral domeſtic utenſils. The term of mourning is ſix weeks, during which time lamentations are made at the grave every morning and evening.

On the ſlighteſt indiſpoſition of any perſon of conſequence, the Engangas are immediately conſulted, to determine whether his malady ariſes from enchantment; in which caſe they employ counter-charms to effect his cure. But when theſe prove inſufficient to avert the ſtroke of fate, a number of pompous ceremonies are performed round the corpſe, and the females ſing a funeral dirge on his great virtue and nobility, expatiating on the vaſt number of his friends, and the baſeneſs of his enemies. On the third day the body is interred with the ſame ceremonies as thoſe of the vulgar; but the mourning laſts for three months, during which period ſtrict enquiry is made whether the faſcination of his enemies tended to accelerate his death.

The corpſes of ſtrangers are never ſuffered to be buried in this kingdom, being conſtantly carried out to ſome diſtance from the ſhore, where they are thrown into the ſea. This cuſtom is ſaid to have originated from the circumſtance of a famine's once happening, in conſequence of an exceſſive drought, after the recent interment of a Portugueſe gentleman; when the inhabitants having conſulted a Mokiſſo, reſpecting the cauſe, he replied, 'that a Chriſtian had been buried among them, whoſe body muſt be taken up, and 'caſt into the ſea, before they could obtain any rain.' This was immediately complied with; and a plentiful rain falling ſoon after, the natives firmly believed the calamity had been attributed to it's true cauſe.

Loango was originally dependant on the kingdom of Congo; but it's governors revolting, they raiſed themſelves to the dignity of princes. One of them, however, at length, by ſuperior power and addreſs, ſubduing all the reſt, he wreſted ſeveral other provinces from the King of Congo, and thus not only made himſelf perfectly abſolute, but alſo obtained even divine honours.

The kings of this country are ſtill eſteemed very powerful, and capable of bringing vaſt armies into the field; every ſubject able to bear arms being obliged to attend whenever called upon. Their military weapons are only long darts, daggers, and targets; the latter being ſufficiently large to protect almoſt the whole body, and ſtrong enough to repel any arrow or dart.

It is eſteemed a capital offence to look at the king while he eats; for which reaſon the high-ſteward has no ſooner placed the meat before him, than he retires and locks the door after him.

After dinner his majeſty uſually adjourns to what is called his drinking-hall, which is the nobleſt apartment in the whole palace, encompaſſed by a ſpacious court, encloſed with palm-tree baluſtrades, where he adminiſters juſtice to his ſubjects, ſeated on a royal throne, formed of fine black and white palmetto pillars curiouſly inlaid. On each ſide of the throne (where there are two large baſkets, in which the king is ſaid to keep his familiar ſpirits) ſtands a cup-bearer, to one of whom he beckons for the cup, which is inſtantly preſented; the other, in the mean time, ſtriking together two iron rods, to give the attending nobles notice that his majeſty is about to drink. On this ſignal, all fall with their faces towards the ground; in which ſituation they continue till the jingling ceaſes, when they inſtantly riſe, and expreſs their felicitations by clapping their hands.

As all cauſes are determined and affairs of the utmoſt importance diſcuſſed in this hall, his majeſty often continues in it for many hours together; but if the cares of government do not require his attendance, he ſoon retires, and ſpends the afternoon with ſome of his wives.

The king ſeldom ſtirs out of his palace, except on ſome ſolemn occaſion, or grand feſtival, or when his vaſſals come to pay him their annual tribute and homage. On theſe public exhibitions, a great deal of ſplendor and magnificence are diſplayed, the throne being raiſed with the utmoſt ſtate, ſurrounded by vaſt crowds of attendants, and nothing is to be heard but the voice of muſic and congratulation.

When the king pays the common debt of nature, his funeral obſequies are performed with great ſolemnity: the corpſe is dreſſed in the moſt ſuperb manner, and ſet down into the royal vault, with a variety of different articles; particularly ſome favourite ſlaves, who are not only intended as ſervants in another ſtate, but to bear witneſs, when they come before the Sovereign of the other world, how their maſter has behaved in this.

The crown deſcends to the children of the king's ſiſter, and not to his own. This unuſual mode of ſucceſſion, is frequently attended with great confuſion: though internal ſtruggles are guarded againſt with all poſſible circumſpection, by aſſigning thoſe who are neareſt to the ſucceſſion, a particular town or village at a ſmall diſtance from the capital, and thoſe who are more remote being obliged to reſide at a proportionable diſtance; ſo that when the ſovereign dies, his heir removes to Loango the capital, and the others approach a ſtage nearer, according to their rank, a new claimant being nominated to ſucceed the moſt diſtant.

The laws treat offenders with great lenity, except for crimes againſt the ſtate, or the king's perſon, honour, or dignity. Theft is expiated by making ſatisfaction; or if the offender is inſolvent, he is tied to a tree, and expoſed to public deriſion. Adultery is puniſhed with a fine; but if this offence is committed with any of the king's wives or concubines, the lady and her paramour are burnt alive within view of each other.

The city of Loango ſtands in the province of Loango-mongo, in four degrees and a half ſouth latitude, and about five or ſix miles from the ſea-coaſt, which forms a bay of the ſame name, and has rather a dangerous and difficult entrance. The houſes, which are of wood, uſually contain three or four rooms; but they have no apartment above the ground-floor. The chief furniture conſiſts in a variety of pots and kettles, calabaſhes, baſkets, and mats. Cleanlineſs prevails throughout the whole city; and the ſtreets, in particular, are kept as neat as poſſible, and ſhaded on each ſide with rows of palms, bananas, or bacavas, which afford an agreeable coolneſs to the neighbouring houſes.

In the centre of the city, is a ſquare of immenſe extent, on one ſide of which ſtands the royal palace. This edifice, which is a mile and a half in circumference, conſiſts of ſeveral detached buildings, forming apartments for the king's wives and attendants, as well as public offices and halls. Near this ſquare there is a daily market, containing great quantities of palm-cloth, corn, meal, poultry, fiſh, wine, and oil; elephants teeth, alſo, were formerly ſold here in great abundance, but the ſale of this article is now removed to Kanga, the port of the capital. In this market ſtands a celebrated temple; and there is alſo an idol called Mokiſſo a Loango, which is held in the utmoſt veneration by perſons of all ranks.

The trade of Loango conſiſts principally in ſlaves; beſides which, the natives ſell conſiderable quantities of ivory, tin, lead, iron, and copper, brought from the mines of Sundi, which are ſituated far to the eaſt.

To carry on a trade with the Loangoeſe, it is neceſſary firſt to obtain a licence from the king, which can only be procured by making large preſents to his women or principal favourites. This renders commerce with them very expenſive; and their ignorance of European languages makes it likewiſe difficult and tedious.

Congo is bounded on the north by the river Zaira; on the eaſt by a ridge of mountains, and the kingdom of Matemba; on the ſouth by Angola; and on the weſt by the Atlantic Ocean. It's extent along the ſea-coaſt is from Cape Dande to the influx of the Zaire into the ocean, which is about ſixty leagues; but it's limits on the eaſtern ſide are ſaid to be much more extenſive, though they have never been fairly aſcertained.

Conſidering it's proximity to the equator, the climate of Congo is agreeably temperate. The winter commences with our ſpring, and the ſummer with our autumn, during which laſt ſeaſon it never rains; but at other times of the year, particularly in winter, the rains deſcend with great violence, the rivers frequently overflow their banks in an inſtant, and the whole country appears as one watery waſte.

Snow is never ſeen, except on the remote hills towards the Cape of Good Hope, on the tops of which it ſometimes falls; and from this circumſtance they are called by the Portugueſe the Snowy Mountains.

Copper, with a tincture of ſo deep a yellow that it has frequently been miſtaken for gold, is very plentiful in moſt parts of Congo; beſides which there are ſome mines of the whole ſilver and iron.

The mountains contain amazing quantities of the moſt beautiful materials for building; being filled with veins of porphyry, jaſper, and marble of various colours, from which whole columns, with their capitals and baſes, may be dug up entire. They likewiſe produce a ſtone, through which many beautiful hyacinths are ſo diſperſed as to be eaſily ſeparated from the maſs, though they are often erected with it into buildings, making a moſt brilliant appearance. There are alſo many other beautiful kinds of ſtone, ſome of which ſeem inlaid with various metals, and are capable of receiving the higheſt poliſh.

In this kingdom there are two harveſts annually, the firſt in April, and the other in December. Neither plough nor ſpade is uſed in cultivating the earth; for no ſooner do the clouds afford a proſpect of rain, than the women ſet fire to all the herbs and roots growing on the land deſtined for a future crop; and, after the firſt heavy ſhower, proceed to turn up the earth by means of a ſlight hoe in one hand, while they ſow their ſeed, which hangs in a bag by their ſides, with the other. This employment is generally rendered more laborious by the weight of their children, who are hung at their backs, to prevent their receiving any injury from the ſwarms of different inſects which appear in the new-turned ſoil.

The Congoeſe have ſeveral ſorts of grain, one of which, called luco, nearly reſembles muſtard-ſeed, and yields a fine white meal, not much inferior to flour. Two other ſorts are known by the names of Congo and Portugal corn; and they have maize, rice, and a ſpecies of pulſe unknown in Europe, which grows on a ſhrub that laſts two or three years, yielding fruit in great abundance every ſix months.

The mandois, a ſpecies of pulſe growing under-ground, deſerves notice; from which the natives extract a milk ſimilar to that drawn from almonds; as well as another ſort of ground pulſe, called incumbe, of the ſize and form of a muſquet-ball; both which furniſh pleaſant and wholeſome nutriment.

The natives pulverize and make into bread great quantities of the mandioca, or maniac-root, the cultivation of which is peculiarly attended to.

Hortulane productions, in almoſt every variety known in Europe, grow with little labour; and there are many excellent pot-herbs, to which we are unable to aſſign any names.

Some of the trees of this country are of a prodigious ſize; the chief of which, called the enſada, having a very thick trunk, grows to an uncommon height. At the top a profuſion of branches ſhoot forth, from which ſmall ſtrings of a yellowiſh colour deſcend to the earth, where they take root, and produce new plants; theſe in a ſhort time increaſe to a large bulk, and protrude branches from their tops, which again take root, and ſpring up as before; ſo that ſometimes a ſingle tree extends it's branches a thouſand paces, forming a very effectual ſhelter for a ſmall army. The leaves of the tender boughs reſemble thoſe of the quince-tree; and the fruit, which is red, grows between the leaves like a common fig. Beneath the outer bark of the enſada is a fibrous ſubſtance, which being cleanſed, beaten, and extended, is manufactured into a ſort of cloth.

The mirrone-tree has every property of the enſada, except that it's leaves are like thoſe of the orange-tree; and that it is generally planted near the dwellings of the inhabitants, who regard it with a kind of religious veneration. Both theſe appear to be ſpecies of the banyan-tree ſo common in Indoſtan.

The natives form canoes of the moſuma-tree, the wood of which is ſo extremely light as to render it incapable of ſinking, even when filled with water. It grows by the River

Zaire, and produces a kind of ſilky cotton, which ſome of the Congoeſe convert into perſonal ornaments.

Among the fruits common to this climate, are ananas, anones, bananas, aroſdſes, pompions, melons, cucumbers, citrons, oranges, and lemons; with a variety of other exquiſite natural productions, particularly the cola fruit, about the ſize of a pine-apple, at once highly delicious and medicinal; the quajava, which has ſome reſemblance to a pear; the granate plum; and the maginette, a grain which poſſeſſes the qualities of pepper.

Various other trees and fruits are ſaid to poſſeſs peculiar virtues; but none are ſo extraordinary as the mignamigna, which is celebrated for producing poiſon in one part, and it's antidote in another; for ſhould any perſon unwarily eat the fruit, which reſembles a ſmall lemon, he muſt have recourſe to the leaves for a cure; or if poiſoned by the leaves, the fruit counteracts the pernicious effects which they would ſingly produce.

Of the animals peculiar to this country, the dante ſeems moſt remarkable; the ſhape and colour of which reſemble thoſe of an ox, though much ſmaller; it's horns are like thoſe of a he-goat, but of a very bright black, and are manufactured into a variety of very pleaſing ornaments. The ſkin is ſo exceedingly tough, that no arrow or dart can pierce it; for which reaſon the natives cover their ſhields with the raw hide. The ſwiftneſs of this creature is incredible; and, when ſlightly wounded, it follows the ſcent of the powder with ſuch fury, that the hunters have no other means of eſcaping than by climbing a tree with the utmoſt expedition, from whence they may take another aim in ſafety. The fleſh of theſe animals is eſteemed delicate food; and both the natives, and the wild beaſts, inceſſantly make war upon them: from the attacks of the latter, however, nature has taught them to preſerve themſelves pretty effectually, by going in large droves of ſeldom leſs than a hundred at a time; but what animal ſtrength or ſagacity can ſufficiently guard againſt the power and addreſs of the former!

The nſnoſſi, a creature of the ſize of a cat, of an aſh-colour, with two ſmall horns, is likewiſe very remarkable. It is ſaid to be the moſt timid of all animals, being perpetually in motion, ſtarting at the leaſt noiſe or breath of air, and never daring to ſatisfy it's hunger or thirſt, without repeatedly quitting it's food or drink, and running as if it were purſued: it's fleſh has an exquiſite flavour, and it's ſkin is converted into bow-ſtrings.

Among the wild animals already deſcribed in other countries, are the elephant, the rhinoceros, the red buffalo, zebra, elk, lion, tyger, leopard, bear, wild boar, wolf, fox, civet-cat, ape, baboon, and ourang-outang.

Tame animals and domeſtic fowls are likewiſe very plentiful, with all the different ſpecies of European game.

The land and ſea-fowls are exceedingly numerous and beautiful. Among the former are oſtriches of an unuſual magnitude; and large peacocks, the feathers of which are formed into elegant umbrellas, and even enſigns and ſtandards for the army of the king of Angola; with a variety of parrots, ſome of them not larger than ſparrows, but finely ſhaped, and of very beautiful plumage. But the moſt famous of all the aërial inhabitants of this country are thoſe called the muſical birds; which are rather larger than the canary-bird, and of various beautiful colours, ſome being wholly red, and others green, white, or black; but theſe laſt have the moſt harmonious notes, which they ſeem to modulate ſo as to reſemble the articulation of words.

This country is infeſted with a variety of reptiles; and travellers very roundly aſſert, that ſome of the ſerpents are of ſuch aſtoniſhing magnitude as to be capable of ſwallowing a whole ſheep. Theſe accounts, however, may probably be exaggerated; but there are certainly many monſtrous and venomous ſnakes, as well as ſcorpions, from which the very dwellings of the natives are not exempt, being as commonly infeſted with theſe noxious creatures, as European houſes with mice, rats, and other domeſtic vermin.

The Portugueſe having rendered this country famous by the promulgation of the Chriſtian religion, and the firm footing they have obtained in it, we ſhall give a conciſe hiſtory of theſe events from the moſt authentic records.

In the year 1484, John, King of Portugal, ſent Diego Cam, a man of an enterprizing genius, and the moſt expert navigator in his ſervice, to make diſcoveries on the coaſt of Africa, farther to the ſouth than had been before attempted. Cam accordingly ſet ſail; and, endeavouring to double Cape Catalina, inſenſibly fell into the rapid ſtream of the River Zaire; in which he had not proceeded far, before he perceived vaſt numbers of people, reſembling thoſe he had already beheld; who, approaching the banks of the river, courteouſly preſented him with ſome of their fruits and other refreſhments, which were gratefully received, and ſome ſmall equivalent returned. Delighted with their apparent docility, this navigator paid them the greateſt attention; and endeavoured to diſcover what modes of government they were ſubject to, with the reſidence of their ſovereign. After much difficulty, he was at length given to underſtand, that they were governed by a very powerful prince, who reſided but a few days journey from the coaſt. On this intelligence four or five of the Congoeſe were engaged by preſents to conduct an embaſſy to their court, with many articles of value, as preſents for the king and royal family, to induce him to enter into an alliance with the Portugueſe. The perſons, however, ſent on this occaſion, exceeding the time that had been fixed on for their return, Cam failed to Europe without them, carrying with him ſome of the natives, as hoſtages for the ſafety of his countrymen. During their voyage, the Congoeſe made ſuch ſurprizing progreſs in the Portugueſe language, that on their arrival at the court of King John they were capable of informing his majeſty of ſeveral important matters relative to their country. This ſo delighted the Portugueſe ſovereign, that he ordered Cam next year to take them back to Congo, loaded with preſents for themſelves and their king; whom he deſired them to exhort, in his name, to become a convert to the true religion, and acknowledge the Supreme God.

On Cam's ſecond landing in Congo, he had the pleaſure of finding his men ſafe, who had met with a very favourable reception at court. Soon after, a ſplendid embaſſy was ſent to the King of Congo, ſoliciting his friendſhip; to the ſucceſs of which the repreſentations of his ſubjects who had been in Portugal did not a little contribute. Accordingly, an alliance was ſoon formed between the two nations; which, though ſometimes interrupted by intervening conteſts, has never yet been entirely diſſolved. Cam having viſited the coaſt as far as the twenty-ſecond degree of ſouth latitude, ſet out with great pomp to viſit the king, who received him with all poſſible reſpect; and, at his departure, nominated Zachut, one of his nobles, who had already been in Portugal, to accompany him in quality of ambaſſador to that court, for the purpoſe of requeſting his Portugueſe Majeſty to ſend him ſome holy men, that himſelf and ſubjects might be inſtructed in the Chriſtian faith. Several young Congoeſe likewiſe attended the ambaſſador, who was charged with preſents from his court to that of Portugal. Theſe were all inſtructed in the principles of the Chriſtian religion; and, after three years reſidence in Portugal, were baptized at Beza, where the court then reſided, with the utmoſt ſplendor and ſolemnity. They were then ſent back to their own country, accompanied by ſeveral prieſts; who, arriving at the city of Songo, ſituated on the River Zaire, under the command of Roderigo Souza, were all joyfully received, and ſoon made a convert of the governor of that province, who was baptized by the name of Emanuel, in compliment to the King of Portugal's brother of the ſame name. After this ceremony, Admiral Souza proceeded directly to the court, where he met with the moſt flattering attention. The king was highly pleaſed with the preſents which were ſent him, and particularly the ſacred utenſils carried by the prieſts, for the reception of which he determined to build a magnificent church in his capital. This edifice was no ſooner finiſhed, than the king and queen, with a great number of the nobility, received the rite of ſpiritual ablution; the king being named John, and the queen Eleonora, in honour of their Portugueſe majeſties, whoſe ambaſſador aſſiſted at the ceremony, and the royal example was followed by many thouſands of their ſubjects. The king being ſoon after obliged to ſet out for the ſuppreſſion of a rebellion in one of his provinces, Souza preſented him with a ſtandard, on which a croſs was embroidered, exhorting him to put his whole confidence in that Saviour whoſe religion he had now embraced. This expedition ended in a ſignal victory; which the Congoeſe greatly aſcribed to ſupernatural aſſiſtance, and numbers of them accordingly renounced the religion of their country, and embraced Chriſtianity. Alphonſo, the king's eldeſt ſon, became a very zealous convert; but his younger brother, Panzo Aquitima, continuing ſtrongly attached to the heathen ſuperſtitions in which he had been educated, not only proved an irreconcileable enemy to the Portugueſe and their religion, but even prevailed on his father to apoſtatize, and to commence a perſecution againſt all his converted ſubjects who ſhould neglect to follow his example. Alphonſo reſiſting both the careſſes and menaces of his illuſtrious relations, was ſhortly afterwards accuſed of treaſonable practices, and baniſhed to a remote province. But the injuſtice of the accuſation againſt Alphonſo being diſcovered, the king recalled him, and aſſigned him the government of ſome of the principal provinces of the empire; through which he endeavoured to diſſeminate the knowledge of Chriſtianity, and even to enforce it's eſtabliſhment by the ſevereſt penalties. This exaſperating his younger brother, who ſtill preſerved conſiderable intereſt with his father, Alphonſo was ordered to appear at court, and give an account of his conduct; who, however, contrived to excuſe himſelf, on account of the neceſſary avocations of his government, till his father's death, which happened ſoon after, when he was proclaimed king with the uſual ceremonies. Immediately on this event, Panzo marched an army againſt his brother; who, with a few Chriſtian ſoldiers, and about forty Portugueſe, inſpired with the moſt undaunted reſolution by the behaviour of Alphonſo, gained a compleat victory; driving the miſerable brother into a wood, attended only by an old experienced officer, where he is reported to have fallen into a trap, placed there for the purpoſe of catching wild beaſts, and to have died two days after, either from the hurt he received on this occaſion, or from his grief and deſpair at the diſappointment of all his hopes. Alphonſo now enjoying an undiſturbed and proſperous reign, promoted Chriſtianity to the utmoſt of his power; and, after ſwaying the ſceptre upwards of thirty years, was 'gathered to his fathers,' and left the crown to his ſon Don Pedro. This prince likewiſe diſtinguiſhed himſelf by his zeal for the religion of Chriſt, and his attachment to the Portugueſe; but dying, after a ſhort reign, without iſſue, the crown devolved on his brother Franciſco; from whom it deſcended to his couſin Diego, who alſo departing this life without iſſue, the Portugueſe, now become very numerous and powerful, from the indulgences they had experienced in ſeveral ſucceſſive reigns, took upon them to fill the throne with a perſon of their own choice. But the princes of the blood, the governors of provinces, and the reſt of the Congoeſe nobility, firing at this inſult offered to their liberty, their conſtitution, and government, immediately took up arms, and exterminated every perſon who had joined in this conſpiracy; except the clergy and miſſionaries, whom a reverence for their religion protected, though they were probably the very perſons who had originally adviſed the obnoxious meaſure. The natives having by this terrible maſſacre effectually overthrown every attempt on their liberties, elected a new king; and ſent an ambaſſador to Sebaſtian, King of Portugal, who accuſed the Portugueſe of ſuch acts of tyranny and injuſtice, and ſupported his charges with ſuch irrefragable evidence, that the Portugueſe monarch did not think proper to revenge the ſlaughter of his ſubjects, but liſtened to amicable terms of accommodation.

Soon after this, the Portugueſe being diſappointed in their ſearch after ſome rich gold mines which were ſaid to be ſituated in a remote part of Congo, the wealthieſt of them withdrew from this country; the Congoeſe at the court of Liſbon began to feel the inſolence of unmerited neglect; and the moſt earneſt entreaties for a freſh ſupply of miſſionaries were anſwered by repeated delays. The Portugueſe in Congo, however, being ſtill very numerous, after a length of time, they obtained the power of new-modelling the government, and of chuſing a king: ſince which time no extraordinary efforts have been made to promulge the Chriſtian doctrines; for though a profeſſion of them is ſtill continued, groſs ignorance and vice pervade every rank, and the religion of the inhabitants conſiſts only in a few abſurd forms and ceremonies, partaking more of Pagan than of Chriſtian worſhip.

Indeed, idolatry is ſtill very prevalent in a great part of the country, where they acknowledge the exiſtence of an omnipotent Being, whom they call Nzambian Pongu, but imagine that he commits the care of all ſublunary things to ſubordinate deities, who preſide over the various powers of nature. In the eaſtern parts of the kingdom, where Paganiſm is univerſal, the gangas, or prieſts, pretend to the gift of divination; to prevent the effect of charms; and to relieve the diſeaſed. A great eccleſiaſtical officer, ſtiled

Shalome, preſides over the prieſts, and is regarded as a kind of pope, to whom an oblation is made of the firſt-fruits of the earth; and perſons of the higheſt rank are not permitted to enter his houſe, under the ſevereſt penalties, without permiſſion, or on ſome very urgent occaſion. Among other ſuperſtitious notions which the natives entertain of this high-prieſt, there is one in particular which muſt conſiderably leſſen that pleaſure and ſatiſfaction which their extraordinary veneration might otherwiſe give him; and this is no other, than an idea that he is either exempted from a natural death, or that ſhould he die like other men the world would immediately be at an end; and to prevent this latter calamity, no ſooner is his life in danger, either from age or diſeaſe, than his ſucceſſor is ordered to diſpatch him with his own hand, immediately after which he ſucceeds to this elevated but precarious office.

External worſhip is never practiſed, except at the new moon, or on particular occaſions appointed by the Shalome; when the people aſſemble, and conclude the preſcribed ceremonies with feaſting, muſic, and dancing.

The aborigines were in general black; but, ſince their intermarriages with the Portugueſe, the native hue ſeems to be changed, and many of them are at preſent of an olive colour. Their hair is black and woolly, their eyes are of a lively black, and they have not either the flat noſes or thick lips of the negro race. They are in general of a middle ſtature; and, though conſiderably darker, very much reſemble the Portugueſe.

The Congoeſe are characterized as a mild, courteous, and affable people, open to conviction, and quick in apprehenſion; but at the ſame time proud, libidinous, and revengeful, frequently poiſoning one another on the ſlighteſt provocation, though they know that death is the certain conſequence of detection.

Before the arrival of the Portugueſe, the natives wore a piece of palm-tree cloth round their waiſts, which reached to their knees; hanging before them, by way of ornament, the ſkins of ſeveral animals in form of aprons. The women had three kinds of aprons, of different dimenſions, the largeſt of which reached to their heels, and was fringed all round. They wore alſo ſmall caps, which were likewiſe uſed by the other ſex; but thoſe modes of dreſs are in general become obſolete, the better ſort of both ſexes imitating the Portugueſe, while the vulgar alone, through neceſſity, adhere to their primitive manner.

The Congoeſe principally ſubſiſt on fruits, grain, roots, and pulſe; their common beverage being water, or at beſt only palm-wine. They are naturally attached to feſtive meetings, which they commonly celebrate in the evenings, ſeating themſelves on the graſs in a ring, and having a large wooden diſh placed before them; the eldeſt perſon in the company preſenting each ſhare with great exactneſs, that no one may have cauſe to murmur, or complain of diſreſpect; and if any ſtranger comes in the way, he is invited to join the ring without ceremony. Theſe feaſts, which are generally held in commemoration of ſome particular event, are always conducted with great propriety; love-ſongs, inſtrumental muſic, and dancing, concluding the whole, when the gueſts retire without the ſmalleſt degree of ebriety or diſorder.

The principal amuſements are muſic and dancing: and, in the latter, they are remarkable

able for their exact obſervance of time; though the former, whether vocal or inſtrumental, is not very captivating to an European ear.

The Portugueſe nuptial ceremony is adopted by the converts to Chriſtianity; but no perſuaſions can prevail on the moſt religious Congoeſe catholics to renounce the cuſtom of keeping as many miſtreſſes as their circumſtances will enable them to maintain.

Among the Pagan natives, when a young man is reſolved to marry, he ſends a preſent to the relations of the female of his choice, accompanied by a cup of palm-wine, the drinking of which is conſidered as a proof of approbation. He then immediately viſits the parents, attended by his own friends; and, having received the bride from the hands of her neareſt relation, conducts her to his own houſe, where he lives with her till he is ſatisfied as to her fruitfulneſs, her induſtry, and temper; and if ſhe fails in either of theſe important qualifications, after a trial of two or three years, he returns her to her parents, and his preſent is reſtored: but if the fault appears to originate in himſelf, the preſent is forfeited. The woman, however, is not conſidered as being in the leaſt injured by this intercourſe; nor does the reaſon for which ſhe was returned operate much to her diſadvantage, as ſhe is generally ſoon after taken on trial by ſome other perſon.

But ſhould the man, after enjoying for a ſufficient time all the nuptial privileges, at laſt venture on tying the indiſſoluble knot, he invites the relations of both ſides to celebrate the wedding; when all parties appear in their moſt ſumptuous apparel, and fill the air with congratulations and expreſſions of joy. The ceremony is followed by an elegant banquet, which commonly continues till ſun-ſet, or rather as long as the proviſions and liquors laſt.

The huſband and wife, by invariable cuſtom, have their different departments; for the non-performance of which no excuſe is admitted. The huſband's buſineſs is to furniſh lodging and cloathing for his wife and children, to prune the trees, and to collect the palm-wine: that of the wife, to provide food for the family, and wait on her huſband at meals.

The dead are incloſed in cotton cloth, or ſtraw mats, and buried in the fields, where the graves are diſtinguiſhed either by throwing up hills of earth over them, the horn of ſome beaſt being placed on the top of each, or by raiſing plantations of trees round them.

All ranks mourn eight days for their deceaſed relations; abſtaining from food, and confining themſelves at home for great part of the time: they alſo ſhave their heads, anoint their bodies with oil, and rub themſelves with earth, duſt, or leaves, which gives them a very fantaſtic appearance. Widows, however, are obliged to ſubmit to a much longer ſecluſion from the world; eſpecially at court, and in populous places, where it would be thought extremely indecent for any ſuch females to appear publicly in leſs than a year, and even then otherwiſe than in black.

But a moſt inhuman practice prevails in this country; thoſe who appear on the verge of eternity, as well as the high-prieſt or Shalome already mentioned, being uſually diſpatched, under the idea that they are going from a troubleſome life into a ſtate of everlaſting felicity: from whence is inferred, that the moſt charitable office that can be performed for their dying friends, is to launch them ſpeedily into the land of reſt, by ſhortening the duration of their temporal miſery.

In learning and ſcience they are as ignorant as it is poſſible to conceive, not having any characters to expreſs themſelves in writing, and of courſe neither records nor hiſtories. They compute their years by the winter ſeaſons, their months by the full-moon, and their days by the appearance of the ſun; but they are totally ignorant of hours, or any inferior diviſions of time.

Thoſe artificers are moſt eſteemed who are capable of working in iron; not from the extraordinary uſe made of this metal, but from a tradition that the firſt blackſmith was elevated to the throne of Congo: and yet, notwithſtanding this honorary diſtinction, the Congoeſe have made ſuch little improvement in the art, that any European would imagine it was but very recently introduced among them.

The weavers are ſtill leſs perfect than the ſmiths; and yet the curious works they perform by means ſo uncommonly ſimple, are ſufficient to excite our aſtoniſhment and admiration.

Their joiners and carpenters produce the moſt clumſy articles imaginable; though they employ double the time in conſtructing any of their aukward performances which would be neceſſary to render them perfect, if they had proper tools, and were ſufficiently acquainted with their uſe.

In ſhort, every mechanic, however advanced in years or experience, appears by his productions to be only a learner: not the ſmalleſt ingenuity is perceptible in their utenſils, huts, boats, or vehicles for carriage; which laſt articles are all borne on the ſhoulders of ſlaves, however great the diſtance, or indifferent the roads. The rich, indeed, commonly travel in a kind of palanquin, or rather hammoc, carried by two ſtout ſlaves, who are relieved at proper intervals; the maſter lolling at his eaſe, ſmoaking, ſleeping, or vacantly ſtaring about him.

Travelling, however, is far from commodious or agreeable, even in it's moſt improved ſtate: being wholly performed by ſlaves, it is exceſſively expenſive; and the badneſs of the roads, the rapidity of the rivers, and the prodigious numbers of wild beaſts, render it equally tedious and dangerous.

The huts in this country are generally low, ill-built, and of a circular form, being raiſed with wood and mud, and poorly thatched with ſtraw or fern, which barely ſerve to keep out the ſun or rain. They have no other admiſſion of light than by the doors, which are uſually ſo low, that the ſhorteſt perſon muſt ſtoop to enter them; and even in the huts themſelves a tall man can hardly ſtand upright. However, in St. Salvadore, the capital, and ſome other towns, the houſes are more ſpacious and elegant; being white-waſhed both internally and externally, and divided into various apartments, the floors of which are covered with curious matting.

The furniture of the Congoeſe is adapted to their houſes; conſiſting principally of a few ill-contrived inſtruments of agriculture, hatchets, cutlaſſes, calabaſhes to hold their proviſions, pots, kettles, earthen diſhes, and hand-mills for grinding their corn. Their moſt ſumptuous beds are large coarſe ſackcloths, filled with ſtraw or leaves, over which they throw a ſlight covering, ſmall blocks of wood uſually ſupplying the place of pillows.

The Portugueſe, indeed, live after the European ſtile, in well-built houſes, furniſhed with a conſiderable ſhare of elegance; yet their example appears to have had but little effect on the natives; who, either from pride or indigence, continue partial to their original modes of building and domeſtic œconomy. The palaces of moſt of the princes and viceroys are, however, adorned with large and ſplendid umbrellas, and even ornamental European furniture, ſuch as pictures, looking-glaſſes, chairs, china, and cabinets; while the inferior nobility, unable to purchaſe theſe expenſive articles, either content themſelves with ſome humble imitation, or affect to deſpiſe them, with a truly philoſophic pride, as unworthy the attention of elevated minds.

Having given this general account of the accommodations of the natives, we ſhall proceed to furniſh the reader with a particular deſcription of St. Salvadore, the metropolis of the kingdom, anciently known by the name of Banza Congo. This city ſtands on a very high hill, about a hundred and fifty miles from the ſea, in fourteen degrees twenty-five minutes eaſt longitude, and in five degrees ſouth latitude; including a ſpace of about two leagues in circumference. It is ſhaded by a variety of fruit-trees, and commands a delightful proſpect of an extenſive ſurrounding country as far as the eye can reach. The monarchs of Congo choſe this ſituation from it's being almoſt inacceſſible by an enemy, the River Zaire winding along on the eaſt ſide at the bottom of the mountain, where the aſcent is very ſteep; and even the approach, though broad, might be defended by a very few againſt great ſuperiority of numbers.

The air is ſerene and healthy; and, as the city is ſtrongly fortified by nature, there are no walls, except on the ſouth ſide. The ſtreets, which generally run in ſtraight lines, are very ſpacious; but the houſes being built of ſtraw, except thoſe belonging to the Portugueſe, their appearance has very little of the magnificent.

The royal palace is an extenſive building, ſurrounded by a ſquare wall chiefly compoſed of ſtraw, of which article the inner apartments are likewiſe conſtructed; but this rude finiſhing is concealed by hangings and elegant mats. The inner court, which contains ſeveral gardens adorned with arbours, alleys, and pavilions, makes a very pleaſing appearance.

This city has ten churches, of which ſeven are in the town, and three within the limits of the palace; and the Jeſuits had formerly a handſome college, where four of them were conſtantly engaged in teaching the Latin and Portugueſe languages, and inſtructing the natives in the firſt principles of the Chriſtian faith. Notwithſtanding the very elevated ſituation of this place, it is well ſupplied with freſh water by two fountains; and there is a large market, where all ſorts of proviſions are plentiful and cheap. Near the market-place ſtands the Portugueſe quarter of the city, which is about a mile round, encloſed by a very thick wall, and furniſhed with gates, though they are neither ſhut nor guarded.

The government of this country is truly deſpotic, the king not only commanding the lives, but even the property of all his ſubjects: he is the ſole proprietor of all lands within his dominions, which he confers on whom he pleaſes, reſerving an annual tribute to himſelf; on failure of the payment of which, and not unfrequently to gratify a favourite miniſter, or even miſtreſs, the old poſſeſſors are turned out, and the moſt affluent ſometimes reduced to a ſtate of beggary.

The eſtabliſhed rule of ſucceſſion is partly hereditary and partly elective. No perſon can aſcend the throne whoſe lineage is not derivable from the blood-royal; but whether he be of a nearer or more remote kindred to the laſt monarch, by the male or female ſide, born of a wife or concubine, are circumſtances which neither promote nor leſſen his intereſt; and therefore a number of competitors generally appear, though the choice uſually falls on him who has moſt friends, or is at the head of moſt forces, provided he be of the catholic faith, which is conſidered as an eſſential qualification for the crown.

When the choice is determined, the grandees of the realm are ſummoned to meet on a plain near St. Salvadore, from whence they proceed in great pomp to the cathedral; where, after the prelate has expatiated on the duties of a monarch, and the difficulties of his ſtation, he at laſt informs his audience, that himſelf and the other electors, having impartially weighed the different claims and merits of the reſpective candidates, have nominated ſuch a one to the regal dignity. The uſual oaths are then adminiſtered to the new-elected ſovereign, which he pronounces with a loud voice; the biſhop then conducts him to the throne, and putting the royal ſtandard into his hand, and the crown on his head, the whole aſſembly proſtrate themſelves before their king, and with loud acclamations, accompanied by the ſound of martial inſtruments, expreſs their concurrence and congratulations.

The moſt remarkable ceremonies which follow the king's coronation, are his publicly bleſſing the people, and granting the inveſtiture of the principal poſts and fiefs in his realms. The day fixed for the firſt of theſe ceremonies is proclaimed with extraordinary pomp and feſtivity, by the firing of artillery, and the ſound of muſical inſtruments.

On the day appointed, the monarch appears in great ſplendor, ſurrounded by the governors of provinces, the nobles of his kingdom, his guards, officers, and attendants, all magnificently dreſſed. An immenſe concourſe of people aſſemble in a ſpacious plain, in the centre of which, on an eminence, is raiſed a ſtately throne, covered with a canopy, from which he can behold the multitude of grandees who ſurround him. If he perceives any perſons preſent who have been unfortunate enough to incur his diſpleaſure, he fixes his eye ſtedfaſtly upon them, and orders them to be driven from his ſight, as wretches unworthy of the royal bleſſing; when the populace, emulous to ſhew their zeal for their ſovereign, immediately lay violent hands on the obnoxious perſons, and drag them out of the aſſembly with every mark of indignity, ſeldom ſuffering them to eſcape alive.

Theſe unhappy men being removed, the king addreſſes himſelf to the reſt of the people; exhorting them to perſevere in their allegiance, and promiſing to recompenſe their loyalty with his favour and protection. Then riſing from his throne, the multitude proſtrate themſelves before him, and receive his benediction; not by words, but by a peculiar expanſion of his arms over them, accompanied with an undeſcribable motion of his fingers, which is returned by the moſt vociferous expreſſions of joy, and the ceremony cloſes with the ſound of various muſical inſtruments, and the diſcharge of artillery. Thoſe who ſurvive the diſgrace of being excluded from the royal benediction, are regarded with horror and contempt; till, by intereſt or preſents, they are enabled to regain the affection of their ſovereign, when his bleſſing obliterates all their former ignominy.

The ceremony of granting inveſtitures is performed with a ſimilar diſplay of ſplendor.

The king being ſeated on his throne, around him lie proſtrate a numerous crowd of candidates for honours or emoluments. At the third diſcharge of artillery the ſuppliants are conducted in order to the foot of the throne, attended by all their friends and relations in their moſt ſplendid dreſs: there kneeling down, the prime-miniſter delivers the grants; which being received with indications of the deepeſt ſubmiſſion, the king expatiates on the greatneſs of the favours he has conferred, the conditions on which they are beſtowed, and the duties thoſe who have been ſo highly honoured are in conſequence bound to perform. In conformity to theſe precepts, they take a ſolemn oath, and proſtrations, clapping of hands, and grateful acclamations, conclude the buſineſs.

The king and his court, who imitate the Portugueſe, live and dreſs in a very ſumptuous manner. Dignified attendants, guards, and muſicians, conſtantly attend the ſovereign on every public occaſion; and his court conſiſts not only of the officers of his houſhold, but of all the governors of his kingdom, his generals, and military officers. He has alſo his auditors, judges, counſellors, and ſecretaries; whoſe buſineſs, however important and intricate, is ſoon diſpatched, becauſe every thing is tranſacted in a verbal and ſummary manner: yet the multiplicity of affairs oblige them to appear frequently before him; and as few of them can read or write, his deciſions muſt be received by word of mouth, and conveyed to the parties intereſted by perſons of approved fidelity, entruſted with ſome unqueſtionable token that what they report perfectly coincides with the royal will.

Though the king is not prohibited from keeping as many concubines as he pleaſes, he is only allowed one wife, who is ſtiled miſtreſs of the women, and ſuperintends the œconomy of the whole ſeraglio. Before he enters into the nuptial contract, a tribute is levied throughout his kingdom, which is applied as a dowry for the lady of his choice; beſides which, on the wedding-day, proper officers are appointed to meaſure the length and breadth of every bed belonging to his ſubjects, when the owners are taxed at a certain rate for every ſpan. As ſoon as the marriage-ceremony is performed, the queen is conducted to her apartments in the royal palace, accompanied by thoſe young ladies who are deſtined to be her companions, where paſtimes of various kinds employ the principal part of their future days.

The military forces of Congo are neither numerous nor well-diſciplined; yet they are obliged to appear at preſcribed muſters, their exerciſe being principally directed to the uſe of defenſive weapons, and to the protection of their bodies from the miſſive weapons of the enemy. The grand review is conſtantly made on St. James's day, when the vaſſal princes and governors bring their offerings to the king, and receive his benediction in the manner already deſcribed.

When engaged in actual ſervice, the Congoeſe always endeavour to attack their enemy in a ſpacious plain, where they begin the onſet with a fury that wholly precludes the poſſibility of order or regularity. The engagement generally continues with inveterate obſtinacy, till ſome of the troops on one ſide give way; when the reſt of the party immediately fly, the officers in vain attempting to rally them. After the conquerors have purſued the fugitives as far as poſſible, they return and plunder their camp, ſeizing all the men, women, and children, whom they brand as ſlaves, and diſpoſe of to the Europeans. Few of the wounded ſurvive; for the weapons being poiſoned, death conſtantly enſues, unleſs ſome powerful antidote is ſpeedily applied.

Among the Congoeſe three offences only are deemed capital; treaſon, murder, and ſorcery. The will of the ſovereign determines the puniſhment of the traitor, which is generally the forfeiture of his head and eſtate. The murderer, likewiſe, is inſtantly decollated, unleſs ſome aggravating circumſtances render a more exemplary death neceſſary, or the relations of the deceaſed requeſt a ſeverer puniſhment; in which laſt caſe the criminal is generally delivered up to them, and diſpoſed of according to their pleaſure. The pretended crime of ſorcery is expiated by burning alive; and this dreadful puniſhment, we are credibly informed, is ſtill very frequently enforced among the Pagan natives.

Adultery is not conſidered as any very important offence: the gallant is obliged to give the huſband the value of a ſlave, and the woman to ſubmit to aſk pardon; on failure of this laſt requiſition, a divorce is ſued for, which is obtained without difficulty from the Portugueſe prieſt.

For the prevention and puniſhment of more trivial offences, the baſtinado, whipping, fines, and impriſonment, are uſed; the two former being generally the lot of the poorer culprits only.

The chief commodities imported by the Portugueſe into this country, are either the produce of Brazil, or the manufactures of their own country; and, in return, the Congoeſe export ſuch prodigious numbers of ſlaves to America, that ſome calculate them at fifteen thouſand annually. Many, however, die on their paſſage: nor, indeed, is this greatly to be wondered at, when we conſider the inhuman manner in which theſe miſerable creatures are treated during their voyage; ſeven or eight hundred being frequently ſtowed in the hold of a ſingle ſhip, where they have ſcarce room to ſhift themſelves from one ſide to another, having no other proviſions than horſe-beans with water, and frequently labouring under a complication of diſorders, ſuperadded to that perturbed ſtate of mind which unavoidably takes place from the gloomy proſpect of ending their days in unpitied ſervitude.

But, dreadful as theſe ſenſations and expectations muſt be, they are ſtill heightened by a ſtrange notion, that thoſe who are ſold for ſlaves are butchered immediately on their landing in America: where their bones are burnt and calcined to make gunpowder; and their fleſh, fat, and marrow, expreſſed into an oil, which they ſuppoſe to be the only ſort the Europeans import into Africa.

Theſe inbred notions of horrid barbarity are ſo firmly rooted, that the dread of being ſent to America is in general ſufficient to deter the moſt daring, and render them perfectly obſequious to the will of their ſuperiors.

Angola, called by the natives Dombo, is bounded on the north by Congo, on the eaſt by Malemba or Majemba, on the ſouth by Benguela, and on the weſt by the ocean.

The Dande and Coanza are the moſt conſiderable rivers in this kingdom. It is, however, in general well watered, the ſoil being fertile in various ſorts of grain, pulſe, and fruits, and enriched with mines of ſilver, copper, and other metals.

The inhabitants in their dreſs and external appearance ſtrongly reſemble the Congoeſe already deſcribed. In their diſpoſitions they are intolerably indolent, and their

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manner of living is indelicate and rude; they prefer the fleſh of dogs to that of any other animal, fattening theſe creatures, and publicly expoſing their fleſh to ſale.

The natives of Angola are divided into four claſſes: the nobility; thoſe called children of the dominion, who are principally tradeſmen and artificers; the ſlaves of the grandees; and ſlaves taken in war.

Polygamy is allowed in it's utmoſt latitude: the firſt wife, however, is eſteemed ſuperior to the reſt. The mother of a child is not permitted to cohabit with her huſband till it's teeth begin to appear; when the friends and acquaintance of both ſexes carry the infant in their arms from houſe to houſe, accompanied with vocal and inſtrumental muſic, ſoliciting ſome trifling gift, which is ſeldom refuſed.

The ordinary rules of domeſtic œconomy are reverſed in this country: the men ſtaying at home, and employing themſelves in ſpinning and weaving; while the women tranſact all out-door buſineſs, and provide for the wants of their families.

The dead, being carefully waſhed, and dreſſed in new cloaths, are carried to their graves, or rather vaults, where they are placed on ſeats of raiſed earth, with many trinkets and other inſignificant articles round them. The more opulent ſprinkle the earth with blood, and make libations of wine, in remembrance of their deceaſed friends.

Angola is at preſent wholly independent of the King of Congo; though it was ſubject to that monarchy till about the middle of the ſixteenth century, when one of the nobles, named Angola, with the aſſiſtance of the Portugueſe, made himſelf king of this country, and eſtabliſhed a ſeparate government.

The military diſcipline of Angola and Congo is nearly the ſame; both nations uſually fighting on foot, dividing their army into ſeveral ſquadrons, and regulating their motions by the ſound of muſical inſtruments, according to the direction of the captain-general, who places himſelf in the centre, from whence he iſſues his orders to the muſicians.

St. Paul de Loando, which is the capital of this kingdom, the reſidence of the ſovereign, and one of the moſt conſiderable ſettlements of the Portugueſe on this ſide of Africa, is ſituated on the Iſle of Loando, being twelve miles long, three quarters of a mile broad, and lying in 8 degrees 45 minutes ſouth latitude.

This is a populous and elegant city; containing three thouſand houſes built of ſtone, and covered with tiles, beſides an infinite number of mean habitations poſſeſſed by the negroes, and having an excellent harbour, defended by a ſtrong fort. The Jeſuits have a college in this metropolis, and there are various religious eſtabliſhments; but the want of freſh water is an inconvenience which no other advantages of ſituation can by any means compenſate.

Though the Portugueſe have conſiderable influence in the councils of this nation, they do not appear to poſſeſs that unlimited power which they certainly hold in Congo; not being able to prevent the Dutch and Engliſh from trading with the natives, and annually purchaſing great numbers of ſlaves, the principal trade of this country.

Benguela, which next falls under our conſideration, is bounded by Angola on the north; by the kingdom of Mataman on the ſouth; and by the ocean on the weſt.

The chief rivers in this diſtrict are the Longo or Moreno, the Nica, the Catonbella, the Gubororo, the Farſa, the Cutembo, and the great river Cuneni; all of them directing their courſes from eaſt to weſt.

The climate is as unfavourable to European conſtitutions as any on the whole face of the globe; their countenances conſtantly wearing the moſt death-like paleneſs, and few living to accumulate fortunes, the ardent deſire of which can alone induce any one to ſettle here.

The natives bind the ſkins of wild beaſts round their waiſts, and wear rows of beads about their necks. Their weapons of defence are darts headed with iron, bows, and arrows. The women adorn their necks with large copper collars, wearing rings of the ſame metal round their legs. Their waiſts are covered with a kind of cloth made of the bark of the inſandie tree; and which, indeed, forms their only cloathing.

Old Benguela, the capital of this kingdom, is ſituated in 10 degrees 30 minutes ſouth latitude, giving name to a province of conſiderable extent along the coaſt. The Portugueſe have erected a fort in this city, ſurrounded with a ditch and palliſades, and ſhaded with various beautiful fruit-trees. The bay, which lies to the ſouth, is about two leagues broad at the entrance, but is incommoded by a ſand-bank, which obliges ſhips to caſt anchor at the diſtance of a league from the town.

To the ſouth of Old Benguela, and about fifteen leagues from that city, ſtands the town of Manikicongo, which is large, populous, and well ſupplied with oxen, hogs, and other cattle.

Mataman, or Matapan, is only an extenſive, arid waſte, adjoining to Benguela, not containing any towns, and having very few inhabitants. In endeavouring to deſcribe this country, we only meet with confuſed, ridiculous, and romantic accounts; and in our reſearches after truth are ſurfeited with fictions, and diſguſted with ſtories of nations of Amazons and Cannibals, perpetually at war with each other, in whoſe ſhambles the limbs of the captives are expoſed to ſale, and who bury their children alive, and recruit their armies with the ſtouteſt of their captives. Such are the abſurd repreſentations of the Portugueſe writers, who about two hundred years ago pretended to deſcribe this country: and as no European nation has ever yet ſettled factories in this unpromiſing diſtrict, we at preſent look in vain for any relations which carry with them the ſmalleſt appearance of probability.

CHAP. VIII.

ANIAN.

THIS country is bounded on the north by the Gulph of Babelmandel; on the eaſt by the Indian Ocean; on the ſouth by Zanguebar; and on the weſt by Abyſſinia, and regions unknown; extending from the 12th degree of north latitude to the equator.

The ſituation will ſufficiently indicate the climate to be exceſſively hot; and in many places the country is one continued ſandy deſart, particularly on the eaſt, where it produces neither corn nor fruits, and very few animals; but the northern parts are fertile, and the natives numerous as well as commercial.

Along the north coaſt, the people are moſtly white, with long black hair, but aſſume a more tawny appearance towards the ſouth. The Arabs conſtitute the moſt numerous body of the natives; many negroes, however, live and intermarry with them, and are reckoned a very brave and warlike race.

This tract is divided into ſeveral extenſive kingdoms; the moſt conſiderable of which are Adel, Magadoxa, and Brava.

Adel is bounded on the north by the Straits of Babelmandel; and contains ſeveral cities, the principal of which are Zeila and Barbora.

The city of Zeila is ſituated in a ſpacious bay to the ſouth-eaſt of the mouth of the Straits of Babelmandel, in 11 degrees 10 minutes north latitude, and 44 degrees 35 minutes eaſt longitude from London. It is a regular and populous place, and carries on a lucrative trade, the haven being very commodious; but the ſoil is ſandy and barren, and all the freſh water is fetched from the diſtance of two miles.

Barbora ſtands at the bottom of a bay, on an iſland of the ſame name: it is a very powerful commercial rival of Zeila, and is much frequented by foreign merchants. The iſland is extremely fertile, and produces abundance of corn and fruits for exportation.

The principal trade of this country conſiſts in gold-duſt, elephants teeth, frankincenſe, and negroes; which, being carried to the port of Zeila, are bartered for cotton cloth, ſilk, linen, and various perſonal decorations.

The Adelites are characterized as a brave and warlike people, diſtinguiſhing themſelves in the moſt eminent manner by their conteſts with the Abyſſinians, who are infinitely their inferiors in valour and diſcipline.

Magadoxa, the next moſt conſiderable kingdom on the coaſt of Anian, lies to the ſouth of Adel, and extends to the coaſt of Zanguebar.

The capital of this kingdom obtains the ſame name, and is ſituated at the head of a large bay, formed by the mouth of a river which has an annual inundation ſimilar to that of the Nile. This is a place of conſiderable trade, being much reſorted to from the countries of Arabia, India, and many other parts; from whence the merchants import cotton, ſilk, ſtuffs, and drugs, which they exchange with the natives of Magadoxa for gold, ivory, wax, and other productions of their country.

Theſe people vary in their complexions, from white to deep black, but they all ſpeak the Arabic tongue. The king and principal grandees of the kingdom profeſs the Mahometan religion, which likewiſe nominally prevails among the vulgar, but few of them know any thing about the peculiar tenets of their ſect.

On the ſouthern extremity of Magadoxa, is the Republic of Brava, which is an unique on this continent. It was founded by Seven Arabian Brothers, who fled thither to avoid the tyranny of Lacah, a petty ſovereign of Arabia Felix; and is certainly a moſt delightful and convenient ſituation, being a narrow country, confined on each ſide by a river, or rather by two branches of the ſame ſtream.

This republic is of very inconſiderable extent, and it's chief dependence is on the trade of it's capital, which lies at the mouth of a river about one degree to the north of the equator. This city is large and well inhabited, chiefly by merchants, who carry on a lucrative and extenſive trade in gold, ſilver, ſilk, cotton, elephants teeth, drugs, and gums.

The houſes are ſpacious and elegant, and both the city and republic are under the government of twelve magiſtrates, elected from the principal families of the original founders; to whom the diſpenſation of juſtice and the regulation of affairs are wholly committed. The natives, though Mahometans, are under the protection of his Portugueſe majeſty, to whom they pay a ſmall annual tribute.

CHAP. IX.

ZANGUEBAR.

ZANGUEBAR, including Sofola, occupies a large extent of the eaſtern coaſt of Africa, reaching from the equator to 23 degrees ſouth latitude, and from 34 to 40 degrees eaſt longitude from London. It is bounded on the north by Anian, [illegible] the eaſt by the Indian Ocean, on the ſouth by Caffraria, and on the weſt by Monemugi and the unknown parts of Africa; and is divided into ſeveral kingdoms, whoſe names are, Melinda, Mombaze, or Mombaza Quiloa, Moſambique, and Sofola; all which are tributary to the Portugueſe, though governed by many black princes.

This country would be intolerably hot and barren did not the annual rains and refreſhing breezes from the ſea, with the numerous rivers which interſect it, ſerve to cool the air, and fertilize the ſoil. It was firſt diſcovered by Vaſco de Gama, a Portugueſe admiral; who being appointed to the command of a fleet to attempt the diſcovery of the Eaſt Indies, fell in with this coaſt in the year 1498, and met with a very favourable reception from the ſovereign of Melinda, whoſe kingdom we ſhall firſt conſider.

Melinda, according to the moſt general geographical diviſions of the earth, begins at the equator, and extends to the River Quilmanci, between the third and fourth degrees of ſouth latitude. It's coaſt is for the moſt part extremely dangerous, and difficult of acceſs, being full of rocks and ſhelves: however, the country in general is fertile and rich, producing almoſt every neceſſary of life; and is covered with ſuch a profuſion of citron-trees, that their odoriferous ſweets give a perpetual fragrance to the air.

Melinda, the capital, is pleaſantly ſituated on a beautiful plain, ſurrounded by gardens full of the moſt delicious fruit-trees. The houſes are ſtone, with flat roofs; ſome of them truly ſuperb in their external appearance, and all of them richly furniſhed, being chiefly inhabited by opulent merchants, who carry on a conſiderable trade in gold, copper, quickſilver, ivory, and drugs.

The natives are an aſſemblage of people of various complexions, black, ſwarthy, tawny, or white. The men wear turbans wrought with ſilk and gold: ſome are covered from the waiſt downwards with ſilk and cotton ſtuffs; while others wear ſhort calico cloaks, with ſwords and daggers handſomely ornamented, their legs and feet being quite naked. Each perſon is accoutred with a ſhield, bow and arrows, ſcymitar, and javelin; in the uſe of which they are extremely expert, being eſteemed among the moſt valiant and intrepid people on the African coaſt.

The women dreſs in a very becoming and pleaſing manner; having fine ſilk robes faſtened round them with rich gold or ſilver girdles, their heads veiled, and gold collars about their necks.

Both ſexes are deſcribed as very affable and obliging; free from fraud and diſſimulation; and ſociable among themſelves, as well as friendly to ſtrangers.

Their religion is a mixture of Mahometaniſm and Paganiſm; but in the metropolis there are ſo many Roman catholics, that they have no leſs than ſeventeen churches and chapels.

The king ſeldom ſtirs out of his palace without being carried with great pomp, in a ſort of ſedan, on the ſhoulders of ſome of the principal men; and ſurrounded by perſons bearing incenſe, and muſicians. When he ſets out on any particular expedition, as well as on other public occaſions, the prieſts and ſoothſayers ſacrifice a deer, and, from the inſpection of it's entrails, pretend to prognoſticate the ſucceſs of the undertaking or event; and ſhould the king diſregard their predictions, he would run the greateſt hazard of loſing the eſteem of his ſubjects: this, however, ſeldom happens; and it is, indeed, more than probable, that theſe prognoſtications are privately ſuggeſted by the prince himſelf, to amuſe the vulgar, and obtain the appearance of a religious ſanction for whatever meaſures he may think proper to adopt.

The kings of Melinda uſually merit the confidence, loyalty, and affection, of their ſubjects, by their conſtant application to public affairs, their vigilance over their miniſters and dependants, their aſſiduity in liſtening to the complaints of their ſubjects, their impartial adminiſtration of juſtice, and their ſeverity to perſons of every deſcription who endeavour to miſlead them by any ſpecies of artifice.

If a ſubject complains of a governor, the party accuſed is obliged to anſwer the allegations againſt him; and, the matter being inveſtigated with great patience, ſentence is always paſſed without the ſmalleſt reſpect to perſons. The complainant, however, muſt be provided with ſufficient evidence fully to ſubſtantiate the alledged facts, otherwiſe he is immediately condemned to die; but if the accuſation be fully proved, the offender is either directed to make reſtitution, or ſuffer ſome adequate corporal puniſhment, according to the nature of his offence. Where the aggreſſor is a perſon of rank, the baſtinado is inflicted by the king himſelf; after which the offender is again uſually received into favour, with a public charge to be more circumſpect in his conduct, or more impartial in the adminiſtration of juſtice.

The kingdoms of Mombaſa, Quiloa, and Moſambique, are inſular; and, though each of them is extremely ſmall, they are ſufficiently fertile, and eſteemed very ſalubrious for the climate. Their capitals are denominated from the reſpective kingdoms, but neither of them deſerve particular attention.

The inhabitants reſemble thoſe we have already deſcribed in Melinda, in the vicinity of which coaſts theſe petty kingdoms lie; particularly Mombaſa, which was formerly a peninſula, but has ſince been converted into an iſland, by cutting a canal through the iſthmus.

To the ſouth of Zanguebar lies Sofola, a kingdom which produces ſuch quantities of gold as to favour a ſuppoſition that it was the Ophir of the inſpired writers.

This

This kingdom, which extends from the 17th to the 25th degree of ſouth latitude, is bounded on the eaſt by the Indian Sea, and on the weſt by the Empire of Monomotopa; and is ſaid to be ſeven hundred and fifty leagues in circumference.

The ſoil, produce, and climate, are nearly ſimilar to thoſe of Zanguebar, only the air is more temperate, and the land conſiderably richer in rice, millet, and paſturage. Between Cape Coriantes and the River Spiritu Sancto, the land is remarkably fine, and ſtocked with numerous herds of all ſorts of cattle. Elephants appear in large droves; and, as they are the principal food of the natives, five or ſix thouſand, at leaſt, are ſuppoſed to be annually conſumed. The country which lies between Cape Coriantes and the River Cuama, is mountainous, and abounds with woods; while the vallies, being watered with a variety of ſprings and rivulets, are inexpreſſibly luxuriant and delightful.

The natives of Sofola in general are tall and genteel, black-complexioned, with ſhort curled hair; and they are ſaid to be courteous and affable, particularly thoſe who live near Cape Coriantes.

The uſual dreſs of the vulgar is a piece of ſilk or cotton wrapped round the waiſt, and hanging down to the knees, without any other covering whatever; but the more affluent wear handſome turbans. All ranks are fond of rings and bracelets, with which they decorate themſelves very profuſely, the quality as well as quantity of theſe articles being proportioned to the circumſtances of the wearer.

Their common bread is made of rice and millet, and their drink is a ſpecies of beer from the ſame kinds of grain. Fleſh and fiſh are extremely plentiful; but, as we have juſt obſerved, the fleſh of elephants is eſteemed preferable to every other food.

Honey is ſo plentiful in Sofola, that great quantities are ſuffered to run to waſte; the natives chiefly gather it for the ſake of the wax, which they barter for ſilks and figured cottons. Their chief commerce is with the people of Melinda, Mombaſa, Quiloa, and Moſambique, who import a variety of ſtuffs, which they exchange for gold, ivory, wax, and ambergris; and theſe ſtuffs the Sofolans uſually carry to Monomotopa, where they diſpoſe of them to extraordinary advantage.

Beſides the amazing quantities of gold imported from Monomotopa, this country annually produces two millions of metigals of that precious metal, each metigal being valued at fourteen French livres, to which amount the merchants of Mecca frequently export gold-duſt in one ſeaſon. Indeed, ſo plentiful and pure is this duſt, that the ſoldiers are paid in it juſt as it is gathered.

The capital of this kingdom, before the arrival of the Portugueſe, was deſtitute of any other defence than that of a quickſet-hedge, and only contained a few ill-conſtructed houſes; but it has ſince been fortified and greatly improved, and is now called Cuama by the Portugueſe, from the river near the mouth of which it lies; but geographers and mariners uſually give it the name of the kingdom.

The ancient weapons of the natives were javelins, ſcymitars, bows and arrows, hatchets and daggers; but they are now taught the uſe of ſmall-arms and artillery. The king maintains a vaſt number of forces; but the Portugueſe, who conſtantly keep veſſels of obſervation on the coaſt, oſtenſibly to prevent what they call illicit trade, in reality govern the whole kingdom.

The Arabs having for ſome centuries been ſettled on this coaſt, the king and the grandees are all deſcended from that race, ſpeaking their original language, and profeſſing the Mahometan religion. But the ancient natives retain their primitive cuſtoms, both in policy and religion, and are ſaid to pay adoration to one Supreme Being, whom they call Mozimo; but they have neither idols, altars, nor ſacrifices, holding in the utmoſt abhorrence the idolatrous rites of the other African negroes.

Unlimited polygamy is allowed, and adultery is conſidered as a capital offence. No woman can be married till nature indicates maturity; at which period it is cuſtomary for the parents to invite their friends to a feaſt, and receive their congratulations.

Their principal religious ceremonies are obſerved on the firſt, ſixth, ſeventh, eleventh, and ſeventeenth, days of the moon; when they make a kind of general oblation to their deceaſed friends, and offer up petitions to them: theſe ſupplications being ended, they conclude the ſolemnity by feaſting very heartily on what has been preſented to the dead. On theſe occaſions, they are ſaid conſtantly to appear in white.

The firſt Portugueſe navigator who touched at Sofola, was Franceſco Gnaja; who, having ſufficient addreſs to engage in his intereſt a courtier, named Zacote, ſent him to the king, (whoſe name was Juſef, and who had then loſt his ſight through extreme age) to obtain permiſſion to erect a fortreſs near the city, which he pretended would be of infinite ſervice both to the king and the Portugueſe. By the friendly mediation of this nobleman the Portugueſe gained their point, though the ſtrongeſt remonſtrances were made againſt the meaſure by ſeveral of the royal family. Mengo Muſaf, in particular, ſon-in-law of the king, and a brave and politic prince, boldly ſtated his apprehenſions of danger to the aged monarch; but the old king repreſenting to him, that theſe foreigners would ſoon dwindle into nothing, from the heat and inclemency of the climate, to which they were unaccuſtomed, and that it would then be time enough to diſpoſſeſs them of their fort, ſhould they refuſe voluntarily to abandon it; the fortreſs was allowed to be carried on with redoubled vigour, the aſſiſtance of the natives being enjoined to expedite the completion of a work which was repreſented as pregnant with ſuch national advantage.

The Mahometan merchants, however, found means to awaken his Majeſty from this deluſion; and, reminding him of the well-known perfidy of the Portugueſe, in the moſt pathetic and earneſt terms, brought him to a full ſenſe of his credulity and danger. He accordingly aſſembled his troops, and appointed a day when the Portugueſe ſhould be exterminated to a man; but, unfortunately for the deluded monarch, the treacherous Zacote, who was originally of Abyſſinian extraction, having watched all his motions, and laid open the whole deſign to Gnaja, preparations were carefully made to give the aſſailants a warm reception.

The appointed day being arrived, the Sofolans made a furious attack on the fort, but were bravely repulſed by the Portugueſe; till at length the number of the latter being reduced to thirty-five, excluſive of the ſick and wounded, they muſt ſhortly have been compelled to ſurrender, had not Zacote found means to enter the fort, at the head of an hundred men, and join the beſieged: the aſſailants ſeeing this, ſoon fled with terror and precipitation; when the Portugueſe, boldly ruſhing out of the fortreſs, purſued them with the utmoſt fury, and forced their way into the very palace, where the king, blind and old as he was, wounded ſeveral of them with javelins; and, among the reſt, Anaja himſelf: but his head being ſuddenly ſtruck off by a [illegible], his attendants, filled with horror and diſmay, immediately laid down their arms and ſubmitted. Upon this Anaja forbade his men to offer any farther violence to a people whoſe regards, he pretended, he wiſhed to conciliate, by acts of friendſhip and benevolence. This had the deſired effect; and the Sofalans, fatally convinced they had a nation to deal with much too powerful and too ſagacious for them, readily embraced the proffered terms, and hoſtilities inſtantly ceaſed.

The admiral having thus far ſucceeded, beſtowed the crown of Sofala on the perfidious [illegible], as the reward of his fidelity and attachment to the Portugueſe; who was accordingly proclaimed king with great pomp. After this, Anaja, enjoining the people to conſider the uſurper as their lawful ſovereign, obliged him, in his turn, to take an oath of allegiance to the Portugueſe, and to promiſe to demean himſelf on all occaſions as a faithful tributary.

CHAP. X.

MONOMOTOPA.

MONOMOTOPA, and Monoemugi, are two inland empires of great extent, but indeterminate limits, being leſs known by Europeans than almoſt any other part of the continent.

Monomotopa is bounded by the maritime kingdom of Sofala on the eaſt; by the River Spirito on the ſouth; the mountains of Caffraria on the weſt; and the River Cuama, which divides it from Monoemugi, on the north; and is ſituated between the 31ſt and 36th degrees of eaſt longitude, and between the 14th and 24th degrees of ſouth latitude.

This country enjoys a temperate climate, though it is principally ſituated under the ſouthern tropic. The air is ſalubrious and clear; the ſoil fertile and well watered; and grain, fruit trees, and cattle, are both excellent and plentiful. The foreſts abound with wild beaſts and game, the rivers teem with fiſh, and the currents from the mountains carry with them very conſiderable quantities of the pureſt gold.

The natives are well-ſhaped, active, robuſt, and healthy; their complexions are jet-black, and their hair is woolly and curled. Their chief delight is in war, which they prefer to peace and commerce; their principal food is rice or millet bread, with the fleſh of oxen or elephants; and they drink ſour milk or water. Perſons of rank have palm-wine, and other liquors extracted from their fruits, which are perfumed with ambergris and muſk. Indeed, they uſe great quantities of odoriferous drugs, as well in their meat and drink, as on their perſons and in their habitations.

The Monomotopans, who are covered only from the waiſt downwards, wear cloth of various colours, uſually cotton; but perſons of diſtinction uſe India ſilks, or cotton embroidered with gold; the ſkin of a lion, or ſome other ſavage animal, being thrown over their ſhoulders, the tail of which depends to the ground.

The men are allowed a plurality of wives, but the firſt is always conſidered as the miſtreſs of the reſt, and her children inherit the father's fortune, the offſpring of the others being only regarded as ſervants.

The emperor affects great ſplendor in his dreſs and equipage, and has many tributary and ſubordinate princes. He wears a long rich robe, faſtened with a girdle of embroidery, and a brocaded cloak; his neck is adorned with a brilliant collar, beautifully ſet with precious ſtones; a band of equally rich jewellery ſurrounds his turban; and his buſkins are finely ornamented with gold and pearls.

In public he appears either mounted on an elephant, or carried on a palanquin ſupported by four perſons of diſtinction. Beſides other regal ornaments, he has a ſmall ivory ſpade conſtantly hanging at his ſide, holding an arrow or dart in each hand, as the emblems of induſtry and valour.

To prevent alarms, the emperor always keeps a numerous ſtanding army; and, to ſecure the loyalty of his tributary princes, he obliges them to ſend their ſons to be educated at his court, where they are retained as hoſtages for the allegiance of their fathers, and taught from their infancy to conſider the emperor as their ſupreme head. To this double piece of policy is ſuperadded a third; which conſiſts in ſending ambaſſadors to all his vaſſals once a year, to give them what is ſtiled the new fire. When the perſons employed on theſe occaſions arrive at the court of a tributary prince, they command him to extinguiſh his fire, on pain of being deemed a rebel; and this injunction is no ſooner complied with, than the ambaſſadors permit him to light it again with the fire brought for that purpoſe.

But though the Monomotapan emperors are ſtudious in maintaining a proper authority over their vaſſal princes, they are no leſs ſo in preſerving the affections of their ſubjects by acts of benignity and love. The only tribute they exact from them is a ſmall voluntary donation when they apply for juſtice or ſolicit any favour. Merchants, and others, who attend fairs or ſales, are likewiſe expected to preſent the emperor with ſome article of commerce in which they deal; and if they neglect paying him this neceſſary attention, they are debarred the privilege of appearing in his preſence, which is eſteemed a very great mortification, and has ſometimes material inconvenience.

This monarch is ſaid to keep a thouſand wives, all of them daughters of vaſſal princes; but the firſt alone enjoys the title of empreſs. They generally attend him into the country in the harveſt-ſeaſon, where they aſſiſt in gathering in the corn and fruits, and ſuperintend thoſe who are employed by the emperor.

The great officers of the Monomotapan court are the ningamoſha, or governor of the kingdom, who acts as premier; the mokomoſha, or captain general of the forces; the ambuya, or lord high-ſteward, who has power, among other extraordinary privileges, to nominate a new empreſs on the demiſe of the former; the inhantive, or captain of the band of muſicians; the netakoa, or captain of the van-guard; and the buckurumo, which ſignifies the king's right-hand.

The emperor finally determines all cauſes, when the parties chuſe to appeal from the deciſion of the judges; and, what is truly remarkable, there is not a ſingle place of confinement for malefactors in the whole empire: all matters being tried in a ſummary way, ſentence or acquittal immediately enſues; and where the complaint requires ſome time to be invalidated or confirmed, the party accuſed is tied to a tree, where he remains guarded till his innocence or guilt can be fairly inveſtigated.

Though the majority of the natives are idolaters, they acknowledge one Supreme Intelligence, whom they call Maziri, or Atuo; but a Virgin named Peru receives the greateſt ſhare of their adoration. In honour of this imaginary deity, they have a convent of women, who are ſhut up from all commerce with the other ſex at ſo early a period as to preclude the poſſibility of any contamination of their native purity.

The metropolis, which is a conſiderable city, conſiſts of a vaſt number of houſes built with timber or earth white-waſhed, the roofs of which ſomewhat reſemble bells. But the chief ornament of the place is the imperial palace; which is a prodigious large wooden ſtructure, with four great porticos, where the emperor's guards keep conſtant watch. The exterior boundaries are fortified with towers, and the inſide is divided into ſpacious apartments, hung with beautiful figured cotton. The decorations are very ſuperb, conſiſting of gilt cielings, beams, and rafters; gilt and enamelled chairs; and ivory candleſticks ſuſpended by ſilver chains.

The Portugueſe have ſeveral forts in this country, which were built with the concurrence of a former emperor, out of gratitude for ſome ſervices they had rendered him during an inteſtine commotion: they have likewiſe churches and monaſteries in ſeveral places; and are not only the principal merchants of Monomotopa, but have ſome of the moſt valuable gold mines in their own hands.

The country of Monomugi, concerning which geographers are much in the dark, is bounded by Monomotopa on the ſouth, and on the weſt by Congo; but as it's particular limits have never been aſcertained by any European traveller, we can only obſerve, that the climate is ſaid to be unfavourable to health, and the air ſultry and hot; that the natives appear in ſilks and cottons, which they purchaſe of ſtrangers; and that their monarch endeavours to cultivate the friendſhip of all the neighbouring nations, that his ſubjects may enjoy the advantages of a free and undiſturbed commerce. The country is abundantly rich in palm-wine, oil, honey, and gold; but every refinement of ſocial and domeſtic life is unknown among the inhabitants, who are likewiſe the groſſeſt idolaters.

CHAP. XI.

CAFFRARIA.

THIS is the moſt ſouthern country of Africa; and ſtretches far into the ocean, by which it is bounded on the eaſt, ſouth, and weſt, and by Monomotopa on the north. It extends from the tropic of Capricorn to Cape D'Aguilas; and is divided into two parts, Caffraria Proper, and the country of the Hottentots.

The country of the Hottentots lies to the ſouth, being ſituated between the 28th and

35th degrees of ſouth latitude; and contains the Dutch town at the Cape of Good Hope, which ſtands in 34 degrees 15 minutes ſouth latitude, and in 16 degrees 20 minutes eaſt longitude from London.

The Hottentot nations, inhabiting this country, are ſixteen in number; the Gunjemans, the Cochaquas, the Suſſaquas, the Odiquas, the Chirigriquas, the Greater and Leſſer Namaquas, the Attaquas, the Koopmans, the Heſſaquas, the Songuas, the Dunguas, the Damaquas, the Gauroes, the Houteniquas, the Heykoms, and the Chamtours.

The ſoil in general is ſo amazingly rich as to be capable of producing every ſpecies of grain, herbs, and fruits: the country, indeed, about the Cape, is full of rocks and mountains; but their ſpacious ſummits are cloathed with rich paſture, enamelled with a variety of flowers of the moſt exquiſite beauty and fragrance, and abound with delicious ſprings, which pour down the ſlopes, and meander along the vallies. The intervening plains are as beautiful as fancy can paint, and charm the eye of every ſpectator who is capable of reliſhing the exuberant productions of unaſſiſted nature.

As this country has been much celebrated ſince it fell into the hands of the Dutch, particularly that part of it which lies near the Cape, we ſhall preſent our readers with a conciſe account of it, from the earlieſt periods of European intelligence.

The Cape of Good Hope was firſt diſcovered in 1493, by the Portugueſe, but none of them landed there till 1498; when Admiral Rio d'Infanto, in his voyage to India, went on ſhore, and ſurveyed the face of the country, which he repreſented ſo favourably to Emanuel King of Portugal on his return, that a ſettlement was projected, though it was by ſome means or other neglected to be carried into execution. After this Franciſco D'Almedi, viceroy of Brazil, returning with the Portugal fleet, took his courſe by the Cape; and, caſting anchor on the coaſt, landed a party of men to purchaſe cattle of the natives, who attacked them in great numbers, and drove them back to their ſhips. Notwithſtanding this unpromiſing reception, the viceroy, much againſt his own opinion, was at laſt adviſed to make another attempt, with a conſiderable reinforcement, himſelf at the head; and though, on this ſecond landing, a more pacific diſpoſition for ſome time ſeemed to prevail, a Portugueſe ſailor happening to refuſe one of the natives a pair of braſs buckles from his ſhoes, the denial was conſidered as a proof of hoſtile intentions, and ſo exaſperated the Hottentots, that they fell furiouſly on the Portugueſe, and killed the viceroy, with ſeventy-five of his men, before they could poſſibly reach their ſhips.

About the year 1600, almoſt every European nation began to viſit the Cape in their Eaſt India voyages; and, in 1650, Captain Van Riebeck, having touched at this place with a Dutch fleet, and drawn very favourable concluſions of the fertility of the ſoil, the abundance of cattle, and tractability of the natives, on his return to Holland repreſented very ſtrongly the national advantages which might accrue from eſtabliſhing a ſettlement at the Cape of Good Hope. After a long conſultation, the directors of the Dutch Eaſt India company adopted his hints; and, fitting out four ſhips, with every thing neceſſary for ſuch an expedition, appointed Van Riebeck commander in chief, veſting him with full powers to treat with the Hottentots, and to make ſuch diſcretionary ſtipulations as might be moſt conducive to the intereſt of the republic in general, and of the company in particular. Accordingly, on his arrival at the Cape, he preſented the natives with a vaſt quantity of toys, trinkets, and liquors, to the value of about 50,000 guilders; upon which the Hottentots, who were charmed with his generoſity, gave the Dutch permiſſion to ſettle among them, reſigned a part of the country in their favour, and commercial regulations were eſtabliſhed on the ſolid foundation of reciprocal intereſt.

By wiſely paying a proper regard to the natural rights of the original inhabitants, and encouraging adventurers with the moſt flattering promiſes, backed by ſubſtantial ſupport, the new ſettlement ſoon began to make a conſiderable figure. But during this riſing ſtate of the colony, it conſiſted almoſt wholly of men, European women being very ſcarce, and the planters having no ſort of inclination for the females of the country. To remedy this diſagreeable circumſtance, and to give permanency to the eſtabliſhment, the government of Holland raiſed a troop of fine young women, and conſigned them to the governor; who, on their arrival, beſtowed them upon thoſe who ſtood in need of this very deſirable article, with all the impartiality, and indulgence to their ſeveral fancies, that could poſſibly be ſhewn on ſuch an extraordinary occaſion.

Thus the ſettlement was not only firmly eſtabliſhed, but continued to increaſe to ſuch a degree, that the Dutch in a few years extended their plantations a great way along the coaſt: and they now form four principal ſettlements; the firſt of which is at the Cape, or Cape Town; the ſecond is called the Stellenboſh; the third the Drakenſtein; and the fourth the Waveriſh Colony.

The company have likewiſe provided for their future colonization, by purchaſing from the natives all that tract of land called Terra du Natal; ſo that the dominions of the Dutch on this coaſt are of great extent.

As it would be impoſſible to give a minute deſcription of the various trees, plants, and fruits, which adorn this fertile ſoil, it muſt ſuffice to ſay, that there is not any ſpot in the world which has a more cheriſhing boſom for every ſpecies of vegetables, nor any clime more propitious to their growth. All the combined beauties of the vegetable kingdoms are diſplayed at the Cape; the hills and dales are covered with their moſt charming productions, and the air is perfumed with their richeſt ſweets. The company's gardens are elegantly laid out, and filled with the choiceſt fruits which the benignity of the climate can produce, and the fineſt flowers expand their vivid beauties to the ſun. Even Aſiatic and European vegetables thrive better at the Cape than in their native ſoil, which is the moſt irrefragable proof of a happy ſituation.

The Cape colonies abound with cattle of every kind, particularly cows and ſheep: the former of which, when young, are ſo exceedingly wild, that it is dangerous to approach them; and the latter are diſtinguiſhed by their large tails, though this circumſtance is by no means peculiar to thoſe of the Cape, as we have already remarked in our deſcription of Aſia.

There are two ſpecies of tame hogs in this country; one of which is without briſtles, and was originally imported from the Iſland of Java. Horſes, which were originally brought from Perſia, are at preſent very numerous. A fine fat ox may in ſome parts be purchaſed for a pound of tobacco, and ſheep and other animals proportionably cheap. The wild beaſts, however, make terrible havock among theſe animals; killing vaſt numbers of them merely for the ſake of ſucking the blood, as they generally leave the carcaſe untouched. The rhinoceros attacks men with great fury; and is the moſt implacable enemy of the elephant, ripping open the belly of that unweildy creature with the horn which protrudes from it's ſnout, and leaving the wounded beaſt to expire.

Among the other wild animals of the Cape, are buffaloes, goats of various ſpecies, baboons, porcupines, earth-hogs, and a remarkable creature called by the Dutch ſtink-bingſom, or ſtink-box. This laſt animal, which is ſhaped like a ferret, is about the ſize of an ordinary dog; and, whenever it is purſued, emits ſuch a horrid ſtench from it's tail, that no creature can endure it; ſo that nature ſeems to have furniſhed it with a more effectual defence from it's enemies than almoſt any other quadruped. The zebra, which has been already deſcribed in our account of Abyſſinia, is likewiſe common in this country, as well as various ſpecies of wild-cats of an infinite variety of colours.

Among the feathered race, oſtriches are remarkably numerous. Theſe birds are ſo heavy, that they are incapable of flying high, but ſkim along the ground, uſing their wings by way of ſails, and are ſo eaſily tamed that many of them are kept in the Cape fortreſs.

The flamingo is a beautiful bird, ſomewhat larger than a ſwan, and it's neck proportionably longer; it's bill is very broad, and the upper mandible is crooked, bending conſiderably over the under one. It's neck and head are both as white as ſnow, the upper part of the wing-feathers being of a flame-colour, and the lower part of them black. It's legs are of an orange tinge, and much longer than thoſe of the ſtork.

The ſerpent-eater, or ſpoon-bill, is ſomething larger than a gooſe, and it's bill is broad, long, and ſtraight, reſembling a ſpoon. This bird feeds principally on ſerpents and other venomous creatures, on which account it is never moleſted by the natives.

But ſome of the moſt remarkable birds are the knor-cock and knor-hen, which ſerve as centinels to the other winged tribes, giving timely warning of the approach of danger; for they no ſooner diſcover a man, than they make a loud noiſe, which ſeems to expreſs the words *Crack! Crack!* upon hearing of which, the other birds inſtantly take wing. This bird is of the ſize of a common hen; the feathers on the crown are black, but the reſt variegated with white, red, and aſh-colour; the beak is ſhort and black, and the legs are yellow. The fleſh is eſteemed very delicious.

Beſides theſe, there are various ſpecies of eagles; the blue bird, which differs but little from the ſtarling, except in colour; the gnat-ſnapper, or honey-eater, which ſubſiſts entirely on honey, directing the natives to the ſtores of the induſtrious bee; the edolio, which perfectly reſembles the cuckow; with all the numerous ſpecies of wild and tame fowls common to Europe.

Reptiles are very numerous; ſome of them perfectly innocent, and others of the moſt malignant natures.

The aſp is very common; as well as the tree-ſerpent, ſo called from it's lodging principally on the boughs of trees. This reptile is about two yards long, and nearly an inch thick: it winds itſelf round the branch of a tree, and darts at whatever living creature comes within it's reach.

The dipſas, or thirſt-ſerpent, ſo common in the deſarts of Barbary, is likewiſe frequently met with; being about three quarters of a yard long, with a broad neck, and ſable back. It's bite inſtantaneouſly enflaming the blood, an unextinguiſhable thirſt ſpeedily follows, unleſs an antidote is at hand; which generally conſiſts in laying open the wound, and applying a deterſive plaiſter, with a total abſtinence from drink till the application has had time to draw out the infection.

The hair-ſerpent is upwards of a yard in length, and is thought to be the moſt ſubtle and malignant of all others; nor can any thing but an inſtant antidote prevent it's fatal effects. It has been aſſerted by ſome, that the head of this ſerpent contains a ſtone, which is a never-failing remedy againſt every animal poiſon; but a gentleman of great veracity aſſures us, that, after killing many hair-ſerpents, and narrowly inſpecting their heads, he could never diſcover any ſuch thing. The ſerpent-ſtones, indeed, ſeem to be fabricated by the Bramins of India, who alone poſſeſs the ſecret of their compoſition: they certainly contain the virtue of extracting poiſon, on being applied to a wound; but their origin has been falſely aſcribed to the hair-ſerpent, as they are indubitably artificial productions.

Scorpions are ſo exceedingly numerous, that it is dangerous to remove any articles where theſe creatures uſually harbour, particularly looſe ſtones. Their ſting is attended with excruciating pain, but death ſeldom enſues, unleſs the proper and well-known modes of application are unpardonably neglected.

In ſhort, no country in the world teems more with living creatures, as well uſeful as noxious. Againſt the effects of animal poiſon, the ſerpent-ſtone, as it is called, is a certain antidote: it is of the ſhape of a bean, the middle being of a whitiſh caſt, and the reſt of a ſky-blue. On applying it to the wound occaſioned by the bite of any venomous reptile, it adheres cloſely to the fleſh; and, abſorbing as much poiſon as it can contain, at laſt drops off, and is put into milk to diſcharge itſelf; after which the application is repeated till it has extracted all the poiſon, when the wound, which is then reduced to the ſame ſtate as a common ſore, ſoon cloſes.

The ſea on this coaſt is plentifully ſtocked with fiſh, and other marine animals, among which are many ſpecies unknown to Europeans.

The torpedo, or cramp-fiſh, is frequently caught at the Cape, and is of a roundiſh form, generally weighing about a quarter of a pound. The head does not project from the body; it's eyes are ſmall, and it's mouth ſhaped like a creſcent, above which are two ſmall holes, probably it's noſtrils. The back is of an orange colour, the belly white, the tail ſlender, and the ſkin in every part ſmooth and deſtitute of ſcales. This fiſh, which appears not to contain any thing very ſingular from it's ſhape or ſize, poſſeſſes qualities for which philoſophy in vain endeavours to account. Whoever touches it, even with a ſtick, feels his limbs inſtantly cramped and benumbed to ſuch a degree that he is unable to move them, particularly that part which was neareſt the fiſh: this extreme torpidity ſeldom continues longer than two minutes; but it is commonly full half an hour before it's effects wholly ceaſe.

Gold fiſh are ſeen near the Cape in prodigious ſhoals, about the months of May, June, July, and Auguſt, but never at any other time of the year. They materially differ from thoſe of China, having only a circle of gold about each eye, and a ſtreak along the back from the head to the tail. They are about a foot and a half long; the fleſh is rather inclined to red, but it is of a delicious taſte, and is eſteemed not only wholeſome, but even medicinal, particularly for purifying the blood and juices.

The ſilver fiſh of the Cape reſemble carp in ſhape and flavour, and uſually weigh about a pound each: they have very white ſkins, and are ſtreaked longitudinally with a bright ſilver colour. Theſe fiſh uſually keep out at ſea, unleſs at particular times, when they enter the mouths of the rivers in conſiderable ſhoals.

There is alſo a fiſh called the bennet, which is about the length and thickneſs of a man's arm, covered which large ſcales of bright purple, variegated with ſtreaks of gold. The fleſh is of a crimſon colour, divided into ſeveral parts by a kind of membranous ſubſtance, and is reckoned agreeable to the palate, as well as light to the ſtomach.

There are alſo two kinds of braſſems, which are eſteemed delicate and wholeſome food; beſides dolphins, porpoiſes, pilot-fiſh, and flying-fiſh, already mentioned; with an infinite variety of ſhell-fiſh, too tedious to particularize.

The Hottentots have been repreſented by ſome writers as a little ugly race of men; but the fact is, the men are in general of a moderate ſtature, though it muſt be acknowledged that the women are rather diminutive. They are all perfectly ſtraight, and free from perſonal deformities. Their heads and eyes are large, and their lips thick; their noſes are alſo flat, but this is effected by art during their infancy. Their teeth are of an ivory whiteneſs, and their looks rather expreſſive of complacency and good-nature than of barbarous ferocity. But one remarkable variation from the women of other countries is conſpicuous in the broad callous flap which hangs down from the bellies of the female Hottentots, and ſeems intended by nature as a veil for what decency teaches more civilized nations to conceal.

The Hottentots may be characterized as an indolent, uncivilized people; attached, beyond the example of moſt other nations, to their original inſtitutions and manners; but faithful to their compacts, and attentive to indiſpenſable engagements. The barbariſm with which they have been ſtigmatized is at preſent ſcarcely perceptible; and inſtances are not wanting, where, to the utmoſt integrity of conduct and purity of life, they have joined ingenuity, judgment, and addreſs. Yet we readily allow, that they are among the filthieſt people upon earth; and this in a great meaſure ariſes from the cuſtom of ſmearing, not only their bodies, but even their apparel, with mutton-fat, marrow, or butter, mixed with ſoot, to give them a blacker hue. This delicate ointment is applied as often as the ſun or duſt dries it up, where the circumſtances of the party will permit; for the grand diſtinction between the rich and the poor conſiſts in the quantity of ſtinking fat and butter with which they can afford to greaſe themſelves.

This cuſtom, which ſeems inherent in their natures, renders their effluvia by no means grateful to the noſtrils of ſtrangers; but it certainly tends to promote the activity of their bodies, and gives them a ſwiftneſs of foot little inferior to that of moſt horſes.

During the ſultry ſeaſon, the men uſe no other covering than this beaſtly unction; but, in cold and wet weather, they wear caps made of lamb-ſkins, with mantles, called croſſas, thrown over their ſhoulders. The croſſas of the opulent are compoſed of the ſkins of tygers or wild cats, but thoſe of the common people are of ſheep-ſkin. Theſe ſerve them for coverings by day, beds at night, and even winding-ſheets after their deceaſe; for they are tied up in theſe mantles, and precipitated into their graves. They ſecure their legs, when they ſtir from home, with a ſort of leather ſpatterdaſhes, and their feet with a kind of ſandals cut out of the raw hide of an elephant or ox.

But beſides theſe eſſentials of dreſs, each of them has a ſmall greaſy bag ſuſpended from his neck, containing a pipe and tobacco, with a piece of wood burnt at both ends, which is regarded as an amulet againſt necromancy. On their left-arms they wear three rings of ivory, to ſhield them againſt the attacks of their enemies.

The better ſort of females conſtantly wear ſpiral caps made of the ſkins of wild beaſts. The women have commonly two croſſas, between which they faſten their children when they ſuck, the heads of the infants juſt appearing over their ſhoulders: they alſo cover their hips with another croſſa, which is always made of ſheeps-ſkin. Girls, till they reach their twelfth year, wear rings of bulruſhes round their legs, from the knee to the ancle; and when theſe are laid aſide, their places are ſupplied by others compoſed of ſmall ſlips of ſheep or calf-ſkins, the hairy ſide being ſinged. Some of the women wear a vaſt number of theſe rings, which are often as [illegible] as hard as wood, and are kept from ſlipping over their heels by wrappers of leather or [illegible] round their ancles. Theſe rings at once protect them from the briars and thorns, and ſerve as a diſtinction of ſex: beſides which, they are ſaid to be uſed as food in caſes of abſolute neceſſity; on which occaſions they are taken off, bruiſed between two ſtones, and devoured with great avidity.

But the principal finery of either ſex conſiſts in braſs buttons and plates; theſe are purchaſed of the Dutch, and fixed in their hair with ſmall pieces of looking-glaſs, which are nearly as much eſteemed by this ſimple people as diamonds by Europeans. They likewiſe wear braſs-wire ear-rings, very neatly poliſhed. A vaſt number of Dutch toys and trinkets are conſtantly imported, of which theſe people are extravagantly fond; and they freely barter their cattle for ſuch inſignificant articles.

The men blow up the bladders of the wild beaſts they have ſlain, and tie them to their hair, as proofs of their perſonal bravery.

To conſtitute a Hottentot beau, the hair muſt be laviſhly powdered with a pulverized herb called buchu. The females likewiſe uſe this powder, painting their faces with a kind of red earth.

The men ſeldom go abroad without a ſtick of about a foot long, with the buſhy tail of a wild cat, fox, or other animal, tied at the end; which ſerves them for a handkerchief to wipe off the duſt or ſweat, as well as to clean their noſes.

A very faithful and intelligent traveller informs us, that though the Hottentots place their chief idea of happineſs in indolence and ſloth, they are by no means incapable of thought or reflection; but, conſidering every degree of reaſoning as an unneceſſary agitation of the mind, they ſeldom exerciſe their mental powers, unleſs in caſes of urgent neceſſity,

ſity, either to remove ſome preſſing want, or to allay ſome preſent appetite. When the one is averted, and the other gratified, they conſider any farther exertions unneceſſary, and retire again to the enjoyment of their favourite inanity.

The Hottentots have generally been ſtigmatized as the moſt naſty and indelicate people in the world; but, though they are certainly not very cleanly, they are by no means ſo filthy in their way of living as the inhabitants of Kamſchatka. They eat, it is true, the entrails of any beaſt, but they firſt turn them, ſtrip off all impurities, and waſh them in clean water: after this, they boil them in the blood of the animal, or roaſt them on the coals. They, however, not only ſubſiſt on the fleſh and entrails of cattle and certain wild beaſts, but alſo on fruits and roots. Their meat is boiled after the European manner: but their method of roaſting is conſiderably different; being performed by fixing a large flat ſtone in the ground, and kindling a fire upon it, which remains till the ſtone is thoroughly heated; when, the fire and aſhes being removed, the fleſh is placed on the ſtone, and covered with another of the ſame ſize; a fire is then made, as well round the meat as upon the ſtone which covers it, and in this ſituation the whole remains till the fleſh is ſufficiently roaſted. Few of them, however, are at this trouble; and, indeed, they ſeem more generally to prefer raw meat, which they tear to pieces with their fingers, and eat ſo voraciouſly, that the very ſight of them is ſufficient to nauſeate a delicate ſtomach.

The manner in which they make butter is as diſguſting as poſſible. Inſtead of a churn, they uſe the ſkin of ſome animal formed into a kind of ſack, the hair being turned inwards: into this they pour the milk; and, cloſing up the bag, briſkly agitate it till the butter is produced, which they put into pots, with the hairs and other filth adhering to it, and keep it for anointing their bodies, or for ſale to the Europeans, as the Hottentots never eat any themſelves. Uncleanly, however, as theſe people certainly are in their way of living, they are ſubject to very few diſeaſes, and frequently enjoy ſound conſtitutions to a very advanced age.

They have ſome traditionary laws which prohibit the eating of ſwine's fleſh and fiſh without ſcales. Eating the blood of beaſts, and the fleſh of the mole, are likewiſe forbidden to the women, though not to the other ſex. In dreſſing their food, they neither uſe ſalt nor ſpice; but they are not averſe to the high-ſeaſoned viands of the Europeans, though the uſe of them ſeldom fails to ſhorten their days.

They in general avoid the ſociety of women, who are not permitted to partake with them at their feaſts or convivial meetings, except only at weddings, and on a few other occaſions.

The more affluent, when they travel, carry with them ſome raw fleſh; and being provided with a flint and ſteel, quickly make a fire to dreſs it. Thoſe who are not poſſeſſed of theſe materials, procure fire by the rapid friction of a dry twig on a piece of iron-wood, over a ſort of reed which ſerves inſtead of tinder.

Both ſexes ſmoke tobacco: indeed, their attachment to this plant is aſtoniſhing; for, rather than be without it, they will part with all their other property; and thoſe who are deſtitute of the means of procuring this luxury, work a whole day for half an ounce, and think their labour well compenſated. In ſhort, if a Hottentot enters into the ſervice of an European, he always ſtipulates for ſo much tobacco a day; and, without this inducement, it is in vain to expect either fidelity or induſtry.

They are likewiſe extremely fond of a plant called dacha, which they mix with their tobacco, and ſmoke till they become quite intoxicated. But their paſſion for a root called kanna, ſuppoſed to be the ginſeng of China, is ſtill more ardent; this, indeed, is eſteemed the moſt exhilarating and reſtorative medicine in the world, and the ſmalleſt chip of it is conſidered as a valuable preſent.

The ordinary beverage of the Hottentots is milk and water, the only natural liquid productions of their country; but, unfortunately, they are great lovers of wine, brandy, and arrack, which they drink to ſuch exceſs, if their circumſtances permit, that they often become victims to this ſpecies of intemperance.

The houſes, or rather huts, of the natives, are all elliptical; being formed by fixing ſeveral large ſticks in the ground, which are bent at the top, ſo as to deſcribe an arch, and covered with mats ſewed together. The only opening in theſe huts is at the entrance, which is ſeldom more than three feet high, and anſwers the triple purpoſe of door, window, and chimney.

Their whole furniture conſiſts of a few earthen veſſels for dreſſing their victuals, and holding their milk, butter, or water. They ſleep on ſkins, in holes dug for this purpoſe, a little below the ſurface of the earth.

A kraal, or village, conſiſts of twenty or more of theſe huts, placed near each other in a circular form, containing frequently three or four hundred perſons; and the inhabitants generally live together with great harmony and contentment, notwithſtanding the very indifferent accommodations of their dwellings: indeed, where any family differences ariſe, the neighbours are as zealous to reconcile the contending parties, as more enlightened nations are to check a fire or other public appearance of danger, never deſiſting from their kind endeavours till they have fully reſtored peace and tranquillity.

The only domeſtic animals are dogs; and there is hardly a hut without one or more of theſe faithful creatures, which are abſolutely neceſſary, as well to guard the cattle, as to prevent the approach of wild beaſts.

They have alſo a ſort of fighting oxen, called backeleyers; which, being taught to perform the neceſſary manœuvres, are employed in war, like elephants by other nations. Theſe animals, as well as dogs, are eſſentially ſerviceable in keeping the flocks and herds together; for, on a ſignal given, they ſpeedily collect ſtragglers, and drive them to the part required. Every village maintains ſome of theſe backeleyers; and, when one dies, another is taken from the herd, and carefully trained to ſupply his place. As theſe creatures know every inhabitant of their village, if any European approaches them without a Hottentot guide, they immediately purſue him with great fury; and unleſs the party has fire-arms, or can ſave himſelf by flight, his deſtruction is inevitable. There are likewiſe vaſt numbers of oxen for draught and burden, which are as tractable as dogs, and in every reſpect ſupply the place of horſes; ploughing the land, and conveying building materials, and other articles, from one ſituation to another.

The buſineſs of agriculture is chiefly performed in June and July, which are the winter months; when the ground being ploughed up and cleared of weeds, the ſeed is immediately ſown, the produce of which is uſually ſo plentiful, that one buſhel of wheat yields from thirty to forty, barley from fifty to ſixty, and peas from twenty to twenty-five; but oats can ſeldom be brought to perfection, and peas and beans are generally much damaged by the caterpillars and locuſts.

Notwithſtanding the amazing fertility of the ſoil, particularly in the Cape colonies, the principal riches of the natives are ſuppoſed to conſiſt in their cattle, and all the herds belonging to a village conſtantly feed together; the meaneſt inhabitant having the privilege of turning his ſingle ſheep into the flock, where it has the ſame care and attention as thoſe of the moſt opulent and powerful. As they have no particular herdſmen, that office is executed in rotation, by three or four of them together, the women milking the cows twice a day. The youngeſt cattle are diſpoſed in the centre of the village, the old ones being ranged on the outſide in couples, faſtened together by the feet. During the night, they are protected by large fires, which are uſually pretty effectual in keeping off wild beaſts, as well as by their guardian dogs, who are as faithful and vigilant as any in the world.

When a young man is diſpoſed to marry, he mentions his inclination to his father, or neareſt relation, who introduces him to the parent of the female, regaling him with a pipe of dacha, or tobacco, in the ſmoking of which they all join. The parent of the ſuitor then diſcloſes the matter to the father of the girl; who, conſulting his wife, ſoon returns with a deciſive anſwer, which is ſeldom unfavourable. The youth, upon this, ſelects two or three fat oxen from his own herd, or that of his father, and drives them to the houſe of his intended bride's relations, attended by as many friends of both ſexes as he can prevail on to accompany him, where they are received with every mark of affection; and the oxen being immediately killed, the whole aſſembly beſmear themſelves with the fat, after which they powder themſelves with buchu, the women ſpotting their faces as has been already deſcribed. The men then ſit on the ground in a ring, the centre of which is occupied by the bridegroom; and the women form a ſimilar ring round the bride. In this ſituation they continue, till the prieſt, firſt entering the circle of the men, diſcharges a ſmall quantity of urine upon the bridegroom, who rubs it all over his body with the utmoſt celerity; the old gentleman then goes into the other circle, and performs the ſame office on the bride, who likewiſe rubs herſelf with this delicate liquid after the example of the bridegroom. The prieſt now very gravely returns to the men's circle; and, having beſtowed a little more of his ſaline lotion on the bridegroom, proceeds again to ſprinkle the bride. Thus he proceeds from one to the other, till he has exhauſted his entire ſtock; uttering, at intervals, a ſort of benediction, and expreſſing his wiſh that their lives may be long and happy! that they may be bleſſed with a ſon before the end of the year! that this ſon may prove the comfort of their old age! and that he may turn out a man of courage, and a dexterous huntſman!

The nuptial-ceremony being concluded, dinner is ſerved up; after which ſmoking commences; which is carried on in diſtinct parties, every party having a ſingle tobacco-pipe only. The perſon who fills the pipe takes two or three whiffs, and preſents it to his next neighbour; and thus it continues to go round till the bridegroom retires with his bride, and leaves the company to diſperſe at their pleaſure. Next day they again aſſemble, feaſting and ſmoking as before: and this feaſting is regularly kept up, till the whole of the marriage gifts are conſumed. Though the Hottentots are extremely attached to muſic and dancing, neither of them are ever uſed on theſe occaſions; nor do they indulge their propenſity to ſtrong liquors, drinking only their ordinary beverage of milk and water.

Polygamy is not interdicted by any law, but the moſt opulent ſeldom eſpouſe more than three wives; and marriages within certain degrees of conſanguinity are forbidden, on pain of death.

Divorces are attainable by huſbands from their wives, or by wives from their huſbands, on exhibiting ſuch cauſes of complaint as are deemed valid by the inhabitants of the village where the parties reſide; who aſſemble together on ſuch occaſions, and determine the affair. But though a divorce may be obtained by a woman, ſhe is nevertheleſs prohibited from marrying again during the life of her huſband. There is likewiſe an extraordinary regulation, calculated to prevent widows from repeatedly marrying; ſuch perſons being conſtantly obliged, on their nuptial day, to cut off the joint of a finger, and preſent it to the bridegroom.

The married couple ſleep ſeparately; and they in general behave with great decency, and even reſerve, before company. Inſtead of the indelicate cuſtom of employing accoucheurs, or men-midwives, as they are abſurdly called, which the refinement of modern manners has introduced into Europe, a midwife muſt be choſen by the votes of the females in every village, whoſe office continues during life; and even the huſband, if he happens to be at home when his wife is taken in labour, muſt quit the hut, and reſide with his neighbours till after her delivery, on pain of being eſteemed unclean, and forfeiting a ſheep by way of purification.

When the infant is born, they rub it gently over with cow-dung, which is dried by the ſun, wind, or fire. In the mean time, ſome of the women gather a few ſtalks of Hottentot figs, which they bruiſe between two ſtones to expreſs the juice, and waſh the child's limbs with this liquid, to give vigour and activity to them. It is then again laid out to dry; and the moiſture being entirely abſorbed or evaporated, they beſmear the child again with ſheeps-fat or butter, and afterwards powder it with buchu, which they imagine contains very ſalutary qualities. After this, the child is named by one of the parents, (being, however, previouſly ſprinkled with the prieſt's warm fluid) and uſually receives it's appellation from ſome favourite beaſt.

A feaſt is then held, of which all the inhabitants of the village generally partake, the mother alone being excluded; but ſhe is complimented with ſome of the fat, to anoint herſelf and child.

If a woman brings forth twins, one of them is barbarouſly expoſed at a diſtance from the village, either to ſtarve or be devoured by birds or beaſts of prey. Inhuman, and indeed diabolical, as the deſertion of infants muſt appear, the politeſt nations in the heathen world frequently practiſed it. The Greeks and Romans often expoſed their children; and even the Chineſe, who boaſt of their civilization and refinement, have adopted this unnatural practice, of which we formerly had occaſion to mention our abhorrence.

Some of theſe forſaken innocents have been caſually found alive by Europeans, and brought up and educated with great care in the principles of the true religion; but it has always been found impoſſible to divert the Hottentot mind from it's natural propenſity to idolatry and filthineſs; for no ſooner have theſe children arrived at maturity, than they are ſaid to have conſtantly renounced the European faith, manners, and apparel, and to have returned to the cuſtoms of their anceſtors. A remarkable and well-authenticated inſtance of this kind we ſhall hereafter have occaſion to mention.

The women ſuperintend the education of the children till the boys are matriculated into the ſociety of the men, and the girls married. The opinions and inſtitutions of their forefathers are particularly inculcated, and they are early taught to regard their memories with the moſt profound veneration.

A moſt extraordinary ceremony takes place with the males when they reach their eighth or ninth year, which is productive of no leſs a loſs than that of the left teſticle; this operation being ſuppoſed not only to contribute to the agility of the body, but alſo to prevent their begetting two children at a time, which is ſtupidly ſuppoſed would be the certain conſequence of neglecting this deprivation.

When the males reach their eighteenth year, they are freed from maternal authority, and privileged to keep company with the men; the ceremony on which occaſion is as follows.

A conſiderable number of the qualified males in the village aſſemble; and, ſquatting down in a circle, the candidate for manhood is ſeated in the centre. The prieſt, or oldeſt perſon in the aſſembly, then riſes, and aſks if they are willing to admit the youth into their ſociety. On being anſwered in the affirmative by the majority, the aged ſpeaker approaches the young man, and informs him that he is deemed worthy of being a member of their community, and that it behoves him now to bid an eternal farewel to all puerile amuſements; adding, that if he is ever ſeen in the company of his mother, he will again be conſidered as an infant, and be baniſhed from the ſociety of the men. Theſe unnatural injunctions being ſeveral times repeated, the elder diſcharges a ſtream of urine on the noviciate, who rubs it over his body with great apparent ſatisfaction. When the old man has exhauſted all his holy-water, he pronounces with a loud voice the following benedictions. 'Good fortune attend you! May you live to old age! May your beard grow 'rapidly! and may you increaſe and multiply!'

After this ceremony, which would unqueſtionably degrade a Beaſt, he is proclaimed a Man; and the company then feaſt on a ſheep. If, after this inauguration, the young man is found in the company of women, he becomes the jeſt and deriſion of all his aſſociates, and is excluded from the converſation of the men till he again conſents to undergo this ceremony.

A Hottentot youth, thus freed from maternal authority, is permitted to beat his mother, if he pleaſes, merely to diſplay his own independence; and, indeed, it is too common, on theſe occaſions, for the unnatural brutes to treat their mothers with every inſult wanton

ton cruelty can inflict, that they may evince the ſincerity of their intentions to adhere to the brutal admonitions they have received.

Many other ſtrange ceremonies are obſerved among theſe people on particular occaſions; ſuch as thoſe uſed for congratulating a man on his victory over any wild beaſt, commemorating ſome ſignal deliverance, the removal of a village, or deprecating the vengeance of the Deity when any epidemical diſtemper prevails; all of them uniformly concluding with a feaſt.

On the death of any inhabitant of a village, the friends and relations of the deceaſed ſet up ſuch a dreadful howling, ſcreaming, ſhouting, and clapping of hands, that an European would be almoſt ſtunned with the noiſe. The corpſe is immediately wrapped up in the croſſa of the deceaſed; and, after an interval of ſix hours, all the men and women of the village aſſemble before the entrance of the hut, the men forming one circle, and the women another, clapping their hands, and exclaiming, ‘Bo, bo, bo!’ that is, ‘Father, ‘father, father!’

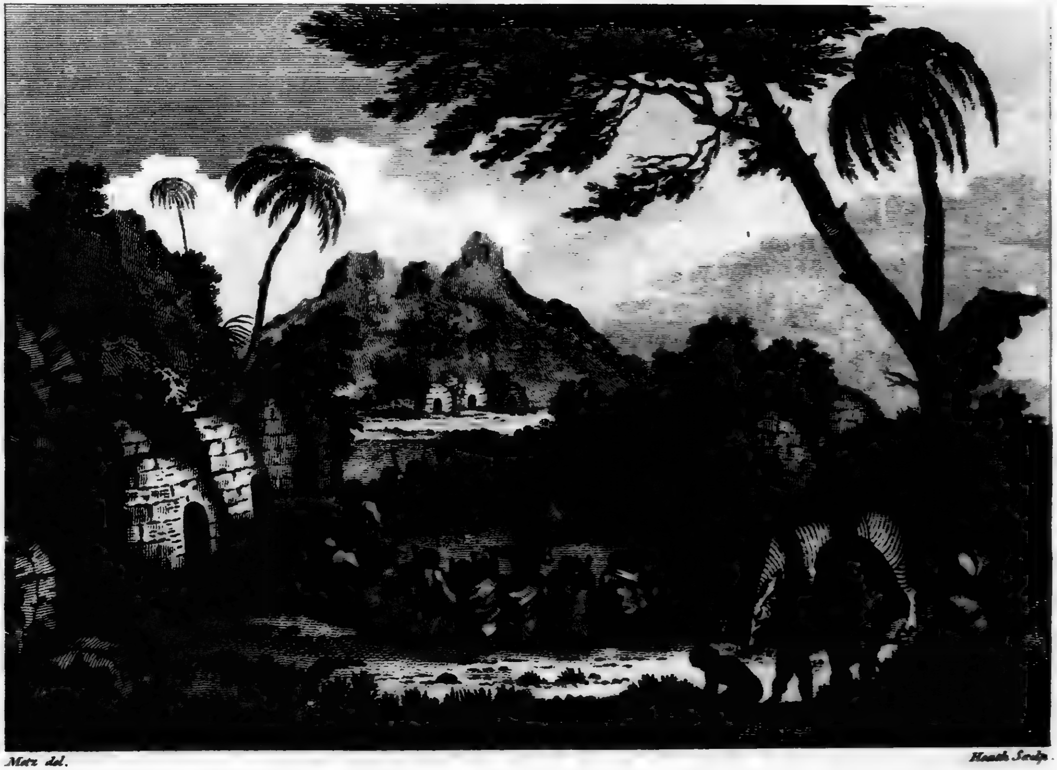
As the corpſe is not ſuffered to be taken out at the door, they uncover the hut; and the relations of the deceaſed, or the chief or captain of the village, having nominated the bearers, they take the body in their arms, and ſet out for the grave, attended by a numerous concourſe of both ſexes; whoſe diſtorted attitudes, and univerſal exclamations of ‘Bo, ‘bo, bo!’ have rather a ludicrous than a melancholy effect on Europeans. Having depoſited the corpſe in the cleft of a rock, or the den of ſome wild beaſt, they fill up the grave with mould, ſtones, or ſticks, to prevent the body's being devoured by voracious animals.

The people then return to the village; and, ſquatting down in two circles, renew their lamentations, which are continued without intermiſſion till ſilence is proclaimed; when two old men, either the friends or relations of the deceaſed, enter the circles, and diſtribute their urine equally on every individual. Each of theſe elders then ſtepping into the hut, takes up a handful of aſhes, and ſtrews them gently over the company.

If the deceaſed has left any cattle, his heir now kills a ſheep, and ſome of the neareſt of kin do the ſame, to entertain the people. The heir is obliged to wear round his neck, till it drops off, the cawl of the ſheep he has killed, well powdered with buchu; the other relations likewiſe wear the cawls of the ſheep they have killed on this occaſion; which are the only badges of mourning worn by the rich Hottentots. And where the circumſtances of the relations render them incapable of making an entertainment for the whole village, inſtead of wearing theſe cawls, they ſhave their heads in narrow ſtripes, leaving them alternately ſmooth and hairy.

A moſt abominable practice prevails among the Hottentots, of expoſing, by the conſent of the village, the ſuperannuated of both ſexes, when no longer ſerviceable to the community, in a ſolitary hut, with a ſlender ſtock of proviſions; where they are ſuffered to die of hunger, or be devoured by wild beaſts. Yet horrid as this cuſtom indiſputably muſt appear to every feeling mind, no arguments can convince a Hottentot that it is not an act of the greateſt mercy, and they really appear to be filled with aſtoniſhment when this conduct is indignantly arraigned by Europeans.

The Hottentot nations are governed by their reſpective chiefs, who command their armies,



Metz del.

Heath Sculp.

HOTTENTOTS trying a CRIMINAL.

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armies, and have power to make war or peace. Their dignity is hereditary; but a public declaration muſt be made, before they enter on the exerciſe of their reſpective functions, that they will never attempt the ſmalleſt ſubverſion of the ancient form of government. Theſe chiefs were formerly diſtinguiſhed by the ſuperior beauty and elegance of the ſkins which compoſed their dreſs; but, ſince the eſtabliſhment of the Dutch at the Cape, they have preſented crowns of braſs to all the chiefs in alliance with them, which are worn on moſt public occaſions.

Under the chiefs of nations, are the captains of kraals or villages, who adminiſter juſtice, and preſerve the peace in their reſpective diſtricts; heading, in time of war, their quota of men. The office of captain is likewiſe hereditary; and a ſolemn engagement is entered into, previous to their acting in this capacity, that they will not deviate from the primitive inſtitutions of the place. The Dutch have given each of theſe captains a braſs-headed cane, which are the badges of their dignity, and deſcend to their ſucceſſors in office; but neither the chiefs of nations, nor the captains of kraals, have any revenues from the public, or receive the ſmalleſt emolument for the exerciſe of their authority.

The ſentence of the captain of a village is final with reſpect to all delinquents except traitors, who muſt be tried before a chief aſſiſted by his ſubordinate officers.

Diſputes relative to property are adjuſted by ſummoning all the men of the village into an open field; and, after a full hearing, the captain of the village ſums up the evidence, takes the votes of the whole aſſembly, and pronounces the decree according to the opinion of the majority.

Adultery, robbery, and murder, are puniſhed with death. The culprit is placed in a ring, ſurrounded by the inhabitants, all with clubs in their hands, and the moment ſentence is pronounced by the captain of the village, he approaches the delinquent, giving him a blow on the head with his kirri-ſtick; and this example being inſtantly followed by the reſt of the court, the criminal is in a few minutes diſpatched.

Inheritances deſcend to the eldeſt ſon, or heir-male; the younger children's portions being left to the generoſity of their brother, who keeps them in a ſtate of ſervitude as long as he pleaſes. But the inheritor of a man's cattle is obliged to maintain his wives while they remain unmarried.

This may ſuffice to give a tolerable idea of the juriſprudence of the Hottentots: but it will be neceſſary to obſerve, that the Dutch governor at the Cape has almoſt unlimited influence in all their public deciſions; and when animoſities run high between two nations, he generally conciliates the difference, and prevents an abſolute rupture. The chiefs frequently make their acknowledgments to the governor; and, being always well received, and in general preſented with ſuch trifles as they are moſt attached to, they look upon the Dutch with great eſteem and veneration.

It was a conſiderable time before Europeans could develope the myſteries which obſcured the religion of theſe nations; but it is now certain, that they acknowledge the exiſtence of one Supreme Being, whom they call Gounja Gounja, or Gounja Tiquoa, or the God of gods, the Governor of the World, endued with unſearchable attributes and perfections, who was the Creator of all things, and whoſe reſidence is far above the moon, cauſing the ſun to ſhine, and the rain to deſcend, and providing all things neceſſary for man and beaſt.

But notwithſtanding this acknowledgment of a true God, they have no inſtitution or feſtival that has any immediate reference to him; their adorations being ſolely paid to deities ſubordinate to the Supreme Intelligence: in defence of which, the moſt ſenſible among them aſſert, that their firſt parents ſo heinouſly offended the God of gods, that they have expoſed them to his curſe, and ſhut his ears to their prayers.

The moon is eſteemed an inferior viſible divinity, which they ſtile Gounja, or God, believing it to be the repreſentative of the Moſt High; and paying their adorations to it at every change and full, in attitudes and tones of voice expreſſive of their veneration; crying, 'We ſalute thee!—Thou art welcome!—Grant us fodder for our cattle, and milk in 'abundance!' Theſe and ſimilar addreſſes are frequently repeated, attended with ſinging, ſhouting, dancing, and clapping of hands, which ſort of worſhip uſually laſts as long as they can ſee their deity.

The Hottentots likewiſe pay great veneration to a winged inſect, ſaid to be peculiar to their country: this creature, which has two horns, is about the ſize of a child's little finger; it's back is green, and it's belly ſpeckled with red and white.

When one of theſe inſects appears, for they are not very common, the inhabitants of the whole village aſſemble, and dance round it with tranſports of devotion; ſcattering profuſely the powder of buchu, and thanking it for the honour of it's viſit. They alſo kill two fat ſheep on the occaſion, and imagine all their former ſins are buried in everlaſting oblivion. If the creature happens to ſettle upon any one, that perſon is ever after conſidered as ſacred, and indeed is revered as a ſaint. The fatteſt ox is then ſacrificed in honour of this divine inſect, as well as of it's ſaint, who wears the cawl of the beaſt about his neck, till it either rots off, or his ſaintſhip is ſuperſeded by ſome other inhabitant's obtaining ſimilar honour.

Deceaſed ſaints, and eminent men, are honoured with a religious veneration; and ſeveral mountains, fields, rivers, and woods, are conſecrated to their memory. On paſſing theſe places, the Hottentots ſtop to contemplate the virtues of the perſon to whoſe memory they are dedicated, and devoutly implore their protection and guidance through life.

They likewiſe believe in an unpropitious deity, called Touquoa, whom they not only deſcribe as an ill-natured vexatious ſpirit, whoſe malice deprives himſelf of reſt, but as the father of miſchief, the ſource of affliction, and the inſpirer of witchcraft. To this diabolical being they ſacrifice through fear, and to avert the effects of his reſentment.

From their offering up prayers to the departed ſaints, it ſeems evident that they believe in a future exiſtence; though it has never been underſtood that they have any idea of rewards or puniſhments.

They tell us, that their original progenitors were ſent into this country by God himſelf; that the name of the man was Noh, and that of the woman Hing-noh; and that they were the inventors of ſeveral uſeful arts, and taught the breeding and keeping of cattle. In ſeveral inſtances they reſemble the Jews, particularly in the regulation of their feſtivals by the new and full-moons; in their legal defilements, and their abſtaining from ſwines-fleſh and fiſh without ſcales; but they have no tradition reſpecting the children of Iſrael, or the Moſaic inſtitutions.

A prieſt, or rather maſter of the religious ceremonies, reſides in every village; but he never offers up to Heaven the prayers of the people, nor inſtructs them in the principles of religion; his office being merely to preſide at their offerings, and to regulate their ceremonies. He has neither revenues nor fixed perquiſites, but receives any voluntary preſent they chuſe to make him, and is always one of the party at feaſts and joyous meetings. And here it may not be improper to remark, that this is probably the only place on earth, of any conſiderable extent, where neither the temporal nor ſpiritual powers have the ſmalleſt emolument or income affixed to their reſpective ſtations; and this may probably be one reaſon why a reformation in policy or religion could never be effected.

Strange and abſurd as their religion muſt appear, there is not a ſingle inſtance on record where any Hottentot was ſincerely converted to the Chriſtian faith. The Dutch, indeed, have ſent abundance of miſſionaries among them, who have exerted themſelves to the utmoſt, but their endeavours have always proved ineffectual.

A late governor of the Cape was prepoſſeſſed with the opinion, that an Hottentot infant might be brought up in the principles of the true religion, and taught to conform to European cuſtoms. He accordingly cauſed one of them to be inſtructed with great care in the knowledge of Chriſtianity, and in ſeveral languages; his dreſs and manners being formed after the Dutch model. Thus qualified, he was ſent with a commiſſary-general to the Indies, where he remained for ſome years, and then returned to the Cape. But, in a few days after his arrival, equipping himſelf in the manner of his countrymen, and packing up all his cloaths, he preſented himſelf before his patron, and laying the bundle at his feet, addreſſed him in words to the following effect. 'Be pleaſed, Sir, to 'take notice, that I for ever renounce this apparel. I likewiſe for ever renounce the 'Chriſtian religion; being fully reſolved to live and die in the religion, manners, and 'cuſtoms, of my forefathers. I have now only to requeſt that you will grant me (and I 'am perſuaded that I ſhall not beg in vain) your permiſſion to wear this collar and hanger, 'as memorials of your kindneſs to me.' Then ruſhing out of the governor's houſe, he fled precipitately up the country; and, though frequently urged by the miſſionaries to return to the fold of Chriſt, he could never be drawn from his reſolution.

But though the Hottentots by no means chuſe to embrace the Chriſtian religion, they are often found to excel in it's moral obligations. In munificence and hoſpitality, in relieving the diſtreſſed, and in temperance and ſobriety, they are almoſt unrivalled. A Hottentot can hardly enjoy his own meals, unleſs his neighbour partakes with him. If he has but a ſingle dram of brandy, he freely gives part of it to any perſon preſent. If he is ſmoaking, he calls to his countryman to ſtay and take a few whiffs with him, and his pipe may poſſibly regale a large party before it comes to himſelf. In a word, the Hottentots are all kindneſs and good-nature to one another; and their felicity ſeems augmented whenever they have an opportunity of conferring any favour. Nor are their regards confined to their own countrymen; they freely relieve the diſtreſſed of any complexion, country, or language, with all the zeal of the moſt humane and poliſhed nations of Europe. In perſonal chaſtity and national faith they are truly exemplary, and their general moral conduct conveys the keeneſt reproof to the deſpiſers of their ignorance.

The Hottentots, from practice and long tradition, are pretty well ſkilled in the virtues of ſimples, and often apply them in very difficult and dangerous caſes with uncommon ſucceſs, though many idle whims and ſuperſtitions are blended with their preſcriptions.

In ſeveral chirurgical operations they are dextrous and expert; though they have no other inſtruments than a common knife, a horn, and a piece of bone.

When any one is ſeized with the colic, or any local pain, the firſt expedient is cupping, which is performed after the following manner. The patient being laid on his back, the doctor applies his mouth to the part affected, which he ſucks for ſome time; then clapping on the horn of an ox with a very ſmooth rim, he lets it remain till the fleſh beneath is become inſenſible; after which the horn is removed, and two or three inciſions being made, the horn is replaced, where it remains till it is full of blood. If this operation only removes the pain to another part, the patient is again cupped; but when, after all, this mode of cure proves inefficacious, internal remedies are adminiſtered, which are either infuſions, or powders of certain ſalutary roots and herbs.

In every kraal there is at leaſt one phyſician, who is choſen from among the moſt aged and experienced villagers, and appointed to watch over the health of his neighbours; the honour of which employment is judged a ſufficient recompence, for he has neither fee nor reward for his preſcriptions or operations. The preparations of theſe practitioners are all kept very ſecret; and when a patient dies under their care, they always inſiſt that their remedies are rendered ineffectual by enchantment. Indeed, all maladies which baffle the ſkill of theſe phyſicians, are conſtantly aſcribed to the effect of ſorcery. When a patient ſuppoſes himſelf attacked by an evil ſpirit, he applies to the phyſician of the village, who uſually orders a fat ſheep to be killed, the caul of which he carefully inſpects and powders with buchu; after which it is twiſted like a rope, and hung about the patient's neck, who is obliged to wear it till it drops off. But ſhould this prove inſufficient, the doctor preſcribes phyſic; and when he finds that nothing will avail, he boldly aſſerts that the ſpell is too powerful to be counteracted.

The language of the Hottentots, owing to the frequent coalition of conſonants, and the claſhing of the tongue againſt the palate, is one of the moſt inharmonious and unintelligible in the world. Their muſic, however, is tolerable, and diſcovers evident traits of genius and ſenſibility.

The gom-gom, one of their muſical inſtruments, conſiſts of a bow of iron or olive-wood, ſtrung with twiſted ſinews or catgut, with a large quill, which is applied to the mouth, the different notes being produced by the particular modulations of the breath. They have alſo an inſtrument called the larger gom-gom, and ſeveral kinds of flutes and flagellets made of reeds, ſome of which are tolerably harmonious.

Their vocal muſic conſiſts chiefly in repeating the monoſyllable *ho* in a variety of tones, which is ſung by both ſexes in their religious ceremonies. But, notwithſtanding this poverty of harmony, and though they have frequently heard European inſtruments, as well as voices, they continue to maintain that their muſic is the moſt melodious in the world.

Dancing is with both ſexes a favourite diverſion; but it is chiefly practiſed at the concluſion of a war, on the ſlaughter of ſome wild beaſt, or when any fortunate event has happened either to a favoured individual, or to a village in general. On theſe and ſimilar occaſions, the whole kraal teſtify their joy by dancing whole nights without intermiſſion or refreſhment; the ſpectators forming a large circle for the better accommodation of the dancers, who join in the common '*Ho, ho, ho!*' while the inſtrumental muſicians exert their utmoſt ſkill. Only two couples dance at one time; that is, two men and two women. The women firſt ſtand up; and, ſhaking their rings, give the ſignal for a partner, which is inſtantly anſwered by a variety of candidates. At the beginning of the ball, the parties are at a conſiderable diſtance from each other; after dancing about a quarter of an hour they at length meet, when they turn back to back, but never touch one another throughout the whole dance.

Having given a conciſe account of whatever ſeemed moſt remarkable in the manners, policy, and religion of the natives, we ſhall proceed to deſcribe the Cape Town, and it's principal edifices. The town is large, and laid out after a regular plan, containing many ſpacious ſtreets, with ſuperb houſes, ſeveral of which have large courts in front, and elegant gardens behind: the houſes are all of ſtone; but, on account of the violence of the eaſterly winds, are in general but one ſtory high, and none of them more than two.

The caſtle is a magnificent and extenſive building, well furniſhed with every neceſſary accommodation for the garriſon; and, covering the harbour, it forms an excellent defence againſt any ſudden alarm. The ſuperior officers of the Company have very commodious and beautiful lodgings in the caſtle, which likewiſe contains the public ſtore-houſes.

The church, which is not very highly ornamented, is commodious and extenſive; and, being white-waſhed on the outſide, has a very agreeable appearance from the ſea.

The hoſpital is both an honour and an ornament to the place. It is a handſome, regular edifice, fronting the church, and ſituated near the Company's garden. This hoſpital is attended with the moſt beneficial effects, as few ſhips arrive either from the Indies or Europe without having a conſiderable number of ſick on board, who are immediately conveyed here; and being well lodged and taken care of, ſoon recover from their indiſpoſitions, to which freſh proviſions and a ſalubrious air do not a little contribute.

The other public ſtructures are the Lodge, where the Company's ſlaves are kept; and a handſome range of ſtables, capable of containing ſeveral hundred horſes for the uſe of the governor and the officers of his court.

The government of the Cape colonies is conducted by eight councils. The firſt, or grand council, conſiſts of the governor, and eight others, who are generally the higheſt officers in the Company's ſervice; the next is the College of Juſtice; the third is a court dependent upon the laſt, which takes cognizance of all breaches of the peace; the fourth is the Court of Marriages, which takes care that all nuptial contracts be entered into with the conſent of the parents or guardians of the contracting parties; the fifth is the Chamber of Orphans; the ſixth is the Eccleſiaſtical College; the ſeventh is the Court of Common Council; and the eighth ſuperintends the military regulations. The ſervants belonging to the Dutch Company amount to about ſix hundred, who are divided into two claſſes, called the qualified and unqualified. The qualified are thoſe who compoſe the adminiſtration, and their clerks; the unqualified are the ſoldiers, artificers, and menial ſervants.

The governor's yearly allowance is three thouſand two hundred and fifty-five florins, with board-wages; beſides which, he receives monthly one thouſand five hundred pounds of rice, thirty buſhels of puſh or white rice, three hundred and ſixty pounds of fine barley-flour, twenty pounds of ſalt beef and pork, with as much mutton as he thinks proper; one auln of African wine, four gallons of Canary, two gallons of brandy, twenty-three gallons of ſtrong beer or Brunſwick mum, twenty-five pounds of freſh butter, fifteen pounds of white wax candles, ten pounds of tallow candles, ſix pounds of ſpices, a gallon of ſallad oil, and every thing elſe neceſſary for his houſhold, out of the Company's ſtores, twenty-five per cent. under the ſelling price. In addition to this very liberal proviſion, he has five hundred florins for entertaining the commanders of the Dutch Eaſt India ſhips, though the Company's cattle, ſtores, and gardens, ſupply him with every article uſed on theſe occaſions.

The other ſervants of the Company have all proportionable and adequate ſalaries, and live in the moſt comfortable manner imaginable.

The Company's garden at the Cape, which is one of the greateſt beauties of the place, and perhaps the moſt, extraordinary in the world, contains almoſt every fruit, flower, or ſhrub, that is curious or valuable in every quarter of the globe. It is very ſpacious, and from moſt parts of it there are delightful views of the ſurrounding country. The innumerable beauties it contains are not to be deſcribed; thouſands of various flowers ſtrike the eye at once, and vie with each other in native ſplendor: here groves of trees of every ſpecies ſpread their branches to the ſun; and there ſhady walks, and elegant pavilions, give the whole a moſt romantic and enchanting appearance.

Caffraria Proper, or the northern part of this extenſive diſtrict, is almoſt unknown; no European traveller having ever traverſed it's limits, or deſcribed it's productions, it's natural curioſities, or the manners of it's inhabitants. The little of it that is known to geographers, has obtained the name of Terra del Natal, ſo called from it's having been diſcovered by the Portugueſe on the day of our Saviour's Nativity. This country, which is ſituated between the 30th and 33d degree of ſouth latitude, is inhabited by the Caffres, who in their manners and inſtitutions differ widely from the Hottentots.

The face of the country towards the ſea is plain and woody; but it's inland parts are diverſified with hills and vallies, and agreeably chequered with groves, meadows, and ſpacious plains. The whole is well watered by ſeveral conſiderable ſtreams; the largeſt of which is the Natal: this river, after a long winding courſe, diſcharges itſelf into the Eaſtern Ocean near the 30th degree of ſouth latitude.

The animals of this country are very numerous, particularly elephants, which are often ſeen in droves of more than a thouſand; nor is the ſavage brood leſs plentiful than in the neighbouring nations.

Fowls, both wild and tame, are extremely plentiful; but the particular ſpecies are in general unknown to Europeans, though ſome of them are repreſented as uncommonly beautiful.

The rivers, as well as the ſea, are plentifully ſtocked with fiſh, but the natives ſeldom catch them: they, however, take vaſt numbers of turtles in a very ſingular manner; tying a ſtring to the head and tail of a living remora, or ſucking-fiſh, which they let down into the water among the young turtles, and as ſoon as it adheres to the back of one of them, draw up both together.

The natives, who are of the middle ſtature, are well proportioned, of a graceful aſpect, and have woolly hair, with remarkably white teeth. Their uſual dreſs is only a ſquare piece of cloth made of ſilk-graſs, in the form of a ſhort apron, and tied round the waiſt with two ſtrings. They wear tallow-caps, nearly a foot high, formed by gradually laying on the hair large quantities of the pureſt fat, which they never afterwards remove from their heads: and without theſe caps of tallow a man would be expoſed to the deriſion of the whole community. Boys, till a certain age, are prohibited from aſſuming this diſtinguiſhing badge of manhood.

The chief employment of the natives is agriculture, and tending their flocks. Their ordinary food conſiſts of bread made of Guinea corn, with various kinds of fleſh and fowl, and their common beverage is milk.

Every individual is a general artificer; that is, he builds his hut, and makes his culinary utenſils, as well as his offenſive and defenſive weapons. The men perform all the laborious offices, while the women only milk the cows and ſuperintend domeſtic regulations, as in more civilized nations. They live together in ſmall villages, which are under the government of the oldeſt inhabitant; but the ſupreme power is lodged in a king of the country, with whoſe reſidence we are wholly unacquainted.

Wives, or rather women, are allowed without limitation; being purchaſed from their relations, chiefly with cattle, for there is no ſuch thing as money in the country.

The Caffres carry on ſome trade with the corſairs of the Red Sea, who take their ivory in exchange for ſilks, which are again diſpoſed of to ſuch Europeans as touch at Natal, or carried into Monomotopa.

A Dutch navigator formerly met with an Engliſhman in this country, who had deſerted from his ſhip, and ſettled among the Caffres; where he married two wives, and aſſimilated his dreſs and manners to thoſe of the people among whom he lived. Having amaſſed a vaſt quantity of ivory and ſilks, he formed the reſolution of embarking with theſe commodities for the Cape: but the king hearing of his intention, ordered him to appear in his preſence; when, after reproaching him in the ſevereſt terms for his meditated treachery and ingratitude to a people who had received and cheriſhed him in ſo generous a manner, he repreſented the inhumanity of leaving his wife and children in ſuch glowing colours, that the culprit fell at the monarch's feet, acknowledged his offence, and conſented to abandon his deſign. He is ſaid to have afterwards prevailed on another European to ſettle in this country; but whether there are at preſent any of their deſcendants, has never been thoroughly aſcertained.

From the account of the loſs of the Groſvenor Indiaman, juſt publiſhed by Alexander Dalrymple, Eſq. under the ſanction of the Court of Directors of the Eaſt India Company, it appears, that the Dutch diſtinguiſh four people beyond the Hottentots; viz. the Caffres, the Tambookers, the Mambookers, and the Abonyas: on the coaſt of which latter people the Dutch ſuppoſe the ſhip to have been loſt in 28 degrees 30 minutes ſouth latitude. Between the Tambookers and Mambookers there is an uninhabited country.

The chief information that can be collected from this narrative is that common attachment of all the African nations to braſs ornaments, which the Caffres ſhewed on this occaſion, by picking up the braſs nails from trunks caſt aſhore, and ſticking them into their hair—that they are addicted to pilfering, as appears from their ſtealing what they liked from the wreck, and then running away—that they dreſs their heads high with a hollow in the middle; which rather ſeems to confirm the account of ſomething like the tallow heads juſt deſcribed from Dampier and other travellers, though Mr. Dalrymple ſeems to think the direct contrary—that the natives have but one ſhoe, made of buffalo hide; which they wear on the right-foot, without any upper-leather except over the toe, tying it round the ancle with two ſtrings from the heel, and with which they are ſaid to make aſtoniſhing ſprings in hunting—that they throw ſtones at their enemies, and uſe targets made of hides, with red ſticks knobbed at one end, and lances—and that the women are cloathed, from the ſhoulders to the knees, in long ſkins, dreſſed very ſoft.

In one of the countries through which the ſailors paſſed in their progreſs to the Cape of Good Hope, they ſaw a people taller than the Caffres in general, and not ſo black, with their cheeks painted red, and with oſtrich and other feathers ſtuck in their hair. They alſo ſaw, in their journey, a man lighter coloured than the natives, with ſtraight hair, whom they ſuppoſed to be a Malayan, (but whom the Dutch imagine was one of their countrymen, named Traut) who warned them to keep along the coaſt, as they might, if they went inland, probably fall in with the Boſchemen Hottentots, who would moſt aſſuredly deſtroy them; and, afterwards, a black Portugueſe, who lived by the ſide of a ſalt-water river, with two Caffre women, and entertained the diſtreſſed travellers in a very hoſpitable manner.

Though only the four ſeamen from whom the narrative above alluded to was taken have yet arrived in England, as the number of perſons on board the Groſvenor at the time of the wreck is ſuppoſed by Mr. Dalrymple to have been one hundred and forty-two, many more intelligent perſons, and ſuch as had better opportunities of obſerving the cuſtoms of the ſeveral people in whoſe countries they may but too long reſide, will probably be enabled to give farther particulars of the cuſtoms and manners of the ſeveral inhabitants than have yet tranſpired. And this is the rather to be expected, as the calamities they experienced are ſuppoſed to have ariſen merely from want of management with the natives, who might naturally be alarmed on ſeeing ſo large a body of Europeans; for they certainly treated the individuals who fell ſingly amongſt them rather with kindneſs than brutality.

BOOK IV.

AFRICAN ISLANDS.

CHAP. I.

BABELMANDEL.

HAVING ſurveyed the continent of Africa, the inhabitants of which, as we have ſeen, in general entertain but very contracted ideas of civilization and refinement, we ſhall now briefly deſcribe it's inſular appendages, ſome of which are ſuppoſed to be the happy iſlands of antiquity, though in many ſucceeding ages their ſituations were unknown. The ſame barbariſm which over-ran the continent, ſpread it's baneful wings on every ſide; and, brooding incumbent on the relics of genius, enervated the arm of induſtry, furled the ſail of commerce, and left the nations equally ignorant of arts and of each other.

Beginning with the iſlands in the Indian Ocean, we come firſt to Babelmandel, which gives name to the Straits at the entrance of the Red Sea, and is ſituated in 13 degrees north latitude, and in 43 degrees 33 minutes eaſt longitude from London; about four miles from the Arabian as well as from the Abyſſinian ſhore. The Ethiopians and the Arabians formerly carried on inceſſant wars for the poſſeſſion of this then important iſland, which commands the entrance into the South Sea, and preſerves a communication with the ocean; but the Turks having now made themſelves maſters of both ſhores, and the commodities of India no longer paſſing through the Red Sea, it is almoſt deſerted.

The whole circumference of this iſland is not more than five miles; the ſoil is barren, rocky, and expoſed; and, being ſcorched by the intenſe heat of the ſun, it now ſcarcely affords any ſuſtenance either for man or beaſt.

CHAP. II.

ZOCOTRA.

THE Iſland of Zocotra, or Socotra, is ſituated in the Eaſtern Ocean, in 53 degrees 12 minutes north latitude; thirty leagues from Cape Guardafuy; and is about eighty miles long and fifty-four broad. It is particularly celebrated for remarkably fine aloes, which are therefore called Sucotrine. Though the climate is exceſſively hot, this iſland is very populous, and the ſoil yields moſt of the fruits and plants common to tropical ſituations, with conſiderable quantities of frankincenſe, gum tragacanth, dates, and rice; which laſt articles are principally exported to Goa, and other parts of the Eaſt Indies. The iſland likewiſe abounds with cattle; and there are two good harbours, where European ſhips uſed formerly to put in when they loſt their paſſage to India.

The inhabitants on the coaſt are negroes of large ſtature, with diſagreeable aſpects and woolly hair; but thoſe inhabiting the interior parts of the iſland, and probably the Aborigines, are much more handſome, having features which nearly reſemble thoſe of Europeans: the Arabs, however, are maſters of the country, and occupy all the beſt ſituations.

Theſe iſlanders wear a ſtuff made of goats hair, formed into long gowns, which are faſtened round the waiſt with a ſaſh: they have alſo a ſort of long cloaks, which are thrown over the ſhoulders, and wrapped round the whole body.

They ſubſiſt on the milk and fleſh of their cattle, with dates, rice, and herbs.

The Zocotrans in general are Pagans; but the Arabs, who are the governing body, are Mahometans. Calanſia, which is the only city of the iſland, is the reſidence of a prince, who is ſaid to be tributary to the Ottoman Porte; but ſince Europeans have ceaſed to touch at this iſland, we have been but little acquainted with the civil or political cuſtoms of the inhabitants.

CHAP. III.

COMORA ISLES.

THE Comora Iſles are ſituated between 41 and 46 degrees eaſt longitude, and between 10 and 14 degrees ſouth latitude; being at equal diſtances from the continent of Africa and the iſland of Madagaſcar. Johanna, which is the principal of the groupe, is about thirty miles long and fifteen broad, and abounds with all ſorts of proviſions and tropical fruits. The Eaſt India ſhips uſually touch at this place for refreſhments, and meet with an hoſpitality from the natives which is but ſeldom experienced on the continent of Africa. They are negroes of the Mahometan perſuaſion, and are remarkable for their affability and politeneſs. Moſt of the inhabitants are tall, robuſt, and well-proportioned; they have piercing eyes, long black hair, and complexions between olive and black. The common people wear only ſkull-caps, with coarſe wrappers round their loins; but thoſe of more elevated rank have wide-ſleeved ſhirts hanging down over wide drawers, with waiſtcoats accommodated to the ſeaſon: perſons of conſequence are alſo diſtinguiſhed by the nails of their fingers and toes, which are ſuffered to grow to an immoderate length, and are tinged with a yellowiſh-red juice extracted from a ſhrub which grows in the marſhy parts of the iſland. They uſually carry large knives or poniards ſtuck in the ſaſhes which encircle their waiſts; but few have turbans, except thoſe of very ſuperior degree. The women adorn themſelves with bracelets of various metals; and their ears in particular are ſo filled with theſe favourite ornaments, that the lobes are greatly dilated with the weight, and this is conſidered as a mark of extraordinary beauty.

Children of both ſexes, for phyſical reaſons, rather than from the heat of the climate, go entirely naked till they are ſeven or eight years of age; as they ſuppoſe that the free acceſs of air to every part of the body is conducive to health, ſtrength, and growth, and that it prevents thoſe deformities which ſwathing is apt to occaſion.

The ſoil being of itſelf abundantly fertile, the natives indulge their conſtitutional indolence; and, ſatisfied with it's ſpontaneous productions, never attempt to improve it by tillage and cultivation.

Their language is a corruption of the Arabic, incorporated with the Zanguebar tongue; and their manners ſtill retain much of the ſimplicity of uncultivated nature. Naturally of warm conſtitutions, they generally avail themſelves of the indulgences of their religion, as to the number of their wives.

They treat the Engliſh with peculiar civility, on account of the aſſiſtance they formerly received from them in their wars with the natives of the neighbouring iſlands, and the confidence they repoſe in their diſintereſted views of viſiting them.

The town of Johanna is compoſed of about two hundred houſes and huts, the former of which are built of ſtone, and belong to the king and principal men of the country; but the latter are conſtructed of reeds tied together, plaiſtered over with a mixture of clay and cow-dung, and thatched with cocoa-leaves.

The origin of monarchial government in this iſland, is aſcribed to a Mooriſh merchant; who, flying for murder from Moſambique, put to ſea in an open boat, and accidentally reached Johanna; where, meeting with a favourable reception, and being ſoon after joined by ſome of his countrymen, he formed a ſcheme to raiſe himſelf to the ſovereignty of the iſland, which he accompliſhed by his ſuperior addreſs, without violence or uſurpation. His knowledge made him reſpected by the ignorant natives; and having ſecured the favour of the majority, and eſtabliſhed himſelf on the throne by their voluntary concurrence, he found means to overcome all oppoſition; and, after a long reign, left the kingdom to his ſon, in whoſe family it has ever ſince remained.

When any European ſhip arrives, the king uſually goes on board; as no trade can be opened with his ſubjects, till his royal licence is obtained; which, however, ſeldom coſts more than a little gunpowder, a few muſquets, or any other European commodities which particularly ſtrike the fancy of the ſovereign.

The other Comora iſles are, Comora, from which the reſt are denominated; Mayotta, Mohilla, and Angazeja; but as European ſhips ſeldom viſit any except Johanna, we know very little of their productions, or the cuſtoms of their inhabitants, only that they are more inhoſpitable than thoſe we have deſcribed; and, either from dread or diſlike, they are averſe to any intercourſe with foreign nations.

CHAP. IV.

MADAGASCAR.

THIS is eſteemed the largeſt iſland of Africa, and is indeed one of the largeſt in the whole world. It has obtained different names, from the different nations who have viſited it. By the natives it is called Madacaſe; by the Portugueſe, the firſt diſcoverers, St. Laurence; by the French, L'Iſle Dauphin; and by the Nubians, Perſians, and Arabians, Serandib. It lies between the 12th and 26th degrees of ſouth latitude, and between the 44th and 51ſt degrees of eaſt longitude from London, about forty leagues from the continent of Africa: being nearly a thouſand miles in length from north to ſouth; and, at a medium, about two hundred and fifty miles broad.

Between this iſland and the continent, the ſea is rapid and boiſterous, forming a channel through which European ſhips, in their paſſage to and from India, uſually paſs, unleſs prevented by the violence of the winds.

The general appearance of the country is pleaſant, fertile, and inviting; it abounds in ſugar, honey, vegetables, vines, fruit-trees, valuable gums, ſpices, corn, cattle in prodigious numbers and variety, wild and tame fowls, precious ſtones, iron, ſilver, copper, tin, and ſteel.

There is an agreeable diverſity of hills, vallies, woods, and open country; the paſturage is excellent, the foreſts ever-green, and the rivers, ſome of which are very conſiderable, are plentifully ſtocked with excellent fiſh. To theſe local advantages we may add, that the air is temperate and ſalubrious.

The natives are commonly tall, well-proportioned, and of an olive complexion, inclining to black. Their hair is black and curling, but not woolly, like that of the negroes of Guinea; their noſes are ſmall, but regular; and their lips are of moderate thickneſs.

The vulgar wrap only a ſhort piece of cotton cloth or ſilk round their waiſts, which they call a lamber; but perſons of diſtinction, of both ſexes, adorn their wriſts with rings of the moſt valuable metal they can procure, with which they likewiſe ornament their hair.

The women wear lambers or robes reaching to their feet, covered with a garment in the form of a ſtrait ſhift, which covers the whole body. This is commonly of cotton, dyed of a dark colour, and trimmed with beads of different hues fancifully arranged.

The females are exemplary in their conjugal obedience, amiableneſs of diſpoſition, and agreeableneſs of manners. Indeed, the whole nation may be characterized as a friendly, benevolent people, poſſeſſing many virtues, which are not ſhaded by more numerous vices than thoſe which are commonly practiſed in more civilized regions.

The moſt reſpectful mode of ſalutation is licking a ſuperior's feet; which abject ſubmiſſion is practiſed by thoſe who addreſs the prince, and by the wives when their huſbands return from the wars, or after long abſence. The principal riches of the inhabitants are ſuppoſed to conſiſt in their cattle; for gold and ſilver are only uſed by way of ornament, or in exchange; the art of coinage being entirely unknown.

The ſovereigns of Madagaſcar affect a great deal of external ſplendor, and exerciſe an uncontrouled power over the lives and fortunes of their ſubjects, to whom they give audience ſitting croſs-legged on a mat. They are perpetually ſurrounded by a conſiderable number of noblemen and ſlaves; and they have a variety of palaces, as they are called, raiſed with boards formed by the hatchet; which, though far exceeding the huts of their ſubjects, are ſeldom more than eight or ten feet high.

Theſe princes, however, have no regular ſtanding army, but make uſe of their vaſſals upon every emergency. Their arms are lances and hatchets, with a few fire-locks purchaſed from European mariners.

When they make war, they generally attempt to carry their point by ſurprize; to effect which, they uſually attack the towns of their enemies in the night; a man preceding the army with a piece of meat in his hand, which he throws to the dogs, to prevent their barking. The inhabitants, however, being ſoon alarmed, endeavour to fly; but, in attempting to leave their huts, they are ſtabbed with lances by their enemies. The women and children are then made priſoners, the town burnt, and the cattle driven away; which cloſes the conteſt, unleſs the vanquiſhed can obtain aſſiſtance, and make repriſals.

Though letters have never been introduced into this country, their laws, which are traditional, and handed down from father to ſon, are founded in juſtice, and enforced without partiality or indulgence. Capital puniſhments are but few, and indeed ſeldom neceſſary; but fines, which are always paid in cattle, are levied on the moſt trivial occaſions. Adultery with the wife of a ſuperior is expiated by the forfeiture of thirty head of cattle, beſides beads or other articles; but with the wife of an equal, by a fine of only twenty. Aſſaults are puniſhed by a fine of fifteen head of cattle; and when any one defrauds his neighbour, the number forfeited is proportioned to the magnitude of the offence.

They profeſs Paganiſm; acknowledging, however, the exiſtence of one Supreme God, whom they call Deaan Unghorray, which ſignifies 'The Lord above:' but they maintain that there are four other lords, each of whom preſides over his reſpective quarter of the world. Theſe are regarded as the immediate ſervants of the great God, and as mediators between him and man; on which account they receive religious veneration, and are addreſſed by prayers and ſacrifices.

Beſides theſe inviſible deities, they keep in their houſes a ſmall portable idol, which they call Owley. This is ſuppoſed to be a kind of taliſman to which their guardian genius is attached, and by which, as a proper medium, he is to be invoked.

Circumciſion is performed among theſe people, but in a very different manner from that of the Jews and Mahometans. The ceremony is preceded by mirth, drinking, and feſtivity: after which a bull is tied and laid on the ground, when the relations and friends bring preſents of cattle; the father, or neareſt connection, then takes the child in his arms to the bull, and putting it's right-hand on the bull's right horn, exclaims—'Let the great God above, the lords of the four quarters of the world, and the guardian ſpirits, proſper this child, and make him a great man; let him be ſtrong like this bull, and overcome all his enemies.' An experienced perſon then performs the office, by cutting off the præpuce as cloſe as poſſible; after which the child is delivered to his mother, the bull is killed, and a feaſt is made on the ſpot for the aſſembled friends.

Their belief of futurity is evident from every circumſtance of the few religious ceremonies they perform. They treat the memory of their forefathers with peculiar veneration; and, in the celebration of their funeral rites, diſplay a becoming ſolemnity. Every family has a peculiar burial-place, encloſed by a kind of paliſadoes, which is never entered without burning a bullock or cow before the ſpot. When any perſon is to be interred, the chief or eldeſt of the family goes to the gate of the cemetary; and, calling aloud on all the dead depoſited there by name, he concludes with obſerving, that ſuch a relation is come to repoſe among them, and hoping they will own him for a friend. The gates are then opened; and, the grave being dug to a proper depth, the corpſe is depoſited, and covered with earth, while the people without are buſied in cutting up and dividing among themſelves the cattle which the ſurviving friends have brought for their entertainment.

Mourning is not ſignified by any particular dreſs, but by ſhaving the head; and whoever neglects to comply with this form, on the death of his prince, is eſteemed a traitor.

They pay the moſt implicit obedience to the injunctions of their umoſſes, or magicians, who pretend to dive into the ſecret powers of nature, and to engage the aſſiſtance of familiar ſpirits on every occaſion. They likewiſe make taliſmanic compoſitions, which are carried before the army to enſure ſucceſs. In ſhort, nothing of importance is undertaken without conſulting theſe umoſſes; but though their incantations are by no means always efficacious, and events frequently fall out very different from their predictions, they are never at a loſs for ſome plauſible reaſon to account for their failure; and, as they muſt ſometimes be right in their conjectures, a few inſtances of this kind are ſufficient to ſecure permanent reputation.

Theſe magicians, however, never interfere in religious acts, nor attempt to preſcribe the modes of performing them; as every individual has ſome ceremonials peculiar to himſelf, and deviates without offence from the general forms.

Madagaſcar, as we have already hinted, was firſt diſcovered by the Portugueſe, but they never attempted to ſettle in it. The French, indeed, uſurped the poſſeſſion of it in 1641; but ſoon loſing the confidence of the natives, they were all expelled a few years after; ſince which period no European nation has ever thought proper to make a ſimilar attempt, though the French are ſaid at preſent to have ſome ſuch plan in contemplation.

CHAP. V.

MAURITIUS.

THIS iſland obtained it's preſent name from the Dutch, who firſt diſcovered it in 1598, while Prince Maurice was their ſtadtholder. It is ſituated in 20 degrees ſouth latitude, and 56 eaſt longitude, and about an hundred leagues to the eaſtward of Madagaſcar. It's form is oval, being about 50 leagues in circumference; and there is an excellent harbour, capable of containing fifty large ſhips in perfect ſecurity. The climate is eſteemed both pleaſant and ſalubrious; and the mountains, ſeveral of which are very lofty, produce ſome of the beſt ebony in the world, beſides various other valuable trees. A number of rivulets likewiſe deſcend from the hills, which are plentifully ſtocked with fiſh, and tend to fertilize the ſoil in a ſurprizing manner, rendering it productive of ſugar-canes, tobacco, rice, and various fruits; and affording paſturage for great numbers of cattle.

When the Dutch firſt took poſſeſſion of this iſland, they found it deſtitute of inhabitants, or even animals, except deer and goats; but, with their uſual induſtry, they ſoon rendered it very fertile, and plentifully ſtocked it with cattle. However, they afterwards reſigned it into the hands of the French, who have ever ſince remained maſters of Mauritius.

CHAP. VI.

BOURBON.

THE Iſle of Bourbon, which is ſituated in 21 degrees ſouth latitude, and 54 eaſt longitude from London, about eighty leagues to the eaſtward of Madagaſcar, is of an oval form, and ninety miles in circumference.

This iſland is charmingly diverſified with hills and vallies, foreſts and paſturage, and refreſhed with a number of beautiful rivulets and ſprings. Though the climate is intenſely hot, it is eſteemed ſalubrious, and fruits of all kinds, with great variety of plants, roots, and ſpices, grow ſpontaneouſly. Many of the trees yield odoriferous gums; while the rivers are ſtocked with fiſh, the coaſt with land and ſea-turtles, and every part of the iſland with neat cattle, hogs, goats, and various beautiful birds. Ambergris, coral, and the moſt curious ſhells, are found on the ſhores.

On the north and ſouth ſides of the iſland are many commodious roads for ſhipping; but there is ſcarcely one good harbour where veſſels can ride ſecure againſt thoſe dreadful hurricanes which frequently happen during the monſoons. Indeed, the coaſt is environed with blind rocks, which render the navigation at all ſeaſons dangerous; and on the ſouthern extremity is a volcano which continually emits flames and ſmoke, attended with a tremendous roaring noiſe.

The Portugueſe firſt diſcovered this iſland in 1545; and, having ſtocked it with hogs and goats, afterwards deſerted it. An Engliſh commander, named Caſtleton, next landed, in 1613; and, being charmed with it's beauty, gave it the appellation of the Engliſh Foreſt. But as our Eaſt India Company never thought fit to colonize this iſland, the French took poſſeſſion of it in the year 1654, and named it the Iſle of Bourbon; leaving a few people of their own nation, and ſeveral ſlaves, which were afterwards brought away by an Engliſh ſhip. The French, however, on their expulſion from Madagaſcar, a ſecond time eſtabliſhed themſelves on this iſland, where they have at preſent three pretty conſiderable ports: St. Paul; St. Denis, the reſidence of the governor; and St. Suſanna; at one or other of which their Eaſt India ſhips uſually touch for refreſhments.

CHAP. VII.

ST. HELENA.

LEAVING the Oriental regions, we again double the Cape of Good Hope, which opens the Atlantic Ocean to our view, from whoſe immenſe boſom a conſiderable number of iſlands lift their heads; the firſt of which, in this quarter, that claims particular notice, is St. Helena.

This iſland, ſo named by the Portugueſe, becauſe it was originally diſcovered on St. Helen's day, is ſituated in 16 degrees ſouth latitude, and 6 degrees weſt longitude, from London; being nearly at equal diſtances from the continents of Africa and America.

St. Helena is a rock about twenty-one miles in circumference, ſo high and ſteep that it is only acceſſible at the landing-place, which is ſituated in a ſmall valley on the eaſtern ſide, defended by ſtrong batteries, the guns being planted nearly on a level with the water. This is the only anchorage about the iſland, except at Chapel Valley Bay; and, as the wind always blows from the ſouth-eaſt quarter, if a ſhip overſhoots the iſland ever ſo little, it is impoſſible to recover it again.

Though nothing but a hard barren rock preſents itſelf on every ſide, it is covered with mould about a foot deep, which produces not only graſs, but fruits, herbs, roots, and eſculent plants; being agreeably diverſified with eminences and plains, among which the houſes of the natives are interſperſed. The fields afford paſturage to a vaſt number of cattle, ſome of which are fed for the ſupply of ſuch Eaſt Indiamen as touch at this place; the reſt furniſh the natives with milk, butter, and cheeſe. Hogs, goats, and a variety of poultry, abound throughout the iſland; while the ſea is well furniſhed with fiſh. But, amidſt this happy abundance, they have neither bread nor wine; as the rats, which lodge in the rocks, and cannot be exterminated, deſtroy the wheat, and the climate is too hot for making wine.

At a little diſtance from the landing-place, in Chapel Valley, ſtands the Engliſh fort, where the governor reſides; and in the ſame valley is a town conſiſting of about fifty houſes built after the Engliſh manner, to which the people of the iſland always reſort when any ſhips appear, as well to act on the defenſive if they are enemies, as to entertain them if friends. There are about two hundred families upon the iſland, chiefly of Engliſh extraction. Every family has it's houſe and plantation, where they look after their cattle and poultry, and cultivate roots, herbs, and garden-ſtuff, which they diſpoſe of to the mariners who touch there. They are not, however, permitted to purchaſe any merchandize of the ſhips which arrive in their harbour, but are obliged to buy whatever they want of foreign growth or manufacture at the Company's warehouſe, for which they are allowed ſix months credit.

The aborigines of this iſland are remarkable for their freſh, ruddy complexions, and robuſt conſtitutions; and are characterized, by a gentleman who was long converſant with them, as an honeſt, inoffenſive, and hoſpitable people, having ſcarcely a tincture of avarice or ambition.

Though the Portugueſe certainly diſcovered St. Helena, and ſtocked it with hogs, goats, and poultry, it does not appear that they ever eſtabliſhed any colony.

In 1600, the Engliſh Eaſt India Company firſt took poſſeſſion of it; and maintained the ſovereignty, without interruption, till the year 1673, when the Dutch took it by ſurprize. The Engliſh, however, under the command of Captain Munden, recovered it within the ſpace of a year, and at the ſame time took three Dutch Eaſt Indiamen which lay in the road, and it has ever ſince remained in our poſſeſſion.

The affairs of the Company are managed by a governor, deputy-governor, and ſtore-keeper, who have fixed ſalaries, beſides a free table, to which all maſters of ſhips and principal paſſengers are conſtantly welcome.

CHAP. VIII.

ASCENSION.

THE Iſland of Aſcenſion is ſituated in 8 degrees ſouth latitude, and 17 degrees 20 minutes weſt longitude, from London, about two hundred leagues to the north-weſt of St. Helena. It was diſcovered by the Portugueſe on Aſcenſion-day, and from this circumſtance received it's name. The iſland is only about ten leagues in circumference, and in general very barren; producing but little wood, fruits, roots, or herbage, and is ſtill uninhabited, however, ſuch Eaſt India ſhips as have miſſed St. Helena, uſually make this a place of refreſhment, being furniſhed with a ſafe and commodious harbour. Within land are ſome goats, and ſeveral ſpecies of birds; but the vaſt number of turtles which the coaſt affords, principally induce mariners to touch at this place. There is a ſpot on the iſland called the Poſt Office, where letters are left corked up in a bottle, which is broke by the next comer, and another placed in it's ſtead. The want of freſh water will for ever prevent the colonization of this place, that important article being no where to be procured throughout it's whole extent.

CHAP. IX.

ST. MATTHEW.

ST. Matthew is ſituated in 1 degree 40 minutes ſouth latitude, and in 9 degrees 12 minutes weſt longitude, from London, nearly one hundred leagues to the north-eaſt of Aſcenſion. This iſland was likewiſe firſt diſcovered by the Portugueſe; who, after planting it, and maintaining the poſſeſſion for ſeveral years, at laſt abandoned it, ſince which time no other nation has thought it worthy of attention.

CHAP. X.

ST. THOMAS.

THE Iſland of St. Thomas, or St. Thome, is nearly circular, being one hundred and twenty miles round, and lies exactly under the equator, about forty-five leagues from the African continent. The air of this iſland is damp, and prejudicial to European conſtitutions; nevertheleſs, it is the moſt conſiderable of any in the Gulph of Guinea, and is well peopled by the Portugueſe. It abounds with wood and water, and towards the centre riſes into a mountain of ſuch height that it's ſummit is generally enveloped with clouds. The ſoil produces Indian corn, rice, fruits, ſugar, and ſome cinnamon.

The principal town in the iſland is St. Thome, which is likewiſe the ſee of a biſhop, and contains five or ſix hundred houſes, handſomely built of wood, and ſurrounded with balconies, after the Portugueſe ſtile.

CHAP. XI.

ANABOA.

THIS iſland was diſcovered on the 1ſt of January 1571, and it's name imports a happy year. It is ſituated in 2 degrees ſouth latitude, two hundred miles to the weſt of Congo, and is about thirty miles in circumference. The country is mountainous, but abounds with Indian corn, rice, oranges, cocoa-nuts, and other fruits common to theſe climates; there are alſo plenty of cattle, hogs, and poultry. The Portugueſe ſtill maintain the ſovereignty of the iſland, but the generality of it's inhabitants are of negro extraction. This place is principally valuable for it's convenient road, in which ſhips may ride with much ſecurity.

CHAP. XII.

PRINCE's ISLAND.

THIS ſmall iſland is ſituated in the Gulph of Guinea, in 1 degree 30 minutes north latitude, and is extremely mountainous and woody. It produces rice, Indian corn, and a variety of fruits and roots; beſides ſugar-canes, with which it greatly abounds. Black cattle, hogs, and goats, are numerous, conſidering it's extent; but it has the miſfortune to be annoyed with a ſpecies of monkies which are extremely miſchievous, and even dangerous.

CHAP. XIII.

FERNANDO PO.

THIS iſland is about thirty miles long and twenty broad, diſtant ten leagues from the continent, and lies in 3 degrees 40 minutes north latitude. It's produce and inhabitants correſpond with thoſe laſt deſcribed; but it does not appear to be much reſorted to by it's proprietors, the Portugueſe. Indeed, the principal value of theſe iſlands conſiſts in their furniſhing refreſhments to the Portugueſe ſhips, on their paſſage from Braſil to Africa, and in their Eaſt India voyages. This convenience ſome years ſince ſtimulated the Dutch to attempt the conqueſt of ſeveral of them, in which they were ſucceſsful;

ceſsful; but their officers, ſeamen, and ſoldiers, being almoſt entirely cut off by the inſalubrity of the climate, they were compelled to reſign their acquiſitions: on this the Portugueſe again took poſſeſſion of them, and have ever ſince remained in the unmoleſted ſovereignty of theſe and the other iſlands above alluded to.

CHAP. XIV.

THE CAPE VERD ISLANDS.

THESE iſlands are thus denominated from an oppoſite Cape on the African coaſt, which projects into the ſea between the Rivers Gambia and Senegal. They lie at the diſtance of one hundred and twenty leagues from the continent, between 23 and 26 degrees weſt longitude, and between 14 and 18 degrees north latitude. They were firſt diſcovered in 1460, by Antony Noel, a native of the ſtate of Genoa, in the Portugueſe ſervice, and amount to near twenty in number; but ſome of them are only ſterile rocks, without inhabitants, and unworthy of notice. St. Jago, Bravo, Fogo, Mayo, Bonaviſta, Sal, St. Nicholas, St. John's, St. Vincent, and St. Antonio, are the moſt conſiderable, which ſtill remain ſubject to the Portugueſe. The air is in general hot, and in ſome iſlands unfavourable to health; moſt of them are, however, pretty well peopled with Europeans, or their deſcendants.

The Iſland of St. Jago, the reſidence of the viceroy, and the largeſt of the groupe, is ſituated in 15 degrees north latitude, and is about ſixty leagues in circumference. It's form is triangular; and though the country is rocky and mountainous, the ſoil produces ſugar, cotton, Indian corn, cocoa-nuts, oranges, bananas, and other tropical fruits, with plenty of roots, herbs, and cotton.

The animals are horſes, aſſes, mules, cows, deer, goats, hogs, civet-cats, and a remarkably beautiful ſpecies of green monkies with black faces. The ſeas abound with amazing quantities of excellent fiſh; and at this place outward-bound Eaſt India ſhips generally touch to take in freſh-water and proviſions.

Ribeira Grande, the capital of the iſland, the ſeat of government, and a biſhop's ſee, is a tolerably handſome place; containing, among other ſtructures, a celebrated monaſtery, the gardens of which are highly admired. The other towns of note in this iſland are St. Jago, St. Domingo, St. Domingo Abacen, and Braya; which laſt has the moſt excellent port.

Bravo is ſituated in 14 degrees north latitude, and principally conſiſts of very high mountains, riſing in a pyramidal form. It is eminent for it's wines, and abounds likewiſe in ſalt-petre, Indian corn, and the fruits and roots common to this climate.

The Iſland of Fogo, or Fuego, is ſituated in 15 degrees 20 minutes north latitude, and appears from the ſea like one continued mountain. Near the centre of the iſland is a dreadful volcano, which ſometimes caſts forth rocks of a prodigious ſize to an incredible height, with a noiſe more tremendous than the loudeſt thunder; and ſometimes torrents of flaming ſulphur pour down the ſides of the mountain, and is afterwards collected in amazing quantities.

Water is extremely ſcarce in this iſland; notwithſtanding which, the ſoil produces vaſt quantities of fruits and roots, and is well ſtocked with cattle. The inhabitants are chiefly negroes, who manufacture cotton cloth, and are famous for breeding mules, which they diſpoſe of to various European nations.

Mayo, or May, derives it's name from having been diſcovered on May-day. In this iſland immenſe quantities of ſalt are made from the ſea-water, cryſtallized by the heat of the ſun. A conſiderable trade is carried on by us in this commodity, which coſts only a preſent to the negro governor, who is generally complimented with an invitation on board every ſhip that arrives for this purpoſe.

The ſoil is far from being rich; nevertheleſs, it produces corn and proviſions ſufficient for the inhabitants; and feeds a vaſt number of animals, particularly aſſes, with which the Engliſh ſometimes freight whole ſhips, and carry them to Barbadoes and other Britiſh iſlands.

Bonaviſta was firſt diſcovered by the Portugueſe, and lies in 16 degrees north latitude, being nearly twenty miles long, and twelve broad.

The aſpect of the country is in general low, ſterile, and rocky; yet it produces immenſe quantities of indigo, and more cotton than all the other Cape Verd Iſlands.

The animals are principally the ſame as in the other iſlands; and, as our countrymen often traffic at this place, the natives, who are exceſſively fond of them, are in general capable of being underſtood in the Engliſh language.

The only curioſity on this iſland, and which indeed is common to moſt of the others, is a kind of vegetable ſtone, extremely porous, and of a greyiſh tinge; which, protruding ſtems, forms ſomething in ſhape reſembling the head of a colliflower.

The Iſle of Sal is ſituated in the 17th degree of north latitude, about three hundred miles weſt of the African continent, and is juſtly ſo denominated from the incredible quantities of ſalt naturally produced from the ſea-water. The total deficiency of freſh water has occaſioned this iſland to be entirely deſerted, though it was formerly well ſtocked with animals.

St. Nicholas, which is by far the moſt conſiderable of the Cape Verd Iſlands in extent, except St. Jago, is ſituated in 17 degrees north latitude. The land is chiefly high, producing abundance of maize, and moſt tropical fruits, with a variety of trees, particularly the dragon-tree, from which exudes the drug called gum-dragon.

The natives are much commended for their induſtry and ingenuity in manufacturing and making up cotton cloth into dreſſes for the Guinea trade.

St. Nicholas, the capital, is the moſt compact and populous of any town on theſe iſlands, though the moſt ſuperb fabrics are thatched with graſs.

St. John's Iſland, which is ſituated in 15 degrees and a half north latitude, is extremely high and rocky, producing prodigious quantities of ſalt-petre, various fruits common to the other iſlands, and plenty of fowls and cattle.

The natives are deſcribed as a ſimple, harmleſs, and hoſpitable race, who wear a ſlight covering of cotton cloth of their own manufacture.

The principal diverſion of this iſland is hunting the wild goat; which, however, is never permitted without the governor's conſent, leſt the breed ſhould be entirely deſtroyed. When he thinks proper to indulge the inhabitants with this healthful recreation, they all aſſemble together with their dogs; and after the chace is ended, the fleſh is divided among them, in ſuch proportions as the governor thinks proper; reſerving a part for himſelf, with all the ſkins, which he afterwards diſtributes, according to his own pleaſure, among thoſe who from age or infirmities were incapable of purſuing the ſport. This is one of the principal privileges of the governor; who is likewiſe the only magiſtrate, and decides on all occaſions. If any one preſumes to oppoſe the governor's decrees, he is confined in an open place walled round, till he chuſes to ſubmit. Capital offences are ſeldom known among them; but when any heinous crime happens to be perpetrated, the governor only confines the criminal till he has pacified the parties aggrieved, and obtained a bond from the culprit's relations, that he ſhall make his appearance ſhould a judge ever be ſent from Portugal to execute juſtice.

St. Vincent contains no rational inhabitants; but it is often viſited by mariners, on account of it's excellent bay, called Porto Granda, where ſhips may conveniently wood and water, and wild goats and turtles be eaſily procured.

St. Antonio, or St. Antony, which is ſituated in 17 degrees 19 minutes north latitude, fifteen miles from St. Vincent, contains mountains of amazing height, one of which is thought to equal, if not exceed, the Peak of Teneriffe.

This iſland is watered with many pleaſant rivulets, which render the vallies through which they flow abundantly fertile in maize, oranges, lemons, limes, bananas, plantains, pompions, guavas, muſk, and water-melons, beſides a vaſt variety of trees and ſhrubs.

Innocence and humanity are the characteriſtics of the natives, who are ſuppoſed to amount to near three thouſand ſouls, three-fourths of which number are ſlaves; who, like the free negroes, have wives, houſes, and plantations, but are governed by a ſteward, appointed by a Portugueſe nobleman, who is proprietor of the iſland.

CHAP. XV.

GOREE.

GOREE, which is ſituated within cannon-ſhot of Cape Verd, in 14 degrees 43 minutes north latitude, and 17 degrees 20 minutes weſt longitude, received it's preſent name from the Dutch, who firſt took poſſeſſion of it. It's extent is only about eight hundred and fifty yards in length, and two hundred and fifty in breadth; yet the ſituation is agreeable, and the air temperate, though ſituated in the torrid zone, owing to it's being continually refreſhed by alternate breezes from the land and ſea. It's importance, however, ariſes entirely from it's vicinity to Cape Verd, and the conſequent convenience of trade, which has made it an object of contention between ſeveral European nations.

Except at two particular bays, the ſurrounding rocks render it almoſt inacceſſible; and ſtrong fortifications being erected wherever they were judged neceſſary, it has by ſome been deemed ſufficiently impregnable to entitle it to the appellation of the African Gibraltar.

The ſoil was originally compoſed only of a red ſand, without a ſingle vegetable except reeds; but by the indefatigable induſtry of it's poſſeſſors, it was ſoon rendered one of the moſt pleaſant and fertile ſettlements in Africa.

This iſland was ceded to the Dutch in 1617, by the king of Cape Verd; when they immediately erected a fort on a rock to the north-weſt, to which they gave the name of Fort Naſſau; but finding it incapable of commanding the harbour, they raiſed another fortification nearer the ſhore, called Orange Fort. In 1663, Admiral Holmes wreſted Goree from the Dutch, and placed an Engliſh garriſon in it; but the Dutch Admiral De Ruyter two years afterwards regained it, and in their poſſeſſion it remained without interruption till 1677, when a French ſquadron commanded by Count D'Eſtrees attacked the place, and obliged the Dutch governor to ſurrender at diſcretion. The French, now ſenſible of the conſequence of their acquiſition, took care to fortify it in the ſtrongeſt manner poſſible, and baffled every attempt of the Dutch to recover it; but in the year 1759, when the Britiſh arms were triumphant in every quarter of the globe, a ſquadron, commanded by Commodore, now Lord Keppel, reduced it under the Britiſh government. This iſland, however, was reſtored to the French by the treaty of peace ſigned at Paris in 1763, when the French king ceded and guaranteed to Great Britain the forts and factories on the River Senegal, which we have before obſerved were loſt to this country during the late unpropitious conteſt.

CHAP. XVI.

CANARIES.

THE Canaries, anciently called the Fortunate or Happy Iſlands, are ſeven in number, and lie in the Atlantic Ocean, between 27 degrees 30 minutes, and 29 degrees 30 minutes, north latitude; and between 13 degrees, and 17 degrees 50 minutes, weſt longitude from London.

Theſe iſlands were firſt diſcovered and colonized by the Carthaginians, when in the zenith of their glory; but when the Romans annihilated that ſtate, the navigation to the weſt was immediately ſtopped, and the Canaries lay concealed from the reſt of the world till the year 1405, when they were again diſcovered by the Spaniards, to whom they ſtill belong. On their arrival, they found that the natives reſembled the Africans on the continent in their ſtature and complexions; but their language was entirely different, and their cuſtoms had not the ſmalleſt affinity either to thoſe of their ancient progenitors or their continental neighbours. They were wholly ignorant of ſcience, and profeſſed great aſtoniſhment, on being informed that there was any other country in the world beſides their own.

Theſe ſeven iſlands, the names of which are, Palma, Hiero, Gomera, Teneriffe, Grand

Canaria, Fuertuventura, and Langarote, or Lancerota, enjoy a pure and temperate air, and abound in the moſt delicious fruits, particularly thoſe grapes which produce that rich wine diſtinguiſhed by the name of Canary, the greateſt part of which is exported to England, where the annual conſumption is computed at upwards of 10,000 hogſheads. They likewiſe abound in cattle and other animals; and are particularly famous for thoſe well-known beautiful ſongſters, which bear the name of theſe iſlands.

Palma, which is ſituated in 28 degrees 30 minutes north latitude, is about twenty-four miles long, and eighteen broad. In this iſland there is a high and ſpacious mountain, ſaid to exceed the celebrated Peak of Teneriffe itſelf; it is called Le Caldera, or the Cauldron, from a hollow on it's ſummit, which gradually declining, occupies a ſpace of about thirty acres. From this hollow iſſue ſeveral ſprings, which paſſing through an aperture of the mountain, unite at the bottom, and turn ſeveral ſugar-mills.

In the diſtrict of Tiſuya is another mountain, which appears to have been removed from it's original ſituation; and indeed the dreadful effects of volcanos are perceptible in every part of the iſland, where the channels of the lava are ſtill apparent.

On the 13th of November 1677, about ſun-ſet, the earth began to tremble, and continued ſo for five days ſucceſſively, attended with a tremendous noiſe, during which ſeveral openings appeared in different places; but the principal was at Mont aux Chevres, where, in leſs than fifteen minutes, were twenty-eight chaſms, which emitted abundance of flaming matter and red-hot ſtones. In 1750, there was another eruption, when the ſtream of lava ran down from the mountains towards the town of Santa Cruz, and diſcharged itſelf into the ſea about a mile to the northward of that place.

Fruits, ſugars, and wines, are ſo plentiful in this iſland, that the inhabitants cannot conſume them; and it was likewiſe once extremely well wooded; but a great drought, which prevailed above a century ago, deſtroyed the greateſt part of the trees, and in many places this calamity is ſtill diſcernible.

The principal port of Palma is Santa Cruz, which lies on the ſouth-eaſt ſide of the iſland. It is a large place, containing many elegant edifices, and has a good harbour, where veſſels may ride ſecure from every wind.

Hiero, or rather Ferro, is the moſt weſterly of the Canary Iſlands; and from this place the French geographers formerly computed their longitude, as the Dutch did theirs from the Peak of Teneriffe; but now almoſt all nations make their own capital the firſt meridian.

This iſland, which is about five leagues in breadth, and fifteen in circumference, is ſituated in 27 degrees 26 minutes north latitude, and in 17 degrees 26 minutes weſt longitude from London. It has a ſteep aſcent on all ſides from the ſea for above a league, beyond which it becomes tolerably level and fruitful, abounding in many kinds of trees and ſhrubs, and producing paſturage and flowers in greater luxuriance than any of the ſiſter iſlands.

We are told, and indeed with almoſt unqueſtionable evidence, that on the ſummit of the rocky aſcent which encircles the whole iſland, ſtands a ſingle tree, called by the natives garſe, or ſacred, the leaves of which diſtil a quantity of water ſufficient to furniſh every living creature in Hiero with drink, which remedy nature ſeems to have provided againſt the natural drought of the place.

The branches of this tree are thick and extended; it's fruit reſembles an apple, and the leaves thoſe of the laurel, but longer, wider, and more curved. Every morning a cloud riſes from the ſea, which being wafted by the wind to the top of the cliff, by degrees ſettles on the branches of the above-mentioned tree, from whence it diſtils in drops during the remainder of the day.

The aborigines of Hiero were of a middle ſtature, and cloathed themſelves with the ſkins of beaſts: they were of a grave, ſedate turn of mind; had only a ſingle wife each; and lived peaceably under a ſovereign who was no way diſtinguiſhed from his ſubjects but by the number of his flocks, which indeed conſtituted the only diſcrimination of rank. They paid religious veneration to two deities; one of which was eſteemed a male, and the other a female, each being worſhipped by the reſpective ſex. Though theſe deities were ſuppoſed to reſide in Heaven, it was believed that they deſcended to receive the petitions of the people, after which they reſumed their celeſtial ſeats.

Gomera is a ſmall but fertile iſland, not far from Teneriffe, producing every thing neceſſary for the conſumption of the natives, and ſeveral articles for exportation.

Mules are more numerous in this iſland than in any of the neighbouring ones; and there are plenty of deer, which were originally imported from Barbary.

The ancient Gomerans were diſtinguiſhed as a lively, active people, of intrepid reſolution, and attached to the uſe of arms: they were trained up from their infancy in martial amuſements, and taught to uſe ſlings and darts with great dexterity. Their heroes were eſteemed immortal, and their atchievements are ſtill celebrated in the rude poeſy of the iſle.

The principal town of this iſland is called La Villa de Palmas, or the Town of Palms, from the number of palm-trees in the neighbourhood. This place contains a church, and a convent of friars, with nearly two hundred private houſes, the greater part of which are far from being elegant: the town, however, poſſeſſes the advantage of having plenty of freſh water, which the inhabitants draw from wells in every quarter.

Teneriffe, in the language of Palma, ſignifies the White Mountain, which name was applied to this iſland becauſe the Peak is continually covered with ſnow; and this title has been continued by every European nation, although the preſent inhabitants call it Vincheni.

This iſland forms a kind of triangle, the ſides of which are nearly equal, each being about twelve leagues in length. In the centre ſtands the famous Peak of Teneriffe, which, in clear weather, may eaſily be diſcerned at the diſtance of one hundred and twenty miles. This Peak, the top of which reſembles a ſugar-loaf, is ſaid to be about four miles perpendicular from the level of the earth, and conſiſts of vaſt rocks piled on one another, evidently the effects of ſubterraneous eruptions and violent concuſſions of nature; and even now this mountain ſometimes throws out ſuch incredible quantities of burning ſulphur and melted ore, as to convert the richeſt lands into barren deſarts. On the ſummit of the Peak the air is ſubtile, cold, and piercing, and the curious traveller never fails to find his heart beat with ſuch violence, as to occaſion a difficulty of reſpiration. Before the aſcent is half gained, the clouds appear below, and the whole ſurrounding country reſembles an unbounded ocean.

Santa Cruz, the capital of the iſland, ſtands near the ſhore, and has a harbour the moſt frequented of any in the Canaries. The town is large and populous, containing ſeveral churches, three convents of friars, an hoſpital, and ſome of the moſt ſuperb ſtructures to be met with in theſe parts. Indeed, the governor-general of the iſlands always reſides at this place, which draws a concourſe of people, either from civil or commercial views. The number of inhabitants is calculated at ſix thouſand, excluſive of foreigners.

On the north-weſt ſide of the iſland is a haven called Garrachica, once a very commodious port; but, in 1704, it was ſo choaked up by rivers of burning lava, which flowed copiouſly into it from a volcano, that houſes are now built where ſhips formerly rode at anchor.

This dreadful earthquake began on the 24th of December, and no leſs than twenty-nine ſhocks were felt in little more than three hours. On the 31ſt of the month the earth opened towards the White Mountains, and two volcanos were formed, which threw up ſuch a quantity of ſtones, as to raiſe two conſiderable mountains. On the 5th of January, the ſcene became more tremendouſly alarming, the ſun was totally obſcured with clouds of ſmoke and flame, and before night the country for nine miles round was one univerſal deluge of fire, which ſpread with the rapidity of a torrent. To add to the horrors of the proſpect, the violence of the ſhocks ſtill encreaſed, and the iſland trembled to it's loweſt foundations; the wretched inhabitants fled into the fields, and many, in endeavouring to eſcape, met deſtruction, for the earth opened in almoſt every quarter. Theſe dreadful earthquakes, and rivers of lava, continued without intermiſſion till the 5th of February; and ſuch was their effect even at twenty leagues diſtance at ſea, that mariners, when they heard the noiſe, and felt the concuſſion, at firſt ſuppoſed their ſhips had ſtruck upon rocks.

But, notwithſtanding theſe diſaſters, the iſland is in general fertile and ſalubrious, abounding in corn, wine, and oil, with every other article which the natives, who are in general untainted with luxury, either wiſh or expect.

Grand Canaria is a moſt delightful and fertile iſland, enjoying a happy temperature of air, bleſſed with abundance of delicious fruits, trees, and ſalubrious ſtreams, and in every point of view merits the name of the Fortunate Iſland. It is about fifty leagues in circumference, and the inland part is full of lofty mountains, which ſerve greatly to enrich the proſpect. It is well watered, and abounds with wood of various kinds, as almoſt every ſpecies thrives luxuriantly in this iſland. The pine, palm, wild-olive, poplar, laurel, dragon tree, lignum rhodium, the aloe ſhrub, the Indian fig, and many others, grow ſpontaneouſly.

Among the fruits, which are the moſt excellent of their reſpective kinds, we muſt particularize oranges, lemons, citrons, limes, pomegranates, walnuts, cheſnuts, apples, pears, peaches, apricots, cherries, plums, mulberries, figs, bananas, dates, and in ſhort almoſt every fruit common to the European or American climates, except the pine-apple.

Wheat, barley, and maize, with a variety of roots, herbs, and plants, thrive ſo exceſſively, that there are conſtantly two harveſts in the year.

Nor is this iſland deficient in cattle ſuited to the climate, birds of various kinds, or, in a word, deſtitute of any animal or vegetable production which human nature can require.

About three miles from the ſea-coaſt ſtands the city of Palmas, the capital of the iſland; which, though a place of no great ſtrength, is large and populous, and contains ſome ſuperb ſtructures as well public as private. The city is divided into two parts by a rivulet, over which is a ſtone bridge. The port, which lies at ſome diſtance, is ſafe and commodious, being ſecured againſt every wind, except the ſouth-eaſt, which indeed rarely blows with ſuch violence as to endanger any ſhipping.

The other towns and ports are few, and inſignificant; as there are no inland towns, though there are many villages, and the whole coaſt, except at three places, is inacceſſible to boats and veſſels, on account of the violence of the ſurf.

Fuertuventura is about eighty miles long, and, at a medium, about fifteen broad, but is ſo indented by the ſea towards the middle, as to form an iſthmus; on the ſouth ſide of which the ſoil is mountainous and barren, but that on the north is fertile and populous.

This iſland has ſeveral bays and harbours; but ſometimes the ſea breaks on the rocks with ſuch violence, as to ſtrike terror into every beholder, riſing upwards of ſixty feet in height, with a force which would daſh to pieces the ſtouteſt veſſel.

There are three ſmall towns on this iſland; one of which, called Olivia, is ſituated about two leagues from the ſea, in the midſt of a ſpacious plain abounding in corn.

La Villa, the capital, ſtands in the centre of that diviſion which lies north of the iſthmus, and contains a church, a convent of friars, and about an hundred and fifty houſes.

The name of the other town is Tunche, which contains about an hundred houſes, but of very mean appearance when compared with thoſe of the two other towns. Beſides theſe, there are a vaſt number of villages ſcattered up and down in the northern and internal part of the country, filled with inhabitants, who experience the bleſſing of longevity, untainted by diſeaſe, owing to the extreme ſalubrity of the climate.

This iſland, however, is in general deſtitute of trees and ſhrubs, but it abounds in paſturage, and beautiful odoriferous flowers, with plenty of corn, which is not only ſufficient for the natives, but even thoſe of Teneriffe and Palma place their principal dependence for ſupport on the produce of this country.

Lancerota is about fifteen miles long and ten broad, and, at a diſtance, appears high, black, rocky, and barren. The air is pure and wholeſome; and the ſoil, though not luxuriantly fertile, produces corn in great abundance, and furniſhes herbage for a vaſt number of cattle.

On the rocks which encircle the coaſt grows the orchilla-weed, an ingredient uſed in dyeing purple, which is believed, with ſome appearance of probability, to be the Gelulian purple of the ancients, as the coaſt of Africa, which formerly obtained the name of Gelulia, lies oppoſite to the Canary Iſlands, and abounds with this plant.

In Lancerota there are many hills, which were evidently once volcanos, their tops being of ſmall circumference, and a little excavated, a quantity of burnt ſtones appearing on the outſide, which reſemble pumice-ſtones, except in their darkneſs and weight. No eruptions, however, have been known for ſeveral ages, except one which happened about fifty years ſince, when the earth opened on the ſouth-weſt part of the iſland, and threw out ſuch an immenſe quantity of aſhes and ſtones, that many of the natives, forſaking their abodes, fled to Fuertuventura. At a diſtance from this volcano, a pillar of ſmoke iſſued from the ſea, and afterwards a ſmall pyramidal rock aroſe, which ſtill continues.

The principal port of this iſland is called Porto del Naos, which is ſecure againſt every wind and weather; and, being the only convenient place in the Canaries for ſhips to careen at, is much frequented by thoſe who trade to theſe iſlands. At the weſt-end of the harbour is a caſtle; which, however, would be but a poor defence in caſe of an attack. There is neither town nor village at this port, but only a few magazines, containing corn and other articles for exportation.

At the north end of Lancerota is a ſpacious harbour called El Rio, where there is a manufactory of ſalt, conſiſting of a ſquare piece of land, levelled, and interſected by ſhallow trenches about two inches deep; into which the ſea-water being admitted, the heat of the ſun ſoon converts it into ſalt.

Though all the Canary Iſlands are ſubject to Spain, the natives of this and the laſt deſcribed iſland, with thoſe of Gomera and Hierro, hold their lands of the deſcendants of Don Diego de Herrera, who conquered the Iſland of Canaria.

The Spaniards of quality in theſe iſlands keep up their native pride, without degenerating in the leaſt from their anceſtors, or even the preſent natives of Spain.

A court of inquiſition is eſtabliſhed in every iſland, to prevent hereſy from ſpreading among the people; and, indeed, the inhabitants can ſcarcely behave with common civility to perſons of a different perſuaſion, unleſs they are very eminent traders, regarding heretics in general as only a ſmall degree removed from brutes.

Theſe iſlands carry on a conſiderable trade with ſeveral European nations, as well as with America and the Weſt Indies; from which large revenues accrue to the Spaniſh government, as all goods either imported or exported pay a duty of ſeven per cent.

CHAP. XVII.

MADEIRAS.

THESE iſlands, two in number, were firſt diſcovered, according to ſome writers, by an Engliſh gentleman of the name of Ovington, in 1344; the Portugueſe, however, firſt took poſſeſſion of them in 1431, when they found them uninhabited, and entirely covered with wood; but, on burning the trees, the ſoil was rendered abundantly fertile.

Madeira, the largeſt iſland, is about 180 miles in circumference, and lies in a moſt delightful climate, enjoying a perpetual ſpring, in 32 degrees 27 minutes, north latitude, and between 18 degrees 30 minutes, and 19 degrees 30 minutes, weſt longitude. It is compoſed of one continued hill, extending from eaſt to weſt; the declivity of which, on the ſouth ſide, is beautifully interſperſed with vineyards, and the ſeats of the richeſt merchants, forming a moſt beautiful proſpect.

Madeira is fertile in wine, corn, oil, ſugar, and fruits; the trees are perpetually covered with bloſſoms; and the ſoil being well watered by five or ſix rivers, produces almoſt every delicious vegetable which can add to the luxury or gratification of life.

The ſugar made in this iſland is remarkably beautiful, and naturally ſmells of violets. Indeed, this is ſaid to be the firſt place in the weſt where the manufacturing of ſugar was attempted, which was afterwards carried to the Brazils; and as the plantations thrived exceedingly at this laſt place, the canes at Madeira were moſtly pulled up, and vineyards planted in their ſtead, which furniſh thoſe excellent wines that ſeem intended by Providence as a refreſhment for the inhabitants of the torrid zone. Of theſe wines there are ſeveral ſorts, and not leſs than 20,000 hogſheads are annually exported to different countries, particularly to the Weſt Indies; Madeira wine not only enduring a hot climate better than any other, but being even improved by expoſure to the ſun, after the bung is taken out of the barrel.

The only conſiderable town in the iſland is Fonchiale, which is ſituated at the bottom of a large bay, being fortified towards the ſea with a caſtle and a ſtrong battery of cannon. This is the only place where there is a poſſibility of landing; and even here the acceſs is dangerous, on account of the number of large ſtones which cover the beach, and the violent ſurf that continually daſhes upon them.

The town is well built, and extremely populous; being filled with the deſcendants of Engliſh and French Roman Catholics, as well as with native Portugueſe. It is likewiſe a biſhop's ſee, and the ſeat of the governor.

Porto Santo, the other Madeira iſland, lies at a ſmall diſtance to the north-eaſt of the former, in 32 degrees 30 minutes north latitude; and, though extremely fertile, is only about ten miles in circumference.

It was diſcovered in 1412, by two Portugueſe gentlemen, on a voyage of diſcoveries on the coaſt of Africa; who, being ſurprized by a violent ſtorm, were driven upon this iſland, to which they gave the name of Porto Santo, or the Holy Port. This iſland is much frequented by Indiamen, as the harbours are exceedingly good.

We muſt not forget to obſerve, that the Madeira iſlands are bleſſed with a total exemption from venomous animals; and, it is ſaid, if any noxious reptiles are introduced, they immediately die.

Some modern geographers have ridiculouſly mentioned an inconſiderable barren rock as a third Madeira iſland.

CHAP. XVIII.

AZORES.

THE Azores, which are the only African iſlands at preſent remaining to be deſcribed, were firſt diſcovered by a merchant of Bruges, in Flanders; who, in a voyage to Liſbon, was driven hither by ſtreſs of weather, and gave them the name of the Flemiſh

Iſlands. On his arrival at Liſbon, too haſtily boaſting of his diſcovery, the Portugueſe immediately ſet ſail, and took poſſeſſion of them; and the number of hawks and falcons they obſerved when they approached theſe iſlands, gave riſe to the appellation which they ſtill retain, though they are ſometimes called the Weſtern Iſlands.

The Azores are nine in number; and are named Santa Maria, St. Michael, Terceira, St. George, Gracioſa, Fayal, Pico, Flores, and Corvo; all which lie between 25 and 32 degrees weſt longitude, and between 37 and 400 degrees north latitude; being almoſt at equal diſtances from Europe and America.

All theſe iſlands enjoy a very clear and ſerene ſky, with a ſalubrious air; but are expoſed to violent earthquakes, and inundations of the ſea, from both which cauſes they have ſuffered conſiderably. They are, however, extremely fertile in corn, wine, and a variety of fruits, and abound with cattle, fiſh, and fowl.

Santa Maria, which is only about four miles long, and three broad, contains nothing worth notice, except a ſmall town called Porto.

St. Michael, the largeſt of the Azores, is almoſt an hundred miles in circumference, and contains upwards of fifty thouſand inhabitants. It's two principal harbours are, Ponto Delgada, and Villa Franca. This iſland is luxuriantly fertile, and contains one city, five towns, and twenty-two villages.

The Iſland of Terceira is thirteen miles long, and ſix broad; and, on account of it's harbour, which is ſpacious, and has good anchorage, is the moſt important of any of the Azores.

Angra, the capital of this laſt iſland, which is ſituated on it's ſouth-eaſt coaſt, is a ſtrong and populous place, containing ſeveral ſpacious ſtreets, a cathedral, five churches, an hoſpital, and eight convents. This is the reſidence of the governor, as well as the ſee of the biſhop of the Azores, who is dependent himſelf on the patriarch of Liſbon.

The Iſland of St. George is diſtant about eight leagues from Terceira, and in ſeveral places is little more than a ridge of rocks; however, in others, it is well cultivated, and populous, having three towns and four villages. The capital is named Vela de Velas, and is a ſmall, inconſiderable place, containing only one church and one convent; but it poſſeſſes the advantage of a port.

The Iſland of Gracioſa, which is ſaid to have received it's name from the remarkable fertility of the ſoil, is about ten miles long, and ſeven broad, containing two towns, the principal of which is Santa Cruz, ſeated on a bay that forms a commodious harbour, called Calheta, and defended by a ſtrong fort.

Fayal is nine miles long, and three broad. The principal place in this iſland is Villa de Horta, which has an harbour land-locked on all ſides, except towards the eaſt, and defended by ſeveral forts.

The Iſland of Pico appears at a great diſtance, on account of the extreme height of the mountainous Peak, or Pike, from which it derives it's name, and is about ſixteen miles in length, and five in breadth. The principal port is at Villa des Lagens, from whence a conſiderable trade is carried on in excellent wines, and various kinds of wood, particularly cedar.

Flores, the next iſland, is tolerably large, but contains nothing worth mentioning, except Santa Cruz, it's capital. The inhabitants of this iſland having been infected with the French diſtemper many years ſince, it is ſaid ſtill to maintain it's ground among the natives in general, few of whom are wholly exempt from the odious ſymptoms of this baneful diſeaſe.

Corvo, the laſt of the Azores, lies oppoſite to Flores, being only ſeparated by a ſtrait three miles acroſs. The utmoſt circumference of the iſland is only about three leagues, and the whole coaſt is ſurrounded by a chain of rocks, except two inſignificant harbours formed to admit ſmall craft.

Theſe iſlands, like the Madeiras, are bleſſed with a total exemption from poiſonous or obnoxious animals, the air being inſtantly fatal to any of theſe creatures that are imported.

One tenth of all their productions belongs to the King of Portugal, and the article of tobacco alone produces a conſiderable revenue; but wines are the chief produce of the Azores, not leſs than 20,000 pipes being annually exported.

END OF THE FIRST VOLUME.